TRINITARIAN

CONGREGATIONAL.

VOL. II.

ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN OF VARIOUS DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS.

BY

WILLIAM B. SPRAGUE, D.D.

VOLUME II.

NEW YORK:
ROBERT CARTER AND BROTHERS,
530 BROADWAY
1857

Entered according to Act of Congress, in the year 1856,

By ROBERT CARTER & BROTHERS,

In the Clerk's Office of the District Court of the United States for the Southern District of New York.

CHRONOLOGICAL INDEX.

	SUBJECTS.	WRITERS.	PAGE.
1771.	Nathan Perkins, D. D.	Rev. Daniel Waldo	1
1771.	David Ely, D. D.	Rev. Thomas F. Davies	
		President Dwight	4
1771.	David McClure, D. D.	Thomas Robbins, D. D.	7
1771.	Joseph Lyman, D. D.	John Woodbridge, D. D.	
		Jared B. Waterbury, D. D.	10
1771.	Manasseh Cutler, LL. D.	Joseph Torrey, D. D.	15
1771.	Ephraim Judson	Chester Dewey, D. D.	20
1772.	Joseph Willard, D. D. LL. D.	Professor Sidney Willard	
		Hon. Daniel Appleton White	23
1772.	Benjamin Wadsworth, D. D.	Hon. Samuel Putnam	31
1772.	Nathan Strong, D. D.	Thomas Robbins, D. D.	
		Rev. Daniel Waldo	
		Mrs. L. H. Sigourney	34
1772.	Jonathan French	Rev. Micah Stone	
		Hon. Josiah Quincy	42
1772.	David Sanford	Rev. Abner Morse	
		Joel Hawes, D. D.	48
1772.	Nathaniel Porter, D. D.	Rev. Thomas T. Stone	
		Samuel Osgood, D. D.	53
1772.	William Hollingshead, D. D.	Rev. William S. Lee	58
1773.	Charles Backus, D. D.	Leonard Woods, D. D.	
		Rev. Daniel Waldo	61
1773.	Alexander Gillet	Rev. Frederick Marsh	68
1773.	David Osgood, D. D.	Miss Lucy Osgood	
		John Pierce, D. D.	
		Convers Francis, D. D.	72
1774.	Samuel Spring, D. D.	Leonard Woods, D. D.	85
1774.	John Smith, D. D. (of Dart. College)	Roswell Shurtliff, D. D.	90
1774.	Matthias Burnet, D. D.	Professor Stuart	92
1774.	David Tappan, D. D.	Daniel Dana, D. D.	97
1775.	Elihu Thayer, D. D.	Jonathan French, D. D.	
		Daniel Dana, D. D.	104
1775.	Joseph Buckminster, D. D.	Mrs. Eliza Buckminster Lee	
		Daniel Dana, D. D.	108
1775.	David Parsons, D. D.	Samuel Osgood, D. D.	120
1775.	Ezra Sampson	Professor Edward Robinson, D. D.	122
1775.	Eliphalet Pearson, LL.D.	Daniel Waldo	
		Abiel Abbot, D. D.	126
1776.	William Robinson	Noah Porter, D. D.	
		Heman Humphrey, D. D.	
		Rev. E. C. Jones	131
1776.	Joseph Eckley, D. D.	Charles Lowell, D. D.	137
1777.	Asa Burton, D. D.	David Thurston, D. D.	140
1777.	Daniel Chaplin, D. D.	John Todd, D. D.	148
1777.	Timothy Dwight, D. D.	Denison Olmsted, LL.D.	
		Nathaniel W. Taylor, D. D.	
		Hon. Roger Minot Sherman	
		Hon. John Cotton Smith	152
1778.	Isaac Stockton Keith, D. D.	Rev. Edward Palmer	166
1779.	Samuel Wood, D. D.	N. Bouton, D. D.	169
1780.	Jonathan Homer, D. D.	William Jenks, D. D.	173
1780.	Lemuel Haynes	Timothy Mather Cooley, D. D.	176

SUBJECTS.	WRITERS.	PAGE.
1781. William Greenough	William Jenks, D. D.	187
1781. Samuel Nott, D. D.	David N. Lord, Esq.	190
1781. David Austin	Nicholas Murray, D. D.	
	Abel McEwen, D. D.	195
1781. Reuben Puffer, D. D.	Rev. William A. Houghton	
	Joseph Allen, D. D.	206
1782. Seth Payson, D. D.	Isaac Robinson, D. D.	
	Rev. Asa Rand	209
1782. John Crane, D. D.	Joel Hawes, D. D.	214
1784. Joseph McKeen, D. D.	John W. Ellingwood, D. D.	
	Robert Rantoul, Esq.	216
1784. Samuel Austin, D. D.	Rev. Payson Williston	
	James Murdoek, D. D.	
	John Nelson, D. D.	221
1784. Jeremiah Hallock	Rev. Cyrus Yale	229
1784. Moses Cook Welch, D. D.	Samuel Nott, D. D.	
	Rev. Eleazar Williams	234
1784. Abiel Holmes, D. D.	Rev. Payson Williston	
	William Jenks, D. D.	240
1785. Jedediah Morse, D. D.	Rev. Payson Williston	
	Isaac Hurd, D. D.	
	John Todd, D. D.	
	S. F. B. Morse, Esq.	247
1785. Richard Salter Storrs.	Rev. Payson Williston	
	Rev. Daniel Waldo	257
1786. Jacob Catlin, D. D.	John C. Brigham, D. D.	260
1786. Mase Shepard	Ray Palmer, D. D.	265
1787. Elijah Parish, D. D.	Leonard Withington, D. D.	268
1788. Abel Flint, D. D.	Rev. Daniel Waldo.	273
1788. Jonathan Strong, D. D.	Rev. R. S. Storrs, D. D.	275
1789. Walter Harris, D. D.	Z. S. Barstow, D. D.	277
1789. Azel Backus, D. D.	Bennett Tyler, D. D.	
	Luther F. Dimmick, D. D.	281
1789. Chauncey Lee, D. D.	Leonard E. Lathrop, D. D.	288
1789. Herman Daggett	Rev. Timothy Stone	291
1790. Ethan Smith	Abraham Burnham, D. D.	296
1790. Alvan Hyde, D. D.	Heman Humphrey, D. D.	
	Mark Hopkins, D. D.	300
1790. Nathaniel Howe	Elam Smalley, D. D.	307
1790. Moses Hallock	Theophilus Packard, D. D.	310
1790. Asahel Hooker	Heman Humphrey, D. D.	316
1791. John Elliott, D. D.	E. T. Fitch, D. D.	321
1791. Calvin Chapin, D. D.	Rev. Daniel Waldo	
	Joel Hawes, D. D.	323
1791. Giles Hooker Cowles.	Heman Humphrey, D. D.	330
1792. Asahel Strong Norton, D. D.	Rev. A. D. Gridley	332
1793. William Jackson, D. D.	John Maltby, D. D.	336
1793. Elijah Waterman	Daniel Waldo	341
1793. Jonathan Fisher	S. L. Pomeroy, D. D.	344
1794. Ebenezer Porter, D. D.	Ralph Emerson, D. D.	
	Orville Dewey, D. D.	351
1794. Rufus Anderson	Rufus Anderson. D. D.	
	Samuel Worcester, D. D.	361
1794. Samuel Shepard, D. D.	Elisha Yale, D. D.	364
1794. John Fiske, D. D.	Rev James T. Hyde	367
1795. Daniel Dow, D. D.	Rev. William A. Larned	369
1795. Abijah Wines	Rev. Kiah Bayley	373
1795. Eliphalet Gillet, D. D.	Benjamin Tappan, D. D.	377
1795. Jesse Appleton, D. D.	Professor A. S. Packard	
	Rev. Jotham Sewall	380
1796. John Smith, D. D. (of Bangor Seminary)	S. L. Pomeroy, D. D.	389
1796. Zephaniah Swift Moore, D. D.	Emerson Davis, D. D.	
	Ebenezer Emmons, M. D.	
	Hon. Emery Washburn	392
1796. Samuel Worcester, D. D.	Brown Emerson, D. D.	
	Samuel M. Worcester, D. D.	398
1797. Theophilus Packard, D. D.	Thomas Snell, D. D.	
	Thomas Shepard, D. D.	408

	SUBJECTS.	WRITERS.	PAGE.
1797.	Asa McFarland, D. D.	Nathaniel Bouton, D. D.	412
1797	Joseph McKean, D. D.	N. L. Frothingham, D. D.	414
1798.	Jedediah Bushnell.	Seth Williston, D. D.	
		E. C. Wines, D. D.	422
1798.	Jotham Sewall	George Shepard, D. D.	430
1798.	John Snelling Popkin, D. D.	Professor C. C. Felton.	
		Hon. Daniel Appleton White	434
1798.	Leonard Woods, D. D.	Edward A. Lawrenee, D. D.	438
1798.	John Hubbard Church, D. D.	Leonard Woods, D. D.	
		Nathan Lord, D. D.	445
1798.	Timothy Alden	Jonathan Freneh, D. D.	
		A. P. Peabody, D. D.	449
1799.	Leonard Worcester.	Worthington Smith, D. D.	
		Hon. J. F Redfield	455
1800.	Calvin Park, D. D.	Jacob Ide, D. D.	460
1801.	Isaac Robinson, D. D.	John M. Whiton, D. D.	463
1802.	Joshua Bates D. D.	Hon. Lemuel Shaw.	
		Edwin Hall, D. D.	
		Hon. William L. Marey	465
1802.	Caleb Jewett Tenney, D. D.	Bennett Tyler, D. D	472
1804.	Moses Stuart	Calvin E. Stowe, D. D.	475
1805.	Thomas Abbot Merrill, D. D.	Benjamin Labaree, D. D.	481
1805.	Roswell Randall Swan.	David D. Field, D. D.	
		Hon. Clark Bissell.	485
1805.	Aaron Dutton	Leonard Bacon, D. D.	489
1806.	John Codman, D. D.	R. S. Storrs, D. D.	
		Robert Burns, D. D.	492
1806.	Joshua Huntington	Rev. Daniel Huntington	501
1807	Edward Payson, D. D.	Absalom Peters, D. D.	
		Jonathan Cogswell, D. D.	503
1807.	Abraham Burnham, D. D.	Daniel J. Noyes, D. D.	512
1808.	Francis Brown, D. D.	Charles B. Haddoek, D. D.	
		Hon. Rufus Choate	516
1809.	Luther Hart	Laurens P Hickok, D. D.	523
1809.	Daniel Haskell.	Rev. Samuel Merwin.	
		John Hough, D. D.	
		Samuel H. Cox, D. D.	526
1809.	Gordon Hall.	Rev. Horatio Bardwell.	
		Rev Ebenezer Porter, D. D.	531
1810.	Samuel Newell	Rev. Samuel Nott.	538
1811.	Asahel Nettleton, D. D.	Edward Beecher, D. D.	542
1811.	Harvey Loomis	George E. Adams, D. D.	555
1812.	John R. Crane. D. D.	David Smith, D. D.	562
1812.	Samuel John Mills, Jr.	Ebenezer Burgess, D. D.	566
1812.	Justin Edwards, D. D.	Rev. Professor Warner.	
		Amos Blanchard, D. D.	572
1812.	Gamaliel Smith Olds	Chester Dewey, D. D.	586
1812.	John Brown, D. D.	Israel W. Putnam, D. D.	
		Heman Humphrey, D. D.	589
1812.	Matthew Riee Dutton	Hon. Henry Dutton.	592
1812.	James Richards	Daniel Poor, D. D.	596
1813.	Alfred Mitchell.	A. T. Chester, D. D.	
		Mrs. L. H. Sigourney	601
1813.	William Cogswell, D. D.	Samuel G. Brown, D. D.	605
1814.	Thomas Hopkins Gallaudet, LL. D.	Rev. Horaee Hooker.	609
1814.	Cyrus Yale.	Rev. Joseph Eldridge	615
1814.	Daniel Poor, D. D.	Nathan Lord, D. D.	617
1815.	Pliny Fisk	Alvan Bond, D. D.	
		Jonas King, D. D.	622
1816.	Sereno Edwards Dwight, D. D.	William T Dwight, D. D.	629
1816.	Elias Cornelius, D. D.	Edward W Hooker, D. D.	633
1817	Levi Parsons	George A. Calhoun, D. D.	644
1817.	Orin Fowler	Thomas Shepard, D. D.	648
1818.	Carlos Wilcox.	Joel Hawes, D. D.	652
1818.	Samuel Green	R. S. Storrs, D. D.	658
1818.	Artemas Boies	Rev. Joseph Hurlbut	664
1819.	Louis Dwight	Rev. A. L. Stone.	
		N P Willis, Esq.	669
1819.	Austin Dickinson	Professor W C. Fowler	674

	SUBJECTS.	WRITERS.	PAGE.
1820.	Daniel Temple	Rev. William Goodell	677
1820.	Benjamin Blydenburg Wisner, D. D.	Francis Wayland, D. D.	682
		Rufus Anderson, D. D.	688
1822.	William Richards	Gerard Hallock, Esq.	
1822.	James Marsh, D. D.	Joseph Torrey, D. D.	692
		John Wheeler, D. D.	704
1823.	Chester Isham	Leonard Bacon, D. D.	
1823.	Nathan W Fiske	Edward Hitchcock, D. D.	709
		Rev. A. A. Wood	718
1828.	Samuel Horatio Stearns	Jonathan Clement, D. D.	725
1828.	Oliver Alden Taylor	E. A. Park, D. D.	
1830.	William Matticks Rogers	Rev. George Richards	730
		W A. Stearns, D. D.	
1831.	Bela Bates Edwards, D. D.	George B. Cheever, D. D.	735
		Horatio B. Hackett, D. D.	
1831.	David Peabody.	S. G. Brown, D. D.	744
		John Nelson, D. D.	747
1832.	Samuel Munson and Henry Lyman.	Rev. Josiah Fisher	
1840.	William Bradford Homer	J. B. Condit, D. D.	753
		F D. Huntington, D. D.	761
1841.	John King Lord	S. G. Brown, D. D.	

NATHAN PERKINS, D. D.*

1771—1838.

NATHAN PERKINS was a son of Matthew and Hannah Perkins, and was born in Lisbon, (then a part of Norwich,) Conn., on the 12th of May, 1748. His father was an extensive landholder, and the family moved in the more respectable walks of society. Nathan was early placed under the instruction of Dr. Lathrop of Norwich, by whom he was fitted for College. When he was not far from eighteen years of age, he entered the College of New Jersey, and was graduated in the year 1770, under the Presidency of Dr. Witherspoon.

Of the state of his mind in regard to religious things during his earliest years, nothing is now known; but, in the latter part of his College life, his mind was greatly wrought upon through the joint ministrations of Witherspoon, Whitefield, and William Tennent. So extraordinary were his convictions and conflicts during three months, from April to July, (1770,) that his bodily health was materially affected,—insomuch that he was obliged to avail himself of the assistance of his classmates, in walking from one apartment of the College to another. At length his mind was suddenly relieved of its burden, and filled with unspeakable joy. From this time, he showed himself an active, decided and earnest Christian.

Shortly after leaving College, he commenced the study of Divinity under the direction of the Rev. Dr. Lord of Norwich, and remained with him till he was licensed to preach, by the New London Association, sometime in the course of the next year. After his licensure, he was employed to preach for a while at Wrentham, Mass., and had an opportunity to settle there, but declined it. Thence he went to West Hartford to supply the church which had been vacated more than two years before, by the death of the Rev. Nathaniel Hooker.† The people, meanwhile, had become greatly divided, in consequence of having employed a number of candidates. He commenced preaching to them on the first Sabbath in January, 1772; and so far succeeded in harmonizing their views and feelings, that, in due time, they gave him a call, and he was ordained as their pastor, on the 14th of October following. Here he continued to labour with great diligence and fidelity, during the long period of sixty-six years.

* MS. from the Rev. Dr. Brace.—Puritan Recorder for 1856.

† NATHANIEL HOOKER, the son of Nathaniel and Eunice (Talcott) Hooker, was born at Hartford, Dec. 15, 1737; was graduated at Yale College in 1755; was ordained pastor of the Fourth church in Hartford, (now West Hartford,) in December, 1757, and died June 9, 1770, in the thirty-third year of his age. He published a Sermon entitled "The invalid instructed," 1763; and after his death six sermons were published from his MSS., 1771.

In 1801, the degree of Doctor of Divinity was conferred upon him by the College at which he was graduated.

In the course of his ministry, Dr. Perkins preached ten thousand sermons, attended more than a hundred ecclesiastical councils, assisted more than a hundred and fifty young men in their preparation for College, and had under his care, at different times, more than thirty theological students. He was one of the original founders and most active patrons, of the Connecticut Missionary Society; and was a liberal contributor to the Connecticut Evangelical Magazine.

In October, 1822, he preached his Half-century sermon, which was published. In it he gives an outline of the history of the church and parish of which he had the pastoral charge, and especially of his own ministry. He states that, at that time, there had been six extensive revivals of religion in connection with his labours, and the whole number added to the church during his ministry had been six hundred.

On the 12th of June, 1833, the Rev. Caleb S. Henry was installed as his colleague in the pastoral office. Mr. Henry resigned his charge on the 25th of March, 1835; after which, Dr. Perkins remained sole pastor until two months before his death, when Mr. E. W Andrews became associated with him in the pastorate. He continued to preach, as occasion required, not only at home, but in the neighbouring parishes, almost till the close of life.

On Sabbath morning, January 14, 1838, as he was preparing for public worship, he was struck with paralysis, and rendered at once both speechless and helpless, though his mind still remained clear. Two days after, the Rev. Dr. Brace of Newington, who had been his theological pupil, and for many years his intimate friend, visited him for the last time. As he spoke to the venerable man of the glorious future, and expressed to him his belief that he had reached the gate of Heaven, the Doctor actually shook with emotion, and he pressed his hand hard and long, as a token of assent to what he had said. He continued until the evening of the 18th, and then gently passed into the eternal world, being within about four months of ninety years of age. His funeral sermon was, by his own request, preached by Dr. Brace.

In 1774, he was married to Catharine, daughter of the Rev. Timothy Pitkin of Farmington, who was spared to him, during a period of sixty-three years. They had six sons and three daughters. *Nathan*, the eldest son, was graduated at Yale College in 1795. He studied Law in Hartford, but never entered the profession. He officiated, for several years, as a magistrate for the county of Hartford, and at the same time carried on a farm in his native town. Having experienced a decided change in his religious feelings during a revival in the year 1807, he studied Theology under the direction of his father, and was licensed to preach in the spring of 1810, when he was in his thirty-fourth year. Shortly after, he received a call from the Second church and parish in Amherst, Mass., and on the 10th of October following, was ordained as their pastor. Here he continued until his death, which took place on the 28th of March, 1842. He died in the sixty-sixth year of his age, and the thirty-second of his ministry. The Rev. Dr. Humphrey, then President of Amherst College, preached his funeral sermon. In it he represents him as "a man of highly respectable talents, good common sense, and uncommon prudence;" as "kind, affec-

tionate, and cheerful in his social and domestic relations;" as "a solemn, persuasive, and affectionate preacher;" as "an excellent pastor;" as "instant in season and out of season in times of revival;" as "deeply interested in the cause of popular education" as well as "in all the benevolent enterprises of the day," and as "a pattern of punctuality in all his engagements."

In 1795, Dr. Perkins published an octavo volume, entitled "Twenty-four discourses on some of the important and interesting truths, duties, and institutions of the Gospel, and the general excellency of the Christian religion; calculated for the people of God of every communion, particularly for the benefit of pious families, and the instruction of all, in the things which concern their salvation." Besides this, he published three Sermons in the American Preacher, Vol. III. and IV., 1791 and 1793; four Letters, showing the history and origin of the Anabaptists, 1793; a Discourse at the ordination of Calvin Chapin, 1794; two Discourses on the grounds of the Christian hope, 1800; a Sermon at the ordination of Oliver Wetmore, 1807; a Sermon at the General Election, 1808; a Sermon at the ordination of Elihu Mason,* 1810; a Sermon at the interment of the Rev. Timothy Pitkin, 1812; a Sermon on the State Fast, 1812; a Sermon at the interment of the Rev. Nathan Strong, D. D., 1816; a Half-century Sermon, 1822.

FROM THE REV DANIEL WALDO.

GEDDES, August 25, 1851.

Dear Sir: You wish me to tell you something about the dead before I become one of their number. Dr. Perkins, about whom you inquire, was my intimate friend, from the time of my first entering the ministry, till the close of his life. We were born within a mile of each other, but he was many years my senior, and I had no personal knowledge of him until after I was licensed to preach, when,—I think in the year 1790,—I resided about two months in his family. I was there, by invitation, as a guest, and though I did not profess to be exactly a theological student, I nevertheless availed myself, to a considerable extent, of the benefit of his instruction.

Dr. Perkins, in person, was rather short, and thick set, and had a countenance and manner expressive of dignity and self-respect. Perhaps it would be fair to say of him that, in his ordinary intercourse, he was somewhat stately, though not in any such sense or degree as to be inconsistent with all due urbanity. He inherited a very considerable estate, and, until misfortunes overtook him in the latter part of his life, may be said to have been a rich minister; and though this circumstance never rendered him supercilious, it is not improbable that it gave him more of an independent air than he would otherwise have possessed.

Dr. Perkins would be found in any society an intelligent and agreeable companion. He was always ready to converse on any subject, and was particularly

* ELIHU MASON was born at West Springfield, Mass., January 14, 1782; was graduated at Dartmouth College in 1808; studied Theology chiefly under the Rev. Dr. Perkins of West Hartford; was ordained pastor of the church (then Congregational, but afterwards Presbyterian) in Herkimer village, N. Y.; resigned his charge after three years, and in March, 1814, was installed pastor of the church in Barkhamsted, Conn.; remained there two years, and then engaged in missionary service in the Western part of the State of New York; was installed in 1829, pastor of a Congregational church near Le Roy, N. Y., where, after labouring four years, he was obliged, on account of the state of his health, to retire from the active duties of the ministry. During many of the latter years of his life he was afflicted by the disease called Corea, or St. Vitus' dance, by which he was ultimately disabled for all exertion, and under which he gradually sunk to his grave. He died on the 2d of April, 1849, in the sixty-eighth year of his age. He had the reputation of being an eminently godly man, and a laborious and useful minister.

at home on subjects connected with Theology. In his theological views he was substantially of the school of the first President Edwards, and he looked upon Arminianism, and all kindred speculations, with strong disapprobation. He wrote a great many sermons, and wrote them with great care. They were generally very much of a doctrinal east, though he was accustomed to exhibit doctrine in its practical bearings. His mind had acquired, in rather an unusual degree, a habit of expanding any subject that was presented to it, though not in any such way as to diminish materially the effect of his discourses. It was with reference to this trait of mind that his neighbour, Dr. Strong, when Dr. Perkins expressed a wish that some hint that had been given by some member of the Association to which he belonged, might be spread out on paper,—replied in his boundless facetiousness,—"I should like to see it spread out too; and I nominate Brother Perkins to do it."

Dr. Perkins was eminently devoted to the interests of his flock. He visited them frequently and familiarly, and was regarded by them all as their common friend, though his relations to them were never otherwise than highly dignified. He was instant in season and out of season, and seemed always to be watching for opportunities of doing good.

Among the most prominent attributes of his character were judiciousness, sobriety, equanimity, patience, and perseverance. He had little of the imaginative, and rarely indulged in sallies of wit. But he was instructive both in his preaching and conversation, was an eminently serious and devout man, and was generally much respected by his brethren in the ministry. His conversation was rich in interesting anecdotes in respect to the past, and there were not a few of the distinguished men of the country whom he ranked among his personal friends.

I am, sincerely, your friend,

DANIEL WALDO.

DAVID ELY, D. D.

1771—1816.

FROM THE REV THOMAS F DAVIES.

NEW HAVEN, December 20, 1849.

Rev. and dear Sir: Your request that I should give you a sketch of the life and character of the Rev. Dr. Ely of Huntington, is like requiring a portrait from a man, who had not, for more than thirty years, beheld the face of which he is to present the similitude. While, however, memory performs its office, I shall not forget the tall and venerable form of him into whose presence I was ushered, about forty-three years since. I was a lad of thirteen years; and when my father introduced me as one whom he wished to leave with him as a pupil, Dr. Ely placed his hand upon my head, and with kind and searching looks,—moving me about withal in the intervals of his earnest and rapid elocution,—commenced an acquaintance which is among the pleasing remembrances of my life. For portions of three successive years, I was an inmate of his family, and left it for College in 1809. In 1816, I received a call to succeed him in the pastoral office.

Dr. Ely was born of respectable parents at Lyme, Conn., July 7, (O. S.) 1749, and was graduated at Yale College in 1769. He was licensed to

preach the Gospel in October, 1771, and on the 27th of October, 1773, he was ordained colleague pastor with the Rev. Jedediah Mills of the church in Huntington, Conn. I may mention, in passing, that Mr. Mills was among the most zealous and active of those who laboured in the great revival of 1740 and some succeeding years. It was to him that David Brainerd resorted to pursue his studies, after being expelled from Yale College. In 1817, I attended the funeral of an aged lady of Huntington, who informed me that, when young, she was accustomed to attend religious meetings in the parish, conducted by David Brainerd.

Settled in the ministry just before the war of the Revolution, Dr. Ely participated in the anxieties and sacrifices of that momentous period. I infer this from the fact that, in the town of his residence, and in those adjacent, there were many adherents of the British Crown; and from a threat which one of the most prominent of those men made to him. It was to the effect that, when the rebellion was put down, the Doctor should be hung on an oak tree which long flourished on the public square, and near the meeting house in which he preached. As a pastor, he was regular and faithful in his ministrations and was regarded by his people with a veneration and love, which could have resulted only from their long experience of his tender and faithful regard of their best interests. So late as the summer of 1815, in addition to the services of the Sabbath, he had a week-day lecture, and rejoiced from that time in a revival of religion among his people. He died on the 16th of February, 1816, in the seventy-seventh year of his age and the forty-third of his ministry, having preached until the third Sabbath before his death, and leaving the church and society with which he had been so long connected in a state of temporal and spiritual prosperity. A sermon was preached at his funeral, by the Rev. Elijah Waterman, who justly observed that, "in his public performances, Dr. Ely made no pretensions to refined elocution, or the ornaments of polished style,—but he aimed at usefulness; and, possessing a happy talent of communicating the precious truths of the Bible, in a plain and affectionate manner, and by very apt allusions, he would more strongly impress those truths on the memory than all the studied eloquence of language could have done. In prayer, he had a fervency, an appropriateness of expression, and such a facility of reference to the language and allusions of Scripture, adapted to the immediate occasion, as have been equalled by few and excelled by none." All who remember Dr. Ely will feel the force of these remarks; and it will be seen in the concluding part of this letter, that they are strongly confirmed by the testimony of President Dwight. The late Professor Dutton of Yale College, who was for a number of years pastor of the Congregational church in Stratford, informed me that, on a certain occasion, he requested Dr. Ely's assistance in his ministrations to one of his flock visited with fatal illness; and that the copiousness and appropriateness with which the Doctor adduced the truths and language of the Scriptures excited his own admiration, and imparted comfort to the man trembling on the verge of life. I presume that Dr. Ely was never at a loss for an expression or illustration in the social circle or in the pulpit; and in both, the eye and gesture would give point and force to his language. None went to sleep under his ministrations. When approached by a man for the purpose of stating his objections against the doctrine of Election, "Sir," said the Doctor, "do you suppose any will go to Heaven whom the Lord does not choose to have

there?" "By no means." The Doctor intimated that such an admission was satisfactory.

Dr. Ely was eminently a prudent man. In a time of political excitement, it was reported by persons hostile to him that he had preached on political subjects in a neighbouring parish. It was thought proper to trace the report to its source. The neighbouring parish was visited, and the inquiry made, "Did Dr. Ely preach politics when here?" "Yes." "What did he say?" "Well Sir, if he did not preach politics he prayed politics." "What did he say?" "*Say*? he said—though hand join in hand, yet the wicked shall not go unpunished." Any account of Dr. Ely, in which no mention should be made of his usefulness as a counsellor of his brethren, and as a member of Ecclesiastical Councils, would be very imperfect. In these respects, he was highly appreciated through a wide extent of country.

In the course of his ministry, he prepared about a hundred pupils for Yale College, and among these I presume there was no one who did not feel that his teacher had been his friend, and faithfully endeavoured to promote his best interests. In 1778, he was chosen a member of the Corporation of Yale College, and remained such to the end of life. He was, for a long time, the Secretary of that Board, and also one of the Prudential Committee, and received in 1808 from the College in which he was educated, and whose interests he had, during many years, greatly promoted, the degree of Doctor of Divinity.

We should expect that the end of such a man would be peace. To one of his sons who inquired of his dying father, the state of his mind, "My son," was the characteristic answer, "my trust is in the Rock of Ages." To a brother in the ministry, with an expressive look and clasping hand, he said, "My brother, may the good will of Him who dwelt in the bush be ever with you." In a letter to one of the sons, President Dwight said, "In your excellent father, I lose one of my best friends; the College, one of its best patrons; and the Church, one of its best ministers." His memory is cherished in many circles, and is transmitted from parents to children. His name is mentioned with reverence by many in the various walks of life, who, by his instructions and counsels, were formed for usefulness; for he was a man in whom dignity and kindness were in a remarkable degree combined, and who left in every heart brought into companionship with his own, an undying and grateful remembrance of his worth.

It is not without emotion that I have written this brief sketch of a beloved instructor; and, while I cast this humble flowret on his grave, I would raise as a monument to his memory the memorial prepared by his illustrious classmate, the late President Dwight; pausing only to say that in the life of that distinguished man, it is recorded that in his own last illness, he adverted to the death of his friend, and spoke of him as one of the lights of his class which had been extinguished.

"The mind of Dr. Ely was distinguished by peculiar characteristics. His heart was eminently warm and tender; his imagination active and vivid; his intellect sound and vigorous, but employed with its whole strength on the practical concerns of mankind. In his view, the end of all human attainments was action; the action which is directed to the promotion of real good. To this he consecrated alike his powers and his efforts; and in the skill by which it is successfully accomplished, few men are happier proficients. His

temper was naturally ardent, but softened by Christianity, as was that of Paul, into ardent affection and tenderness. As a preacher, he always appeared in his public ministrations in a manner which was entirely his own. Equally peculiar to himself were his public prayers, and in my own view, they were peculiarly excellent." Panoplist, vol. XII. p. 488.

Dr. Ely was married to Hepsa, daughter of Elisha Mills of Huntington, and grand-daughter of his venerable predecessor and colleague. They had five children,—three sons and two daughters. All the sons were graduated at Yale College. Mrs. Ely died on the 26th of September, 1803, aged forty-nine years.

Affectionately yours,

THOMAS F DAVIES.

DAVID McCLURE, D. D.*

1771—1820.

DAVID McCLURE was the son of John and Rachel McClure, and was born at Newport, R. I., November 18, 1748. The stated residence of his parents was in Boston, but they happened to be residing temporarily at Newport, at the time of his birth. His father carried on a small trade at sea, and kept a retail grocery. He was a deacon in the church, and both he and his wife were considered as eminently pious. They were natives of the North of Ireland, their ancestors having been Scottish Highlanders, who settled near Londonderry and Newry, early in the seventeenth century. The mother of David McClure was the daughter of William McClintock, and sister of the Rev. Dr. Samuel McClintock, of Greenland, N. H.

The youthful days of the subject of this sketch were spent in Boston, chiefly in the school of the famous "Master Lovell;" though he was, for some time, occupied as a clerk in a store. At the age of fifteen, he went, at the instance of the Rev. John Moorhead, to Lebanon, Conn., where he became a member of Dr. Wheelock's school, with a view to engage as a missionary among the Indians. He was, about that time, received to the communion of the church.

He was admitted to the Freshman class in Yale College, in 1765, and was graduated in 1769. Shortly after, he took charge of Moor's school at Lebanon, where he continued till it was removed to Hanover, N. H., in 1770. He removed with the school, and still continued his connection with it as teacher, while, at the same time, he filled the office of Tutor in the new College. His license to preach he received from Dr. Wheelock alone, there being, at that time, no Presbytery or Association in that region. As long as he remained at Hanover, he preached, most of the time, in the new settlements in the immediate neighbourhood.

On the 20th of May, 1772, he and Levi Frisbie were ordained at Dartmouth College, with a view to a mission to the Delaware Indians, near Pittsburgh, Penn. The ordination sermon was preached by President Wheelock.

* MS. from the Rev. A. W. McClure, D. D.

This mission, which was sustained by the Society in Scotland for propagating the Gospel, was speedily broken up, in consequence of troubles growing out of the hostile relations between the Colonies and the mother country. The missionaries spent most of their time preaching in the new settlements in Western Pennsylvania; and, in the summer of 1773, returned, after an absence of sixteen months.

Mr. McClure spent the greater part of the next three years in preaching to vacant congregations in Boston and Portsmouth. He received two invitations to settle from the church in Portsmouth, made vacant by the removal of Dr. Langdon to the Presidency of Harvard College, but declined both. On the 13th of November, 1776, he was installed pastor of the church at North Hampton, N. H., the sermon on the occasion being preached by the Rev. Josiah Stearns of Epping.

In 1778, he was appointed a Trustee of Dartmouth College, and held the office twenty-three years. In 1800, he received the degree of Doctor of Divinity from the same institution.

Dr. McClure was dismissed from North Hampton, at his own request, August 30, 1785. About this time, he received a call from Hebron, Conn., which he declined. On the 11th of June, 1786, he was installed pastor of the church in East Windsor, (now South Windsor,) Conn.: the installation sermon was preached by the Rev. Dr. Williams of East Hartford.

In 1798, Dr. McClure began to experience great inconvenience from the failure of his voice, and, for many years, he preached but little, and with great difficulty. After he became quite disabled for preaching, he occupied himself in the business of instruction, and especially in preparing youth for College. Mr. (now the Rev. Dr.) Thomas Robbins was settled as his colleague, in March, 1809.

Dr. McClure died at East Windsor, June 25, 1820, in the seventy-second year of his age, having been a pastor of that church thirty-four years. The disease of which he died was dropsy in the chest, which confined him to his chamber, and subjected him, much of the time, to intense suffering, for about five months. His last days were marked by great peace.

In December, 1780, he was married to Hannah, youngest daughter of the Rev. Benjamin Pomeroy, D. D., of Hebron, Conn. Her mother was a sister of the first President Wheelock. Mrs. McClure died in April, 1814, aged sixty-two. In 1816, he was married to Mrs. Betsey Martin of Providence, R. I., who survived him a few years. He had five children,—all of them daughters.

The following is a list of Dr. McClure's publications:—An Oration at the opening of Exeter Phillips Academy, 1783. A Sermon on the death of the Rev. Dr. Pomeroy, 1784. A Sermon at the ordination of Stanley Griswold, 1790. A Sermon at the interment of the Rev. John Ellsworth,* 1791. A Sermon on the death of Simeon Birge, 1792. A Sermon on the death of Deacon Amasa Loomis, 1793. A Sermon on the death of Judge Erastus Wolcott, 1793. A Sermon at the installation of the Morning Star Lodge, 1794. Sermons on the Moral Law: one volume, octavo, 1795.

* JOHN ELLSWORTH was a son of Daniel and Mary (McInstry) Ellsworth of Ellington; was graduated at Yale College in 1785; was ordained at East Windsor in September, 1789, with a view to a settlement over the Presbyterian church in Saba in the West Indies; laboured for a short time among that people to great acceptance, but was obliged to give up his charge on account of the failure of his health; returned to his native country, and died at his father's house in Ellington, November 22, 1791, aged twenty-nine.

[Reprinted, 1818.] A New Year's Sermon, 1799. An Oration on the death of General Washington, 1800. A Sermon on the death of the Rev. Thomas Potwine,* 1802. A Sermon on the death of the Rev. Dr. Eliphalet Williams, 1803. A Sermon on the death of Mrs. Abigail Potwine, 1804. Memoirs of the Rev. Elcazer Wheelock, D. D., 1810. [Of this he was joint author with the Rev. Dr. Parish.] In addition to the above, he furnished several articles for the Collections of the Massachusetts Historical Society, and was a contributor to the Panoplist and the Connecticut Evangelical Magazine.

FROM THE REV THOMAS ROBBINS, D. D.

HARTFORD, November 12, 1852.

My dear Sir: I had not much acquaintance with Dr. McClure until 1809, when I became associated with him as pastor of the church in which he had, for some years, exercised his ministry; but, from that time till his death, I knew him intimately, and it devolved on me to preach his funeral sermon. I had a good opportunity of knowing him also from my long continued habit of intimacy with those who had constituted his pastoral charge.

Dr. McClure, though rather small in person, was well formed, had an agreeable countenance, and was altogether a good-looking man. His manners were uncommonly graceful and attractive, and indicated what was really the case,—that he had been much in the world, and had been familiar with cultivated society. He was amiable and obliging in his disposition, and always ready to confer a favour when it was in his power. In short, he was a man little likely to give offence, and well fitted to be popular in any community.

His preaching was characterized by neatness, perspicuity, and accuracy, rather than by great force or point. He was a good scholar; and, though he made no display of scholarship in his sermons, it was manifest to all competent judges who heard or read them, that they were the productions of a well disciplined and well furnished mind. His voice was smooth and pleasant, but not very powerful; and his general manner, though on the whole agreeable, was perhaps somewhat lacking in energy. The subjects of his discourses were chiefly moral and practical; and, though a Calvinist, he probably preached less upon the peculiarities of the Calvinistic system than most of his contemporaries of the same school. As a pastor, he was discreet and affectionate, but had less intercourse with his people in the way of visiting than they desired. He was, however, esteemed for many excellent qualities, and there are some I doubt not still living, who hold him in grateful remembrance.

I am, my dear Sir, truly yours,
THOMAS ROBBINS.

* THOMAS POTWINE, the son of John Potwine, was a native of Boston; was graduated at Yale College in 1751; was ordained minister of the North church in East Windsor, Conn., May 1, 1754; and died in November, 1802.

JOSEPH LYMAN, D. D.*

1771—1828.

JOSEPH LYMAN, son of Jonathan and Bethiah Lyman, was born in Lebanon, Conn., April 14, 1749. Of his earliest years it is believed no record now remains. He was graduated at Yale College with high honour in 1767, and served as a Tutor there in 1770–71. On the fourth of March, 1772, when he was less than twenty-three years of age, he was ordained pastor of the Congregational church in Hatfield, Mass. In October of the same year, he was married to Hannah Huntington of his native place, with whom he continued to live in great happiness for more than fifty-five years,—until his death terminated the relation. He had seven children, only two of whom survived him. One of his sons, *Jonathan Huntington*, was graduated at Yale College in 1802, and was a distinguished lawyer in Northampton, where he died in 1825.

The degree of Doctor of Divinity was conferred upon him by Williams College in 1801.

Dr. Lyman continued sole pastor of the church at Hatfield until towards the close of the year 1826, when, on account of his advanced age and increasing infirmities, his congregation provided him with a colleague. Fortunately, the individual possessed those qualities which at once disposed and enabled him to render himself every way acceptable to his venerable associate; and, during the residue of Dr. Lyman's days, they lived together in the utmost harmony, mutually communicating and receiving good. Nearly two years before his death he was assailed by one of the most loathsome and painful of the whole tribe of diseases that "flesh is heir to;" but, during the whole time, he behaved with a calm dignity, an humble resignation, worthy of his character as a man, a Christian, and a minister. He died on the 27th of March, 1828. His funeral sermon was preached by the Rev. Dr. Woodbridge of Hadley from 1 Peter i., 24, 25. It was published.

Dr. Lyman was one of the earliest friends and patrons of the Hampshire Missionary Society, and in 1812 was chosen its President,—the duties of which office he discharged with great wisdom, fidelity, and success. He was also, from the beginning, a member of the American Board of Commissioners for Foreign Missions; in 1819, he was chosen its Vice President; and in 1823, its President; and in this latter office he continued till 1826, when his impaired health obliged him to cast off, as far as he could, all public responsibilities. Several other important institutions acknowledged him as a faithful friend and an efficient benefactor.

The following is a list of Dr. Lyman's acknowledged publications:— Thanksgiving Sermon, 1774. Massachusetts Election Sermon, 1787. A Sermon at the ordination of William Graves,† 1791. A Sermon at the funeral of the Rev. John Hubbard,‡ 1794. A Sermon before an Ecclesi-

* Woodbridge's Fun. Serm.—Amer. Quart. Reg., XII.

† WILLIAM GRAVES was graduated at Yale College in 1785; was ordained at North Woodstock, Conn., August 31, 1791; and died in 1813.

‡ JOHN HUBBARD was born at Hatfield, Mass., November 5, 1726; was graduated at Yale College in 1747; was ordained pastor of the church at Northfield, May 30, 1750; and died November 28, 1794.

astical Convention for forming a Missionary Society, 1801. A Sermon on the day preceding the choice of Electors in Massachusetts, 1804. A Sermon before the Convention of the Massachusetts clergy, 1806. A Sermon at the installation of the Rev. Thomas H. Wood,* 1806. A Sermon at the opening of Hatfield bridge, 1807. A Sermon at the installation of the Rev. Dan Huntington, 1809. A Sermon delivered at Charlestown, 1811. Two Sermons occasioned by the total rout and overthrow of the French armies, 1813. A Sermon at the interment of Ruggles Woodbridge, 1819. A Sermon before the American Board of Commissioners for Foreign Missions, 1819. A Sermon at the interment of the Hon. Caleb Strong, 1819. A Sermon before the ministers of the Central Association of Hampshire county, 1821.

FROM THE REV JOHN WOODBRIDGE, D. D.

HADLEY, Mass., April 4, 1848.

Dear Sir: In compliance with your request, I cheerfully furnish you with such statements as my memory supplies, in respect to my former neighbour and venerable associate in the ministry, the Rev. Dr. Lyman.

In his person he was peculiarly dignified; and in his manners, though far from studied softness, he was paternal, affectionate, and conciliatory. His countenance, when he was engaged in animated conversation, seemed illuminated; and his eye, which was perhaps his most remarkable feature, beamed with intelligence and feeling. It was the index of his understanding and heart. His mind was formed after no ordinary model. His Maker had originally impressed upon it the stamp of greatness. The idea of force was that which first seized you, as you contemplated his intellectual powers, and especially as you witnessed their development in the ardour of discussion. With this remarkable ability to awe and control, he united the utmost kindness of disposition. He was as judicious as he was decided. He took comprehensive views of men and things; and often arrived at his happiest conclusions by such rapid steps that his discernment seemed like intuition. He was perhaps equally familiar with practical details and abstract principles. On ecclesiastical questions it is safe to say that he scarcely had a superior.

When these circumstances are considered, the extent of his influence, wherever he was known, is no matter of surprise. It was impossible to be associated with him, without feeling the might of his mind. If he ever erred in judgment, it was an error for which all who understood his motives, and did not feel themselves particularly wounded by his decisions, would be disposed to apologize. I have not known a man who appeared to me fitted to exert a greater influence in the circle of his intimate associates.

To this his disposition contributed quite as much as the energy of his mind. He abhorred all meanness in action, in word, and in thought. He was warm and faithful in his friendships, and untiring in his offices of kindness towards those who sought his counsel and aid. As for two-sidedness, under any pretence, it was utterly foreign from his character. His manly spirit could not stoop to it; his taste loathed it; and all his sympathies were enlisted with the upright, the noble, the disinterested. He would have made the worst politician in the world of the *Machiavelian* school; yet he was generally cautious in forming his opinions, and sufficiently slow in committing himself to a cause which he did not well understand.

He was a tried friend of good ministers. He rejoiced in their success; he supported and comforted them in their troubles; he was not ready to take up an evil

* THOMAS HOUGH WOOD was born in Norwich, Conn., in 1773; was graduated at Williams College in 1799; was ordained as an Evangelist, May 2, 1804; was installed at Halifax, Vt., September 17, 1806; and died in 1842, in the seventieth year of his age.

report against them; he would never seek his own popularity at the expense of their reputation. In his intercourse with his younger brethren particularly, he was most affectionate and fatherly; and there are many still living, who are ready to acknowledge their indebtedness to his invaluable counsels.

He disliked exceedingly obtrusiveness in the young; and, more than all, every appearance of ostentation and egotism in the services of the sanctuary. His religious sentiments were the same which were embraced by our Puritan ancestors, and have been recognised in the Confessions of Faith of most of the Protestant Churches. As a Divine, he was able; and as a preacher, eminently instructive, and edifying. Besides the advantages of a superior understanding, his attitude was commanding; he had a clear and piercing voice, and an eye which kindled as he spoke. He gave himself to the cause of missions with all his heart; a large portion of his time for many years was gratuitously spent in its behalf; and the various important offices he held in connection with it, indicate clearly the sense which his brethren had of his commanding talents and his eminent disinterestedness.

From his aversion to every thing that looked like boasting of his religion, he was more reserved than many of his friends could have wished, in disclosing to others those moral exercises on which he grounded his hope of reconciliation to God through the atonement. His error, if it was one, resulted from excessive modesty and self-distrust. It was not because he deemed experimental religion unimportant, nor because he was not comforted by the hope he cherished of his personal piety, that he so generally avoided allusions, in conversation, to the state of his heart, and his prospects for another world. In his early days, he had witnessed the evils of extravagant zeal; and he did not wish to encounter them again. He might, perhaps, have been too apprehensive on this point. But does it therefore follow that he was not friendly to revivals of religion? Often has his heart bounded, and his eye been suffused with tears, at intelligence of good to Zion. His various trials he sustained with a resignation and firmness which all may admire, but few would have equalled. In old age, and in death, he beautifully exemplified the religion which he had preached; and he came to his grave like a shock of corn fully ripe in its season.

As for myself, I may truly say that I loved and honoured him as a father, and now that he is gone, his memory is embalmed in my gratitude and affection.

What I have written will at least show you that I have not forgotten your request, and that I approve of the design of your proposed work.

Affectionately your brother in the Gospel,

JOHN WOODBRIDGE.

FROM THE REV JARED B. WATERBURY, D. D.

BOSTON, April 16, 1848.

Dear Brother: You request me to furnish you with some reminiscences of the late Dr. Lyman of Hatfield. My connection with that venerable man as colleague pastor, commenced, you may recollect, only eighteen months previous to his death. This fact shows how exceedingly limited my means must be of rendering any thing like a just tribute to one whose praise, for nearly half a century, was in all the churches. Besides, I saw Dr. Lyman, for the first time, when he had passed into a state of bodily infirmity, which gave to him the aspect somewhat of a magnificent ruin. You could see what he *had* been; the heavy column and the broad span of the arch told, even in their dilapidation, the scale of grandeur on which the whole structure had been reared. I do not, by this, mean to be understood as affirming that his mind was evidently impaired; only, that by sympathy with the sinking body, it was somewhat obscured. Such in fact was the opinion often expressed to me by those who had been on terms of intimacy with him for a score of years. They all concurred in saying that, at the period alluded to, he was not

the man he *once* was. Still to *me* he was even *then* a very uncommon man. The Roman cast of his features, his expressive eye, his simplicity of language and manner, struck me very forcibly on my first introduction to him; and the opinion which I then formed of his character, was confirmed by subsequent intercourse.

Dr. Lyman belonged to the order of what is sometimes called "Nature's Nobility." There was a stamp of dignity upon him discoverable at once; and which was not, as in many instances, effaced by more familiar contact. On the contrary, the more closely he was scrutinized, the more admirable did he appear. But in order to a just appreciation of the man, it required in the observer a proper conception of what true greatness is. Many might pronounce a very different judgment from that which has been intimated. Indeed I am well aware that he has been called severe, dogmatical, overbearing, even tyrannical. But it should be remembered that, in the ordinary intercourse of life, there are many things to provoke the censure of such a man. Vulgarity and self complacency would sometimes obtrude themselves upon his notice; and meeting, as they invariably did from him, a severe but merited rebuke, their exhibitors would very naturally call in question his benevolence. He had a great abhorrence of hypocrisy in religion and of pretension in learning. The hypocrite and the pedant found but little mercy at his hands. Any thing like rude familiarity also he would not tolerate. Being a gentleman of the "old school," rendering all due politeness to others, according to their several characters, he demanded a like reciprocity of respect from others towards himself. And others were ready in general to defer to his superior merit, and to pay that homage to true greatness which discerning minds instinctively feel. No intelligent, well bred man, I venture to say, could have enjoyed even a casual acquaintance with him, without feeling and expressing an involuntary respect.

A faithful analysis of Dr. Lyman's character would require a much more extensive knowledge of the circumstances which tended to form it, than I have the means of obtaining. That he acquired and wielded an immense influence in the Congregational churches of Massachusetts you are well aware. There was scarcely an important ecclesiastical council for years, where his services were not considered indispensable. Generally he presided in such councils, and the quick discernment of his penetrating mind contributed greatly to a successful result.

He seemed born to command. His very appearance,—being considerably above the medium height, dignified in demeanour, with a bold set of features and a speaking eye, together with a clear, penetrating voice,—gave the impression in every assembly where he appeared, that no man, so well as himself, could meet the responsibilities of the presiding officer. He was accordingly almost always at the helm, and, whether in calm or storm, he was equally self-reliant and successful.

Dr. Lyman's greatness must rest its claim, I think, mainly on his power of governing and controlling other minds. He had the faculty of seeing at a glance what was best to be done, and of doing it. He possessed both talent and tact. By the one he was quick to discern, and by the other prompt to execute. He was no theorist—with him all was practical. He possessed little of what is commonly called genius; especially when the term is applied to the productions of fancy. His mental characteristics were strong and bold, like the granite rock of his own New England. Hence, in the pulpit, he was not perhaps so distinguished as many of his contemporaries. Had he, however, bestowed less time on public business, and spent more in the study, or had he felt the stimulus in his pulpit efforts which some find in their peculiar situation, I cannot doubt that, with the talents which he was known to possess, he might have become as distinguished in the desk as he was in the council and in the debate.

What struck my mind most in him, was the condensed wisdom which such a mind as his gathers up and stores away, from long and close observation of

human nature in all its aspects. I regard the personal intercourse which I enjoyed with him, short as the period was, as on this account *alone* one of the greatest privileges of my life, and the most useful to my official character. With little or no experience myself, I was in constant contact with one whose life embraced events the most interesting and instructive. What he said seemed to me almost oracular. I have felt the weight of his counsels ever since, and more and more, as I have advanced in life. I wish I could recall many of his pithy sayings, but they come only as the occasion demands them. Being absent from my people on one occasion, I overstayed the appointed time, and on my return made an apology from the pulpit. He took an early opportunity soon afterwards to remark in his pleasant way,—"Be careful how you make *apologies* to your people." He gave a reason or two which seemed forcible *then*, and more so, from experience *since*.

On another occasion, when, in my youthful zeal, I had delivered a most scathing sermon to professors of religion, holding up their inconsistencies to the reprobation, not only of good but bad men, he put in a word the next day which I have never forgotten. After some commendatory remark by way of breaking the force of the blow, he said,—"I have not been in the habit of holding forth very severely against professors in the general congregation: not that they are what they ought to be; but the wicked are glad to have them scourged, and are very apt to exult in their writhings under it. It has been my way to take the mantle, as the sons of Noah did, on my shoulders, and walking backward, to throw it over them." I felt the rebuke, and have ever since profited by it. Now, it must not be thought from this, that Dr. Lyman was unfaithful in reproving the sins of church members; but it was his opinion that a proper time and place should be chosen to administer it. Many lessons of a similar practical kind did I receive,—given, as I know, in the kindest manner, and, as I believe, with the best of motives.

Dr. Lyman came into public life amid the stirring events of the American Revolution. As was common in that day among ministers of New England, he took a very active part in politics, and was ardent in sustaining the cause of freedom. His political relations subsequently gave rise to a very unhappy state of things in the parish, and old animosities continued to rankle even till the day of his death. When I came to share the parochial duties with him, he remarked that too much zeal in politics had hindered his usefulness; "but you are to know nothing of these difficulties," added he,—"you may profit by my experience; attend to your spiritual duties, and let Cæsar take care of his own affairs."

It was my privilege to administer the consolations of religion to my aged colleague in his last illness, and to smooth for him, as I hope, the pillow of death. His disorder, which was of a cancerous nature, was very painful, rendering it difficult for him to eat or to speak, and invading the vital functions more and more, until he expired. During his illness there was an heroic firmness, which seemed to a casual observer to amount almost to stoicism. Not a murmur escaped his lips. Not a groan was heard, however excruciating his sufferings. He entertained his friends with the same primitive hospitality as usual, and presided, until almost the last, at his own table, and led the devotions of his own family.

But the appointed boundary was at length reached, and the sure indications of death began to gather around the sufferer. He said but little. That little, however, in his case, meant a great deal. Not a word was wasted; for it was almost impossible for him to utter a word. He spoke of *Christ* as the *only* foundation. "It is a foundation," said I, "*broad* and *deep*." "Yes," he added, after a desperate struggle, and with great emphasis, "*and high enough too*." Bolstered upon his couch, he looked like a dying patriarch. The very silence that was imposed upon him by his disorder, rendered the scene morally sublime. The workings of the soul were to be understood through the countenance; and *there* it was not difficult to trace holy submission and an all conquering faith.

I wish I were able to render a more appropriate tribute to this great and good man, who was emphatically a workman,—a master-builder; whose influence for good is to be understood not by one generation, nor even from time's amplest records, but in the more enduring influences of an interminable future.

Yours truly,

J. B. WATERBURY.

MANASSEH CUTLER, LL. D.*

1771—1823.

MANASSEH CUTLER, the son of Hezekiah Cutler, was born at Killingly, Conn., May 28, 1742. His father was a respectable farmer, and the son spent his earliest years in labouring upon a farm, and thereby acquired a skill in the use of many farming utensils, especially the sickle, which was somewhat remarkable, and of which he often gave specimens in subsequent life. Having discovered an early taste for literary and scientific pursuits, he resolved on obtaining a liberal education; and to this end all his energies were directed. He fitted for College under the Rev. Aaron Brown,† the minister of Killingly, and completed his course at Yale in 1765. As a student he was distinguished for his diligence and proficiency, and graduated with high honour.

After leaving College, he directed his attention to the study of the Law, and was in due time admitted a member of the Bar. About the same time he was married to Mary, the eldest daughter of the Rev. Thomas Balch‡ of Dedham. He removed now to Edgarton, Martha's Vineyard, and commenced the practice of Law, and adventured also, to some extent, in the commercial and whaling business. Before he had been there long, however, he seems to have become tired of secular occupations, and resolved that he would betake himself to the study of Theology, with a view to devote himself to the ministry. Accordingly, having closed his business at Edgarton, he removed to Dedham, and commenced his theological studies, under the direction of his father-in-law, the Rev. Mr. Balch. In due time he received license to preach; and, after having preached in several pulpits as a candidate, and refused at least one invitation to settle, the church at Hamilton, Mass., (then Ipswich Hamlet,) gave him a call, of which he, in due time, signified his acceptance. He was ordained September 11, 1771, the sermon on the occasion being preached by the Rev. Thomas Balch.

In 1789, he received the degree of Doctor of Laws from Yale College.

He served as Chaplain in the American army during two campaigns in the war of the Revolution. Soon after the close of the war, the Ohio Company was formed, with the design of peopling the far West with New England

* MS. from his son.

† AARON BROWN was graduated at Yale College in 1749; was ordained at Killingly, Conn., in 1754; and died in 1775.

‡ THOMAS BALCH was a native of Charlestown; was graduated at Harvard College in 1733; was ordained pastor of the church in Dedham, June 30, 1736; and died January 8, 1774, aged sixty-three. He published a Sermon preached at Edgarton at the ordination of John Newman, 1747; [who was graduated at Harvard College in 1740; was ordained pastor of the church in Edgarton, July 29, 1747; was dismissed in 1758; and died in 1763;] a Sermon entitled "Christ always present with his faithful ministers and churches," 1748; Election Sermon, 1749; Artillery Election Sermon, 1763.

emigrants, who should carry with them their native industrial and moral influences. This company selected Dr. Cutler as their chief agent in the purchase of one million five hundred thousand acres of land. Congress appointed the Hon. Nathaniel Dane, an eminent lawyer of Beverly, to prepare a code for the government of the territory, enjoining that he should avail himself of such aid in the way of suggestions, as Dr. Cutler might afford him. The Doctor proposed reserving shares of land for the support of literary and religious institutions, and excluding involuntary service, except for crime. Washington tendered him a commission as first Judge of the United States' Court in the North Western Territory; but he preferred to continue in the ministry, and therefore declined the appointment.

In the autumn of 1800, he was elected a member of Congress, and was re-elected for the next term. His congregation were at first averse to dispensing with his labours for so long a time, but, on further reflection, gave their consent, and passed a resolution signifying the same, and expressing their high estimate of both his talents and his patriotism. After his election, it was agreed between him and his parish that his salary should be continued, and that he should supply the pulpit during his absence, by any substitute whom he might think proper to select.

The most prominent measure with which Dr. Cutler was particularly identified in Congress, was the famous Judiciary bill. He took an active part in the debates in opposition to that bill, arguing that it was decidedly unconstitutional. He was, however, in the minority in Congress, and the bill passed, to his extreme and enduring regret. In his political opinions, he was a thorough Federalist.

In the early part of the war of the Revolution, an American privateer captured and brought into Salem a British prize, containing a valuable medical and botanical library, a series of "Philosophical Transactions," and other valuable works. These were purchased at auction by a number of clerical and scientific gentlemen in the vicinity, (among whom was the late Dr. Bowditch,) and became the nucleus of what is now the Salem Athenæum. The botanical department,—a field, till then but little cultivated in this country, being very congenial to Dr. Cutler's taste, engaged his eager attention. He prepared a paper on Botany which the American Academy of Arts and Sciences published in their Memoirs, and which Dr. Franklin, (as he himself assured Dr. Cutler,) caused to be republished in the Columbian Magazine, printed at Philadelphia. It was instrumental of bringing into use *lobelia* and other efficacious indigenous plants. This science continued to be a favourite study with him through life.

About the same time that the circumstance above referred to led Dr. Cutler to the study of Botany, another circumstance led him to devote himself somewhat extensively to the study of Medicine. Dr. Whitney, the physician of the Hamlet, had been called to engage actively in military service; and this obliged the people to send into some one of the neighbouring towns for medical aid. Dr. Cutler, in order to meet this exigency, qualified himself for medical practice, and engaged in it,—thus administering to the body as well as the spirit. In due time he acquired a high reputation as a physician; and his success in the treatment of some of the most difficult cases, such as hydrophobia, the bite of a rattle-snake, lock-jaw, &c., became quite proverbial. Many valuable medical papers are still preserved among his manuscripts.

Dr. Cutler devoted himself, as he had opportunity, to the cause of education. In early life he had been the teacher of a common school, and had evidently acquired a taste for the business of instruction. In after life, he kept a boarding school in Hamilton for many years, fitting young men for College, and giving lessons in Navigation and other branches of Mathematics. A large number of the eminent merchants of Salem and other towns in the vicinity were dependant on him for their nautical and commercial education; and several foreign merchants, especially from France and the West Indies, sent their sons to be educated by him. In later years, he assisted some in their theological studies preparatory to the ministry.

In 1787, Dr. Cutler published an anonymous pamphlet, which seems now to have been prophetic, to a degree truly surprising. He hazards the prediction that many then living would see our great Western waters navigated by the power of steam, and that, within fifty years, the North Western Territory would contain more inhabitants than all New England. What seemed at the time a random and most improbable conjecture, has since risen to the dignity of a prophecy, the fulfilment of which has astonished the world.

Dr. Cutler's ministry was attended with very considerable success in the apparent conversion of sinners and edification of saints. During the period in which it continued,—about fifty-two years,—there occurred several instances of unusual attention to religion in his congregation, and, as a consequence, considerable additions to his church. He was afflicted, during the last twenty-four years of his life, with the asthma, which, though slight at first, constantly increased, until it finally terminated in consumption. For the last year or two he was obliged to have some one to support him in his walk from his house to the pulpit, and then to preach, sitting in an arm-chair, which was placed there for his accommodation. He continued his public services in this way till within a few months of his death. He died with the calmness of a Christian philosopher, and in the hope of a blessed immortality, July 28, 1823, in the eighty-first year of his age, and the fifty-second of his ministry. His wife, who was remarkable for her kindly and excellent dispositions, died from the bursting of a blood vessel, on the 13th of November, 1815, aged seventy-three. They had eight children,—five sons and three daughters. *Ephraim*, the eldest son, immigrated early to Ohio, was often a member of the Territorial Legislature, and of that of the State, took an active part in the Convention that framed the State Constitution, and was afterwards a Judge in the State Courts. He is living now, (December, 1850,) at the age of eighty-four. *Jervis*, his second son, lately deceased, landed with the first immigrants at Marietta, at the age of nineteen, and was a Major in the army of 1812, and next in command to the celebrated General Zebulon M. Pike. His third son, *Charles*, was graduated at Harvard College in 1793, studied law under Harrison Gray Otis, practised for some time in Ohio, but was suddenly cut off in the midst of life. Of his other sons one died in infancy, and the other, who still survives, has always followed agricultural pursuits.

In addition to the public honours already noticed as having been conferred upon him, he was elected member of the Academy of Arts and Sciences in 1781; of the Philosophical Society, Philadelphia, in 1784; an honorary member of the Massachusetts Medical Society in 1785; a member of the Agricultural Society in 1792; an honorary member of the Lin-

næan Society, Philadelphia, in 1809; President of the Bible Society of Salem and vicinity in 1811; a member of the American Antiquarian Society in 1813; and a member of the New England Linnæan Society in 1815.

Dr. Cutler, in addition to his various contributions to scientific works, published a National Fast Sermon, 1799; a Sermon before the Bible Society of Salem and the vicinity, 1813; a Century Discourse, 1814.

FROM THE REV JOSEPH TORREY, D. D.,

PROFESSOR IN THE UNIVERSITY OF VERMONT.

BURLINGTON, April 21, 1856.

Dear Sir: You request me to furnish you with a brief sketch of my grandfather, the late Dr. Cutler; concluding, as I suppose, from my relationship to him, that I ought to be well acquainted with his prominent characteristics. It is my anxiety to oblige you, rather than any confidence I have in my ability to do justice to the subject within the short compass you prescribe, that leads me to undertake this task. In my earliest boyhood, I lived, for a while, in my grandfather's family, and thus had a good opportunity of observing his habits and ways in domestic life. The impressions I then received were naturally the most abiding; and they doubtless modify all my later recollections of him.

His personal appearance, as I remember it, was uncommonly prepossessing,—a florid complexion; a good-humoured expression of countenance; a full-proportioned, well-set frame of body. He was remarkably slow and deliberate in all his motions. He possessed a natural dignity of manners, in which there was no air of stiffness or reserve, but, on the contrary, the utmost frankness and cordiality. He was very fond of society. His conversation, interspersed with anecdotes and illustrations drawn from a wide experience of the world, made him a most entertaining and instructive companion.

He was a man of warm affections and of a very obliging disposition. To be hospitable was so natural to him that he made no account of it; and it seemed as if he could not be otherwise. His fine mansion and garden well stocked with fruits and flowers, were open to all, and appeared to be enjoyed by him, only as they contributed to the enjoyment of others. He was an attentive pastor; the humblest of his flock were sure to find in him a sympathizing friend in every time of trouble. He had the confidence and love of all his people. They looked to him as a father, and through all the infirmities which clouded the last years of his life, they stood faithfully by him. He continued to preach to them as long as he was able to get up to the pulpit.

His mind was altogether of the practical cast. In matters of mere theory and speculation he took but little interest. The activity of his understanding had abundant scope for exercise in what he found lying immediately before him and around him, in the destinies of a new country, just sprung into independent existence, and opening vast, unexplored fields for science and industry. The height of his ambition was to do his part towards beating the first paths into these fields, and for this kind of work he possessed some important qualifications—a talent of discriminating observation; a sound judgment; a courageous, enterprising spirit.

To great attainments in mere book knowledge he could make no pretension. His library contained a few choice and valuable works of science, which he used chiefly in the way of consultation. His knowledge was, for the most part, the fruit of his own personal observation of men and of things. He was early impressed with a sense of the extraordinary resources and capabilities of this country. He saw directly around him a region teeming with mineral and vegetable wealth, waiting to be explored. The first volume of the Memoirs of the

American Academy, the earliest effort of our infant science, contains three communications from his pen, the last and longest of which relates to the botany of New England. If, in looking at this paper, we are struck with the great progress which botanical science has made since that early day, we cannot fail to admire also the perseverance and tact which enabled its author, with such imperfect helps as Linnæus' Genera and species of plants, and Withering's English Botany, to determine so many plants as he has done in so satisfactory a manner. But no just idea of the extent of Dr. Cutler's botanical researches could be formed from that paper alone. His collections were very large, and he distributed an incalculable number of specimens to correspondents at home and abroad. In company with Mr. Peck, the Professor of Botany at Cambridge, he was the first to visit and make known to the world the rich and interesting field of Alpine plants on the sides and summit of Mount Washington in New Hampshire. A *Salix Cutleri*, admitted by a few botanists, doubtfully records one of the discoveries of my grandfather at the time of this visit. A genus also was named after Dr. Cutler by Mr. Rafinesque; but it has shared the fate, I believe, of the majority of the names given to supposed new genera by that sanguine naturalist.

In politics, Dr. Cutler belonged to the old Federalist school; but he was never a violent party man. How profoundly he had studied politics as a science, I do not know. I remember having often heard him talk on the agitating questions of those days, and that I was struck with his good sense and moderation, as compared with what seemed to me the extravagant language used by many others. His first visit to Congress was at a session held in New York, when he appeared before that body as an agent to negotiate the purchase of lands for the Ohio company. On this occasion, he was brought into contact with several of the leading politicians of those times. I have always understood that he showed consummate skill and address in the management of the business entrusted to him, which he succeeded in carrying through many difficulties to a successful issue, thus securing the settlement of Eastern Ohio by New England men. When, some years afterwards, he became himself a member of Congress, if he did not distinguish himself by the frequency or the violence of his speeches, he at least lost none of the reputation he had already gained for probity, sagacity, and prudence in the discharge of public duties. He was esteemed by the good men of all parties. He could name Washington and Franklin as among the number of his personal friends.

As a preacher, he was grave, dignified, and impressive in manner, and solid in the matter of his discourses. In doctrine, a moderate Calvinist, he steadily maintained the religious opinions with which he began his ministry, to the end of his life. It was rumoured that, in the latter part of his life, he was inclined to more liberal opinions; but it was only a rumour. He took great care in making his preparations for the pulpit, and invariably read both his sermons aloud to himself in his study on the Saturday evening before they were preached. Such was Dr. Cutler, a New England clergyman of the old stamp, one of the representatives of a type which it is pleasant to call to remembrance, though we may not regret that it has passed away.

Very sincerely yours,

J. TORREY.

EPHRAIM JUDSON *

1771—1813.

EPHRAIM JUDSON was a descendant, in the fifth generation, from William Judson, who came from Yorkshire, England, with his family, in 1634, and, after living four years at Concord, Mass., removed to Stratford, Conn., and thence to New Haven, where he died in 1660. The immediate parents of Ephraim were Elnathan and Rebecca Judson. He was born in Woodbury, Conn., December 5, 1737, and, according to the usage of the day, was baptized the next Sabbath. He was graduated at Yale College in 1763. On the 3d of October, 1771, he was ordained pastor of the Second Congregational church in Norwich, Conn., as successor to the Rev. Dr. Whitaker. Here he laboured about seven years, and was released from his pastoral charge on the 15th of December, 1778. In 1780, he was installed pastor of the church in Taunton, Mass. On the 28th of December, 1790, he was dismissed from his charge, by an ecclesiastical council, at his own request, in consequence of difficulties in the church, which had existed for several years. The church, in consenting to his request, say,—"We recommend him to other churches and all persons whom it may concern, as one of an exemplary moral character; and the doctrines held up to view by him, from time to time, during his ministry among us, well agreed to the religion of our forefathers; and the sentiments revealed in the Holy Scriptures, especially such as respected faith and practice, were his delightful themes on Sabbath days." In May 1791, he was settled as pastor of the Congregational church in Sheffield, Mass., as successor to the Rev. John Keep, where he continued his ministry till the close of his life. He died on the 23d of February, 1813, in his seventy-sixth year.

Mr. Judson assisted a considerable number of young men in their immediate preparation for the ministry, and was regarded by the school of Theologians to which he belonged as a capable and excellent teacher.

He was married to Chloe Ellis of Somers, Conn. They had one child, born at Norwich in 1777, and bearing the name of his father. He was graduated at Williams College in 1797, and practised law in Sandisfield, Mass., where he died in 1807.

The following is a list of Mr. Judson's publications:—A Sermon at the ordination of Jonathan Strong, 1789. A Sermon at the ordination of Ebenezer Fitch, 1795. Two Sermons in a "Collection of Sermons on important subjects," 1797. A Sermon at the ordination of David Smith, 1799. A Sermon at the ordination of Holland Weeks, 1799.

FROM THE REV CHESTER DEWEY, D. D.

ROCHESTER, April 26, 1852.

My dear Sir: You are right in supposing that I have some knowledge of the Rev. Ephraim Judson, formerly minister of Sheffield, my native place. My earliest recollections of a minister and of preaching, centre upon him, as there was

* Emery's Taunton ministry.—Calkin's Hist. of Norwich.—MS. from Rev. David Smith, D. D.—Holland's Hist. West. Mass., II.

no other religious society in the township than that of which he had the charge, till after the commencement of the present century.

As to his personal appearance,—he was tall, of strong muscular frame, erect and commanding in his person, and slow in his movements and enunciation. He wore the white wig of that period, was simple but stately in his manners, and yet very affable and pleasant to those well acquainted with him.

In his Theology he was a decided follower of Dr. Hopkins; and, being thoroughly acquainted with the system, and withal possessing an uncommonly discriminating mind and strong logical powers, he could defend his own views with great skill and ability He had a good knowledge of Ecclesiastical History as well as Theology, and was altogether a well read Divine for that period. His sermons were marked by great perspicuity and terseness, and abounded in pithy and striking remarks. They contained a large amount of well digested, well arranged thought, without any attempt at elegance of style; and his manner seldom rose to much earnestness. Before my young mind he stood beneath that sounding board over the pulpit, the very personification of gravity and dignity.

The church in Sheffield, when he was settled over it, was considered decidedly Arminian; but, in fifteen years, nearly all its members had adopted substantially the Theology of their pastor. His manner was not to propound directly his views in opposition to those of the church, but so to interweave points of doctrine with his preaching on experimental and practical religion, that both should be received together. Said one of the older members to me—"We were made Calvinists before we knew it;" and then added,—"had Mr. Judson preached at first as he sometimes does now, the church would have been sundered; we should have resisted an open attack upon our opinions."

While other denominations than the Congregational had been increasing in most towns in the county of Berkshire, they made little progress in Sheffield. Mr. Judson told me, about 1805, that only seven families in the whole town belonged to any other congregation or church than his own. It was his practice, when a preacher of some other communion began to hold meetings within the bounds of his parish, to appoint a lecture in the nearest school house, and in other school houses in succession, and in that way to retain the people in connection with his society. At such lectures he made no allusion to any whom he was virtually opposing, but gave the hearers a plain, practical sermon, and urged upon them the great duty of becoming reconciled to God, and of consecrating themselves to his service. If any one wished to question him in respect to any thing contained in his sermon, as sometimes happened, he always declined any controversy as unsuitable to the time, and invited the would-be disputant to call upon him, when he would converse with him as much as he might desire. He was always a gainer by this course, as the people saw that he had regard to the proprieties of life, and was ready to give a reason to all that desired it enough to call upon him. "If I had disputed with the inquirer," said he to me, "it would not have profited him; and had I been the better reasoner, his friends would probably have made their conclusions to the contrary.

In politics, Mr. Judson was a decided Democrat of the school of Jefferson; and he scarcely regarded the measures of the Federalists, about the beginning of this century, with less aversion, than he did the infidelity which was then so extensively prevalent. But he never meddled with party politics in the pulpit, nor allowed himself even to converse about them, except with those of kindred views, and then only in a very private way. In this manner, while he held fast his own convictions, he avoided raising a storm, which many ministers of less prudence have raised, and have found unmanageable, and been swept away by it.

Mr. Judson's character was strongly marked by eccentricity However limited your intercourse with him might be, this characteristic would force itself upon you. For instance, on one occasion he was examining a person who had offered

himself as a teacher of one of the common schools in the town; and not finding the candidate so learned as he desired on the matter of the questions, he put one to test his common sense—"How many legs has a sheep?" "Four,"—said the teacher. "But if we call the tail a leg, how many legs has the sheep?" "Five," replied the teacher. "Ah, will *calling* the tail a leg, *make* it a leg?" It was one point farther than the teacher's thoughts had adventured. On his return from a visit to Connecticut, Mr. Judson called at the house of a brother minister, according to the custom of the day, to refresh himself. The clergyman's son having helped him from the carriage, Mr. Judson thus addressed him—"Have come from New Haven; horse tired; hay, oats, water; want some dinner; stay thirty-five minutes." This is a specimen of his laconic mode of speaking, as well as of his oddity. It is due to truth, however, to say that little or nothing of eccentricity marked his services in the pulpit.

A few months after I was licensed to preach, I visited my native place. Mr. Judson soon called upon me, and, as he always called me one of his boys, said, "Chester ——, a young man, a little older than you, whom you have always known and been associated with, is dead. The funeral will be to morrow, and you must preach the sermon to the afflicted family." To my answer that I could not,—that I had no sermon for such an occasion, and could not prepare one in the intervening period, he replied,—"It must be as I have said; it is proper and becoming, and to-morrow at ten o'clock, I shall call and take you to the funeral, when you will preach—to morrow at ten I shall be after you." He immediately left me, and returned at the appointed hour. On the way to the funeral, he began to give me advice, in his own familiar way, nearly in the following words:—"Chester, do not make any excuse to the people, or say that you are not prepared, or that it is all unexpected, or that I have urged you into it; for no one will believe you, and some will think you do it to gain some favour as a show off. Never make an apology, but always do as well as you can in the circumstances, and leave the rest. You will be the gainer." This I thought at the time was true wisdom, and I have ever since made it a rule of action—I believe I have never made an apology for doing what circumstances seemed to demand. The good man long since went to his rest, but the lessons of his good sense operate on me to this hour, and I have urged them upon many a young man, as worthy of being kept in remembrance and reduced to action.

Your obedient servant,

CHESTER DEWEY.

In a letter, dated February 24, 1853, from the Rev. Dr. Bond of Norwich, who is pastor of the same church of which Mr. Judson formerly had the charge, there is the following additional testimony to his eccentricity:—

"There is an old gentleman in my church, who is now in his one hundred and second year,—his mind and memory clear, who has a distinct recollection of Mr. Judson, and has given me some curious facts concerning him. He says that he had the reputation of being somewhat indolent, as well as very odd. He did not hesitate, when he was a little weary, to deliver his sermon sitting. Sometimes, when the heat was oppressive, he would give out a long hymn of ten stanzas, and while the choir were performing, he would retreat to a shaded rock on the bank of the Shetucket, and enjoy a summer breeze,—resuming his service when the singing was over."

Mr. Judson had a brother, ADONIRAM, who was born at Woodbury, June 25, 1751; was graduated at Yale College in 1775; and was ordained pastor of the church in Malden, Mass., January 23, 1787. He settled there amid a tempest of opposition, and not till after three councils had convened and separated without ordaining him. He was dismissed, September 29,

1791. He was installed pastor of the church in Wenham, December 26, 1792, and was dismissed, October 22, 1799. He was installed at Plymouth, May 12, 1802. Having changed his sentiments on the subject of Baptism, he was again dismissed in August, 1817 He afterwards preached in the Baptist connection in several places, and died at Scituate, November 25, 1826, aged seventy-six years. He published a Sermon on the Anniversary of the landing of our Fathers at Plymouth, 1802.

JOSEPH WILLARD, D. D., L. L. D.*

1772—1804.

FROM THE HON. SIDNEY WILLARD,
PROFESSOR IN HARVARD UNIVERSITY.

CAMBRIDGE, August 19, 1851.

My dear Sir: Agreeably to your request, I send you a short biographical account of the REV. JOSEPH WILLARD, President of Harvard College, written in conformity to my personal recollections, and to such imperfect memorials as I have been able to procure.

Joseph Willard was born in Biddeford, Me., December 29, (O. S.) 1738. He was a son of the Rev. Samuel Willard, then the minister of that town, and of Abigail his wife, daughter of Samuel Wright, Esq., of Rutland, Mass. The Rev. Samuel Willard was graduated at Harvard College in 1723, and died October 25, 1741, aged thirty-five. The father of Samuel Willard was John, who graduated at Harvard College in 1690, and some years afterwards, settled as a merchant at Kingston in Jamaica. The year of his death is not known. The father of John was the Rev. Samuel Willard, minister, first of Groton, and afterwards of the Old South church, Boston, and Vice President of Harvard College.

Joseph Willard was born and reared in poverty. He was not three years old when his father died, and when he reached the period of pupilage, and advanced to manhood, his opportunities for learning must have been very inconsiderable. His widowed mother was married to the minister of Scarborough, a few years after her husband's death, which consequently became the place of his residence. Little is known of the history of his youth.† He very early manifested a desire and capacity for acquiring knowledge, and made considerable proficiency in mathematical studies, including the science of Navigation. It would seem that he might have looked forward to a seafaring life, as a matter of necessity or desire, since, in connection with this study, he made several coasting voyages. At intervals also, he taught school in the town of his residence, or in its neighbourhood.

About the time of his majority, he purposed to study medicine. He visited for this purpose his cousin, Dr. John Frink of Rutland, Mass., and concluded to pursue the study with him; but an unforeseen occurrence caused him to relinquish his design. On his return to Biddeford, he met

* Holmes' Fun. Serm.—Peirce's Hist. Harv. Coll.—Quincy's do.

† A few memoranda obtained from his elder brother, the Rev. John Willard, D. D., of Stafford, Conn., are all that I have to rely upon.

with Mr. Samuel Moody, in York, Me. Mr. Moody, or *Master* Moody, by which præ-nomen, he was widely known in New England, was then teacher of the Grammar school in York, and afterwards of Dummer Academy. Mr. Willard disclosed to him his intention to study medicine. Whether they had been previously acquainted with each other, it is not known; but in his abrupt and schoolmaster style, Mr. Moody said to Willard, "You must go to College." The latter replied that he had not the means. The eager schoolmaster forthwith procured a subscription for his board, instructed him without charge, offered him for admission to College in about a year, and continued his generous aid by successful efforts in behalf of his meritorious pupil as a beneficiary scholar.

It is remarkable that a man entering College in the twenty-third year of his age, with only a year's preparation, should distinguish himself by eminent attainments in Latin and Greek. This Mr. Willard is said to have done. In Greek, he was *facile princeps;* and in a year after he received his Bachelor's degree, he was appointed Tutor in that language. Of the Latin language he acquired, during his academic career as pupil and instructor, such an accurate and familiar knowledge, that he wrote in it with facility and classical taste; as is manifest in his Latin addresses afterwards to some of the graduating classes in the earlier years of his Presidency, and in his *Concio brevis*, introductory to the Exercises at Harvard College, performed in pious commemoration of the "*singular talents, eminent virtues, and unparallelled services of* WASHINGTON THE GOOD."

Greek, however, was his favourite language. His study of it had been so minute and critical from the beginning, and his after reading of its historians, philosophers, and poets, had become so extensive, that his familiarity with them became one of the greatest pleasures of his ripest years, and in a manner, the pastime of his declining life.

During the first ten or twelve years after he was called to preside over Harvard College, he wrote a Grammar of the Greek language, (the first probably that was written in English,) which remains in manuscript in the Library of the University. It shows great research in regard to dialects and idioms, and the meaning and uses of particles, by a wide citation of examples and authorities. It was nearly completed when the Gloucester Greek Grammar was published. This so far accomplished the end he had in view, that he seems to have abandoned the design of printing his own, which he did not revise and prepare for the press.

In regard to the branches of literature and science in which President Willard excelled, Mr. Webber,* who, as a pupil, among the oldest and most

* SAMUEL WEBBER was born at Byfield, Mass., in the year 1759. When he was about ten years of age, his father, who was in humble circumstances, removed to Hopkinton, N. H., where, through the influence of the minister of the parish, he was induced to consent to his son's receiving a liberal education. He entered Harvard College in 1780; and, having maintained the highest rank of scholarship throughout his whole course, graduated in 1784. The two years succeeding his graduation he spent at Cambridge, prosecuting a course of theological study, with an intention to devote himself to the ministry. Soon after he commenced preaching, he was appointed Principal of Dummer Academy in his native place. He accepted the appointment, but remained there only a short time, in consequence of being chosen a Tutor at Cambridge. He held that office with high reputation until 1789, when he was appointed Hollis Professor of Mathematics and Natural Philosophy. In 1796, he was employed by Commissioners under the government of th United States, to ascertain by astronomical observations the line which separates the United States from the British American dominions. He succeeded Dr. Willard as President of Harvard College, being inducted into office on the 6th of May, 1806. He published Mathematics in two volumes, 8vo., 1801; and a Eulogy on President Willard, 1804. He was a member of the American Philosophical Society, Vice President of the American Academy of Arts and Sciences, &c. He died of apoplexy, July 17, 1810, aged fifty-one.

distinguished in his class, had known him for more than two years, and as Tutor and afterwards Professor of Mathematics and Natural Philosophy, had known him intimately for seventeen years, said of him in a Eulogy delivered at his funeral,—

"He took special delight in the Latin and Greek classics, and in mathematics. In the refined and noble language of ancient Greece, his reading and researches were remarkably extensive. In this department of literature, perhaps he had no equal in the United States. Mathematical science, especially spherics and astronomy, furnished exercise for the energy of his mind, which was a source of peculiar gratification. Frequently has he communicated to me the result of an astronomical inquiry with emotions of lively pleasure. Alas, my father, that I can never again participate with you in such refined, such elevated enjoyment!

"In making astronomical observations and calculations, he was very accurate and skilful. His performances in this line, published in the Memoirs of the American Academy of Arts and Sciences, are sufficient evidences of his skill in the sublime science of astronomy."

Mr. Willard was one of the members named in the Act of incorporation of that Society, which was passed, 1780,—the year before he was elected President of the College. He was the first Corresponding Secretary, and in 1784 was chosen Vice President, which office he held by annual election until his death.

After he took his first degree, he resided at College as a student in Divinity, until he was chosen a Tutor. He still continued his preparation for the pulpit; but at what time he began to preach is not known. In the year 1772, he received a call from the First church in Beverly to become its pastor. He accepted the call, and consequently resigned the office of Tutor, after a faithful and commendable service of six years. He was ordained as colleague pastor with the Rev. Joseph Champney,* November 25, 1772. Andrew Eliot, D. D., pastor of the church in North street, Boston, preached the ordination sermon. In the relation of pastor, he was favoured, both in regard to locality, and to the general character of his parishioners. He was long remembered by them with affection and respect, and reciprocal hospitality existed, for many years after he removed to Cambridge, between his family and several of those of his parochial charge, and the clergymen with whom he had been associated by interchanges of friendly visits.

In the ninth year of his ministry, 1781, he was elected President of Harvard College, and was installed on the 19th of December, in the same year. For more than sixteen successive years, he enjoyed almost uninterrupted health, and was able to devote himself with a single eye to the welfare of the College. But in the summer of 1798, he was prostrated by a severe illness, from which, for several months, slight hopes were entertained of his recovery. He so far recovered from this illness during the following autumn and winter, as to resume his official duties; but not, as before, without intermission. In the vacation after the College Commencement, on the last Wednesday of August, 1804, he took a journey to the Southern part of the State, and on his return from Nantucket to New Bedford, he was seized, at the latter place, with sudden illness, on the night of the 19th of September, and died on the evening of the 25th.

In the sixteenth month after his ordination at Beverly,—viz: March 7, 1774, Mr. Willard was married to Mary Sheafe, daughter of Jacob Sheafe, Esq., a merchant of Portsmouth, N. H. She was born November 25,

* JOSEPH CHAMPNEY was born at Cambridge; was graduated at Harvard College in 1721; was ordained at Beverly, December 10, 1729; and died February 23, 1773, aged sixty-nine.

1753, and died at Portsmouth, March 6, 1826. She voluntarily took upon her, in her married state, more than a wife's usual portion of domestic care, to afford her husband more time and opportunity for study and the performance of official duties, notwithstanding the large family of children that required her maternal oversight. Their wedded life was, in all respects, exemplary. Mutual kindness and deference were observed in their treatment of each other, while no selfish or exclusive feelings checked their hospitality or social intercourse. Obliged to abstain from all show in furniture and equipage, since they had no superfluity, they were ever ready to receive their guests and make them feel their welcome.

Mr. Willard's domestic character was an example to his children, not only safe but salutary. He never deceived them nor any one else. He did not irritate them by harshness; he did not put them in such fear by chiding and threatening them for their errors and faults, as to make them artful and truthless. They feared to offend him, because he gained their respect by his admonitions and counsels, and their love by reasonable indulgence and quiet consistent ruling.

In the family group, and in the social circle of visitors, he had no eccentricities; and thus there is wanting one source of interest, which pertains to the biographical notices of some distinguished men. He was fond of society, but was contented with a moderate share of the conversation. He aimed at no rivalry with those who were ambitious of distinction in this way, or with those whose natural gifts, improved by cultivation, secured to them an acknowledged eminence in social converse. Nor, on the contrary, was he a watchful listener for the sake of dogmatizing on matters concerning which his knowledge and opinions were entitled to peculiar respect. "An engaging degree of modesty," said Professor Webber, "was combined with great dignity in his deportment. His gravity and seriousness never degenerated into melancholy. A temperate cheerfulness always beamed in his countenance, when he had opportunity and leisure to manifest it."

While he loathed vulgarity, he had a relish for refined wit and chaste humour, and was not unfrequently excited to laughter, alike involuntary, hearty, and cheering, and sometimes it might be more resonant than the rigid rules of politeness allow.

Among the favourite recreations in his family, which he encouraged by his example and aid, was music,—especially sacred music, with which he was familiarly acquainted as a science, and he took his part in the vocal performance. It was one of the means of making home a social state, of taking from it the feeling of solitariness, and the restless desire of wandering and change so common to the young.

Towards the undergraduates of the College he felt a paternal regard, and exercised, as far as it was practicable, a paternal government. He mingled moderation with firmness, and in cases demanding exemplary punishment, he softened its rigour, by holding out to the delinquent his ability to redeem his character, and gain a restoration to the favour and approval of the Faculty. The intercourse between the members of the Faculty and the students was, in his time, more formal and distant, demanding more outward marks of respect from the pupils towards their teachers, and especially towards the President, than in times more recent. But when they came to his study for any purpose, he listened to them patiently, and extended to them as much indulgence as he thought their personal good, or the whole-

some discipline of the College, permitted. His common mode of address, especially to the younger scholars, when they thus approached him, was such as tended to relieve their embarrassment, and even to encourage them to a prompt and frank declaration of their purpose. "Well child, what do you wish?" or "what is your wish?"—was perhaps his most usual method of accosting students on such an occasion, if they were not so impulsive and abrupt in announcing their wishes, as to anticipate his questions. In either case, they were sure of an answer to their requests with little hesitancy or delay on his part.

The exalted moral qualities of President Willard,—his moral courage, integrity, and firmness, and no less his kindness, benevolence, and forbearance were well known and highly appreciated by all who knew him. As the head of the Corporation who framed the laws, and also of the Faculty on which devolved the immediate government of the students, he never shrank from the responsibility of executing these laws, and enforcing the discipline decreed by the latter body, nor exonerated himself from sharing in measures which occasioned the displeasure of parents or friends, or which he did not fully approve, by imputing them to other members of the Faculty.

His integrity of purpose in all his relations, fortified by a firmness of character which enabled him to disregard all threats and all lures intended to make him falter in the path of duty, were never doubted.

It does not appear that any of his sermons were printed during his ministry at Beverly. He continued to preach occasionally after he entered upon the duties of President, in the pulpits of his clerical brethren, and sometimes in the College at evening prayers on Sunday. A few of his occasional sermons were printed, viz:—A Thanksgiving Sermon delivered at Boston, in Brattle Street Church, 1783; a Sermon at the ordination of his successor at Beverly, Rev. Joseph McKeen, 1785; a Sermon at the funeral of the Rev. Timothy Hilliard, of Cambridge, 1790; and a Sermon at the ordination of the Rev. Hezekiah Packard, at Chelmsford, 1793.

He was a diligent reader of the Bible, and particularly of the New Testament,—in the original languages; and his critical knowledge of the Greek language is frequently shown in his sermons, without any vain display, by such illustrations of words and phrases as give them significations more definite, and sometimes more comprehensive, than those of the received English text. His preaching was plain, instructive, sincere, and solemn. Repentance towards God, and faith in our Lord Jesus Christ, were prominent doctrines in his discourses, as the strong hold of piety and the social virtues.

Dr. Willard's friendships among the clergy extended to men who differed from each other on the subject of the Trinity and other theological doctrines,—friendships extending from the early times of his ministry to the close of his life. Of this number was Dr. Simeon Howard, minister of the West Church in Boston, who was a Fellow of the Corporation at the time of President Willard's inauguration, and who continued to hold that office until his death, which occurred a few weeks before the death of the President. Their mutual affection was fraternal and uninterrupted. Dr. Howard, the elder, died on the 13th of August, 1804, and President Willard preached the funeral sermon at his burial. Though, at the time of performing this last mournful office due to the memory of so dear a friend, there had been no

recent warning that his own days were so nearly numbered, yet the thought of death was familiar to him, and never banished as an unwelcome intruder.

Very respectfully your friend
And faithful servant,
SIDNEY WILLARD.

FROM THE HON. DANIEL APPLETON WHITE.

SALEM, November 24, 1849.

My dear Sir: As you ask me only for my *recollections* of the late President Willard, I cannot refuse to comply with your request, incompetent as I really am to do justice to his exalted character and virtues, or to give an adequate view of his eminent attainments in science and learning. I cannot claim to have had the honour of an intimate acquaintance with him, though I knew him well for the last eleven years of his life. He was, as you are aware, a full generation before me, and I always revered him for his wisdom and piety, as well as for his venerable age and station. The circumstances under which my acquaintance with him was formed, may have impressed me with too deep a sense of his superiority; and if so, you must make the proper allowance in receiving my estimate of his character. I can only give you my genuine impressions, and this I will endeavour to do in all simplicity and truthfulness.

The first time I ever saw President Willard, was in July, 1793, when I went to Cambridge to enter the University. It was on the day of the Commencement, and he was in the midst of its imposing ceremonies and duties, surrounded by the Governor and other dignitaries of the Commonwealth, looking up to him as the great man of the day, while his majestic person and bearing in his robes of office, with his academic cap and huge white wig, marked him as such to all beholders. I received of course a profound impression of his dignity and eminence. The next time I saw him was when I went with others to his study, to be examined for admission, after an examination by the Tutors. The awe with which I approached his presence, was at once removed by his benignant manner in receiving us, and asking the various preliminary questions, as well as in conducting our whole examination. I still remember how kind I thought him, when, to a critical question from the Greek grammar I made answer that I had never before been asked such a question, and he silently passed it by, without even a look of displeasure. I now left him with the impression that he was as good as he was great.

These early impressions of his dignity and kindness were rather strengthened than weakened by my intercourse with him during the four years that I was a pupil under his Presidency, and the four subsequent years that I was associated with him in the immediate Government (now called the Faculty) of the College. As a pupil, I felt for him a sincere veneration; and as an associate in the College Faculty, I learned to love him too as a father. I never saw him among any men, or in any society, where he did not appear to be regarded with veneration and deference; nor did I ever know him to be discomposed or embarrassed on the most trying occasions. Yet, though every where the object of such peculiar respect, which he could not but feel conscious of deserving, he assumed no airs of superiority, nor was ever wanting in a proper regard for the rights and feelings of others. With the greatest self-respect, he was as true to others as to himself. His whole life was evidently modelled on the sound and impregnable principles of religion, and presented an admirable specimen of the old Puritan character, liberalized and improved. The solid and the useful virtues were united in him with the noblest qualities. Generosity, disinterestedness, magnanimity, together with a lofty integrity, and the strictest honour, were prominent traits in his character. So, too, were modesty, simplicity, and singleness of heart. No man could be farther removed from all suspicion of intrigue or management for selfish ends. It was probably never conceived by any body that he could be biassed in his official con-

duct by considerations of personal interest or popularity. As President of the University, he thought only of a faithful, honourable, and complete discharge of his arduous duties. He possessed the true spirit of government, and was ready to exert it upon every necessary occasion; but the infliction of punishment was always painful to him. He cherished a fatherly affection for the students,—an affection which was clearly visible to members of the College Faculty,—however it might be concealed by the veil of a dignified reserve,—a veil then but too fashionable,—from the students themselves. Yet no student could have personal intercourse with him, without some experience of his paternal kindness. As an illustration, I may be allowed to mention my own experience, which is indelibly impressed on my memory. I can still see his benign countenance, as he used to look up, on my entering his study, and mildly say—"well child, what do you wish?" Nor have I kind words only to remember. Once, in obedience to my father, (who was a Baptist,) I inquired of him if Mr. Hollis, the benefactor of the College, had not made some provision for sons of Baptists. He replied, "Not for them, more than others;" but added that as Mr. Hollis was himself a Baptist, they took particular pleasure in appointing sons of Baptists, who were otherwise entitled, to partake of his bounty. I was afterwards surprised (for I had never asked of the College a pecuniary favour) to find a credit from this source in my quarter bills; nor could I account for it, but from the President's kind and considerate remembrance.

As head of the College Faculty, President Willard possessed rare excellence. He was a perfect presiding officer. Affable, courteous, and dignified, he inspired the most cordial respect;—a respect which alone secured an orderly attention to all matters of business before the Board. He listened with the greatest mildness and patience to the suggestions or arguments of any member, desirous that all should have a fair opportunity to be heard, and never prematurely interposing his own opinion or views. He was as far from arrogating more than his rightful voice, as he was from surrendering that. A particular instance of this occurs to me, which deserves mention also as showing his firmness in always doing what he thought just and right. At some meeting of the Faculty, when there were present three Professors and two Tutors, a measure was proposed by one of the former, which was objected to by the latter, and, after a full discussion, during which the President indicated no opinion whatever, it appeared upon taking the vote that the three Professors were in favour of the measure, and the two Tutors against it. All now supposed the question settled, till the President, instead of so stating the vote, declared, "I give my vote in the negative,"—thus arresting the measure. The Professors were greatly surprised, if not vexed. The venerable Dr. Tappan, who was one of them, ventured to inquire if there might not be some doubt as to the President's right to vote in such a case. "I have no doubt," was the laconic reply, and not a word more was said on the subject.

When a measure was once fairly adopted by the Board, though in opposition to the President's individual opinion, and though ever so unpopular, yet he would never flinch from his full share of the responsibility, or allow it to be intimated out of the Faculty that he had been opposed to it. Upon his being once told of an instance, wherein a member of the Faculty had acted otherwise, I well remember with what a *look* of reprobation he simply said,—"That was very wrong."

You ask me especially for anecdotes illustrative of any part of President Willard's character. I have no *bon mots*, or smart sayings, of his to repeat. In social life, he would heartily enjoy the exhilaration of wit, and humour, and pleasantry, but his own conversation certainly did not abound in either. He was rarely, if ever, bouyant, airy, or facetious, but generally grave and serious, often cheerful, never gloomy or sour, and always substantial, sound, and benevolent. I knew him best in his official relations, and I recollect an instance in this connection, which may serve to illustrate his want of a quick susceptibility of humour, or his high sense of propriety,—perhaps both. At a meeting of the Faculty for selecting from among

the Seniors such as were most qualified for preparing the "Theses" of the class, the President asked the Tutor in Natural Philosophy (who was an incorrigible punster) how a certain student would work in physics, and received a reply which convulsed with laughter every one except the President, who looked utterly astonished. Good Dr. Tappan hastened to relieve him, and as soon as he could command himself, cried out, "A pun, Sir, a pun." "La," said the President, "I was not thinking of a pun." Nor did he then stop to think of it; but immediately resumed the subject, which had been so unexpectedly interrupted.

On ordinary occasions, President Willard was not fluent or graceful in extemporaneous addresses, yet when roused by some pressing emergency, he was able to meet it with great energy of thought and language, if not with true eloquence. A striking instance of this occurs to my recollection. The chapel desk or pulpit was one morning found to be a heap of ruins,—destroyed, as was then supposed, by students, but in truth, as afterwards ascertained, by rowdies from abroad. The President, when informed of it, directed the chapel bell to be rung as usual, and, attending prayers himself, took his stand amidst the ruins, in his wonted dignified and composed manner, and before praying, addressed the assembled students, who were really shocked by the scene before them, in a most appropriate manner, and with a power of vigorous eloquence, which they had little thought he possessed.

I recollect another instance of his acquitting himself to great acceptance, on a more embarrassing occasion. At a very disorderly period of the College, a student who had been sentenced to rustication, was called out in the chapel, after morning prayers, to stand in the aisle, as was then the custom, and receive his sentence before the assembled University. The President, after directing him to lay aside a cane which he held in his hand, read to him the sentence of rustication; at the close of which, he seized his cane, and swinging it violently over his head, denounced the President and Faculty, in a furious manner, and in outrageous and profane terms of insult. A prodigious sensation was created through the assembly. The President's composure, however, did not forsake him. I observed him to bend over the desk, in consultation with the Professors and Tutors, who were seated below him, and presently resuming his former attitude, he declared, as their unanimous decision, that ——— (the individual under rustication) be forthwith expelled from the University. Nothing was ever more exactly suited to the merits of a case, or to the feelings of an audience, than this prompt and summary expulsion. The demeanour of the President was throughout characteristic of his wisdom and firmness, and excited the admiration of his friends.

President Willard was found equal to any exigency in his academical career, and his ability ever seemed to rise with the pressure of the exigency. Those who remembered him in the office of Tutor, to which he was appointed the very first year after his graduation, used to say that he was, at that time, remarkable for his moral courage and physical energy, as well as for his learning and intellectual strength. He was far greater, it would seem, in his intrinsic character than in the events or the honours of his life. All the moral elements of true greatness were combined in him; and had he been called to a wider sphere of action, and more exciting public functions, the powers and resources of his mind would have been more fully developed, and he of course would have attained to a still higher rank among great men.

Truly and faithfully yours,

D. A. WHITE.

President Willard had a brother, *John*, who was a highly respectable clergyman in Connecticut. He was born at Biddeford; was graduated at Cambridge in 1751; was ordained pastor of the church in Stafford, Conn., March 23, 1757; received the degree of Doctor of Divinity from Yale College in 1803; and died February, 16, 1807.

BENJAMIN WADSWORTH, D. D.*

1772—1826.

BENJAMIN WADSWORTH was born of pious and respectable parents, at Milton, Mass., July 18, 1750. His father was, for many years, a deacon of the church in that town. In his childhood and youth, he was distinguished for great tenderness of conscience and sobriety of deportment. Under the influence of a religious education, his mind became early imbued with a sense of Divine things. It was, for some time, a question with him,—whether it was his duty to devote himself to the ministry of the Gospel; but he felt constrained, after mature reflection, to decide it in the affirmative. With this in view, he commenced and prosecuted a course of classical study, and became a member of Harvard College in 1765. During his connection with College, he was remarkable for diligence and proficiency in his studies, as well as for exemplary conduct; and when he graduated, in 1769, some new and honourable exercises were introduced at the Commencement,—one of which was assigned to him. During the year succeeding his graduation, he was engaged in teaching a school; after which, he went to reside at Cambridge, and pursued the study of Theology under the direction chiefly of Professor Wigglesworth. He subsequently passed a winter with the Rev. Abraham Williams of Sandwich; and in the spring of 1772, was licensed to preach by the Association which included the ministers of Milton and Braintree. On the 23d of December following, he was set apart to the pastoral charge of the church in Danvers. Here he continued to labour without interruption, till near the close of life. He was blessed with a good constitution, and uncommonly vigorous health, insomuch that, until the commencement of his last illness, he was never detained from the pulpit, during his whole ministry, more than four or five Sabbaths, and scarcely ever had occasion to call for medical aid.

He was honoured with the degree of Doctor of Divinity from Harvard College, in 1816.

About the close of March, 1825, Dr. Wadsworth was taken off from his labours by the commencement of the illness which terminated his life. His disease was a lingering one, though he died suddenly, and with little apparent suffering. In the immediate prospect of his departure, he uttered himself to a brother minister, substantially as follows:—"I feel more than ever the responsibility of our office, and my many imperfections and deficiencies. I have endeavoured to preach the great truths of the Gospel in a plain, experimental, and practical manner, and to be governed myself by its precepts and directions, maintaining a conscience void of offence towards both God and man. But, oh, my short comings! Oh, the solemn test! We must give an account of ourselves and our ministry at the bar of Christ! Yet, death has no terror to my mind—in a humble, penitent way, I rely on the mercy of God through the righteousness of the Divine Saviour. Here is my only dependance—the blood of Christ cleanseth from all sin—it was shed for the priesthood as well as the people—I know in whom I have believed—when He shall appear, we shall be like Him, for we shall see Him as He

* Dana's Fun. Serm.—Felt's Hist. of Salem.

is. This is all my salvation and all my desire—I am satisfied—I can say, Thy will be done." He died January 18, 1826, in the seventy-sixth year of his age, and the fifty-fourth of his ministry; having outlived all who were members of his church at his settlement, with the exception of two females. His funeral sermon was preached, at his own request, by the Rev. Samuel Dana of Marblehead, and was published.

Dr. Wadsworth was twice married. His first wife was Mary Hobson of Rowley, by whom he had two children,—both daughters. The eldest daughter was married to the Rev. William Balch, who was born at Danvers, January 17, 1775; entered Harvard College, but did not graduate; was ordained pastor of the Second church in Salisbury, Mass., November 17, 1802; resigned his charge May 20, 1816; was settled at Salem, N. H., December 1, 1819, and died at Dedham, Mass., in 1842. The other daughter was married to the Hon. John Ruggles of Milton. The first Mrs. Wadsworth died, March 16, 1798. His second wife was Mary Carnes of Lynn, Mass., who died about 1846. There were no children by this marriage.

The following is a list of Dr. Wadsworth's publications:—A Sermon at the ordination of Josiah Badcock,* 1782. America invited to praise the Lord: Thanksgiving Sermon, 1795. A Thanksgiving Sermon, 1796. Eulogy on Washington, 1800. A Dedication Sermon, 1807. A Sermon before the Bible Society of Salem and its vicinity, 1815. A Sermon before a Society for the Suppression of Intemperance, 1815. A Sermon at the nstallation of Rev. Moses Dow,† 1815. A Sermon at the interment of the Hon. Samuel Holten, 1816.

FROM THE HON. SAMUEL PUTNAM,

JUDGE OF THE SUPREME COURT OF MASSACHUSETTS.

BOSTON, January 29, 1851.

My dear Sir: I regret that I have delayed so long to comply with your request, but I have the apology of eighty-two years to offer, and a belief that some other friend would have performed more to your satisfaction the service you have asked of me.

I was prepared for College at Phillips Academy, Andover, under the tuition of Dr. Pearson; but, before I joined that institution, which was in the winter of 1780, I had been for a short time under the instruction of Dr. Wadsworth. His dwelling was about a mile from my father's, in the North parish of Danvers, formerly known as the Salem village. My father was a deacon in his church, and I suppose that I knew Dr. Wadsworth as well as a boy of twelve years old could know one, who seemed to be so venerable and altogether so much above him.

I used to attend his Catechisings from the Westminster Assembly's Shorter Catechism, which I learned by heart; and if the exercise did me no good, I certainly cannot attribute the failure to my instructor, for he performed his part faithfully, as I have not forgotten it to this day.

I knew him somewhat intimately,—attending upon his ministrations when at home, until I was admitted to the bar in Salem, in the county of Essex, in July, 1790. There I became a member of Dr. Barnard's church, where the ministerial tax was assessed on the pews; but, from the high regard which I bore for Dr

* JOSIAH BADCOCK was born at Milton, Mass., in 1752; was graduated at Harvard College in 1772; was ordained at Andover, N. H., April 30, 1782; was dismissed July 13, 1809; and died December 9, 1831, aged eighty.

† MOSES DOW was born in Atkinson, N. H., February 4, 1771; was graduated at Dartmouth College in 1796; was ordained pastor of the Second church in Beverly, March 18, 1801; was dismissed April 1, 1813; was installed at York, Maine, November 9, 1815; resigned his charge February 17, 1830; and died at Plaistow, N. H., in 1837, aged sixty-six. He published a Funeral Sermon, 1807; a Fast Sermon, 1812; a Farewell Sermon, 1813.

Wadsworth, I continued to pay my tax to him also. The *argumentum ad crumenam* seldom fails, and in this case assigns the true reason; for I discontinued the double tax, upon Dr. Wadsworth's decease. I need not say, therefore, that he always commanded my respect and reverence.

His appearance represented a gentleman of great bodily vigour. His limbs were finely proportioned; he was about five feet, ten inches in height, with a handsome and florid countenance, which indicated much exposure to the open air, and none of the debility which so frequently happens to literary men.

And this was to be expected; for, during his long ministry, he visited his parishioners familiarly, giving them advice as to the things that make for peace, and were expedient. And being a man of consummate prudence, he kept his large parish together and in harmony, which is now divided into half a dozen or more religious Societies. In my judgment, he should be commemorated as a model for a country clergyman.

His out-door engagements would occupy much of the time which, by the requirements of the present day, is devoted to study. The moderns gain in learning, but at the expense of the health, and the sacrifice of the familiar and friendly intercourse of the pastor. Dr. Wadsworth was essentially a practical man: he was not only the spiritual guide, but, to a considerable degree, the temporal adviser, of his parishioners; and he knew men and things so well as to command the respect and confidence of all.

He was uniformly in the open exercise of Federal policy; but in a manner that gave no offence,—as he did every thing under the control of a just and well-regulated mind.

He managed his pecuniary concerns very carefully; and, considering his limited means, accumulated a large estate. These were somewhat increased by presents from his parishioners, who were mostly good farmers. I well remember that my father, who was one of them, took both pride and pleasure in giving the best piece to the minister.

His style of preaching, I used to think, was deficient in simplicity; and, though clear enough to a cultivated mind, was somewhat above the comprehension of the mass of his hearers. And he read his sermons rapidly, keeping his eyes fixed upon his manuscript; and what he had prepared carefully, would have appeared much better, if he had taken due pains in the delivery of it.

Of his published sermons, which were not numerous, that upon the character of Dr. Holten, his parishioner and near neighbour, is a good specimen. It contains a pretty full account of the great number of offices which that gentleman had held, and is, on the whole, a very fair and faithful tribute to his memory.

He was classed among Calvinists, and I think was universally respected by his brethren in the ministry. Though he preached his own peculiar views, he did not urge doctrines at the expense of neglecting practical duties. He used to exchange pulpits with Dr. Barnard and Dr. Prince of Salem, and other gentlemen whose religious opinions were not fully in accordance with his own. His manners were courteous, his disposition cheerful, and his feelings, so far as I know, catholic and charitable. Indeed if I were to begin my life anew, I could say, with great sincerity,—"Commend me to such a minister as was Benjamin Wadsworth."

Dr. Wadsworth occupied the same parsonage that Mr. Paris did in the calamitous year of 1692; and I believe that, if that gentleman had possessed the vigour, courage, common sense, and discretion, of Dr. W., he would have crushed *in limine* the fraud and delusion of the pretended witchcraft, which commenced in that very parsonage.

I fear that I have extended my remarks beyond your limits; but I put you at perfect liberty on that score to strike out *ad libitum*, always taking care, however, to do no greater injustice to my old friend than has been done by, dear Sir,

Your obedient servant,

SAMUEL PUTNAM.

NATHAN STRONG, D. D.*

1772—1816.

NATHAN STRONG was born in Coventry, Conn., October 16, 1748. He was a descendant in the fourth generation from John Strong, who came from England to this country in 1630; and, after sojourning successively at Dorchester, Mass., and Windsor, Conn., settled at Northampton, Mass., in 1659, was the first Ruling Elder of the church in that place, and died in 1699, at a very advanced age. His father was the Rev. Nathan Strong, a native of Woodbury, Conn., who graduated at Yale College in 1742; studied Theology under the Rev. John Graham of Southbury; was ordained pastor of the Second church in Coventry, October 9, 1745; and died October 19, 1793, in the sixty-eighth year of his age. His mother was the daughter of the Rev. Joseph Meacham, minister of the First church in Coventry.

Not much is known of his history, previous to his becoming a graduate of Yale College in 1769, a little before the completion of his twenty-first year. He belonged to a class conspicuous for illustrious names, and yet he graduated with the highest honour; though the Faculty considered him and Dwight (afterwards President of the College) upon an equality, and gave him the precedence only in consideration of his superior age. President Stiles is said to have pronounced him (doubtless taking into view the fact of his being a young man) "the most universal scholar he ever knew."

His first permanent religious impressions date back to a season of special interest in his father's congregation, about the time of his entering College. It does not appear, however, that he originally contemplated the ministry as a profession,—for we find him engaged, for some time after leaving College, in the study of law; but he ultimately changed his purpose, and, after a brief course of theological reading, was licensed to preach.

In 1772 and 1773 he was a Tutor in Yale College; and, during this period, there were various applications made to him from important vacant churches at a distance, all of which, however, he declined. The First church in Hartford, having become vacant by the death of the Rev. Edward Dorr, put in requisition his services as a candidate, in the autumn of 1773; and on the 5th of January succeeding,—the previous arrangements having been made,—he was duly constituted their pastor. The sermon on the occasion was preached by his father, from 2 Timothy IV. 4, and was published.

Mr. Strong was scarcely settled in the ministry before the war broke out, which, in its issue, gave us our independence. His energies were all enlisted in his country's cause; and every service that he could render her, he *did* render promptly and cheerfully. For some time he served in the capacity of Chaplain. His vigorous pen was often at work in endeavouring to vindicate the country's rights, and to quicken the public pulse to a higher tone of patriotism; and many of the papers which he produced at that time, are said to have teemed with the brightest and noblest thoughts. He published many valuable articles in relation to the state of the times, subse-

* Perkins' Fun. Serm.—Thomas Williams' Cent. Serm.

quently to this;—especially a series of about twenty, designed to aid in harmonizing public sentiment and action in respect to the adoption of the Federal Constitution. He was always an inflexible patriot,—ready alike with his tongue and his pen to do good service for his country, as occasion required or opportunity offered.

In the earlier periods of his ministry, Mr. Strong was sometimes not a little embarrassed in his pecuniary concerns. He was settled upon a salary of one hundred and thirty pounds; but, in consequence of the depreciation of the currency incident to the times, and some other circumstances, he failed, from time to time, of receiving his dues, until the parish had become indebted to him some six hundred pounds. A portion of the congregation seemed inclined to evade the obligation; but the late Chief Justice Ellsworth, who then belonged to that parish, being present at the meeting at which the subject was agitated, took decided ground in favour of the payment of the debt; and the meeting being convinced by his arguments, immediately adopted measures to secure the desired end. It was probably in consequence of the inconvenience to which he was subjected from the insufficiency and uncertainty of his support, that he was led, at a subsequent period, to invest his portion of his father's estate in a mercantile establishment. This false step (for such it undoubtedly was) was the means of bringing upon him manifold trials: it not only resulted disastrously in a pecuniary way, but, for a season, interfered, not a little, with his usefulness as a Christian minister. In the afflictions which he subsequently experienced, he humbly acknowledged a Father's chastening hand.

Mr. Strong was one of those who, towards the close of the last century, had a primary agency in giving a new direction to the public mind, in respect to the religious interests of the country and the age. Being fully persuaded that the theory of revivals which then generally prevailed in the orthodox churches, was both reasonable and scriptural, he laboured with all his might, in reliance on God's blessing, to reduce that theory to practice; and, at several different periods in the latter part of his ministry, he had the pleasure to witness the fulfilment of his hearts desire. In 1798–99, was the most extensive and powerful revival that occurred under his ministry; but in 1794, there was a state of things among his people which issued in considerable accessions to the church; and in 1808, and again in 1815, a yet more copious blessing was poured out upon them. On these occasions particularly, his labours were most abundant; and no one perhaps knew better than he how to conduct such a work so that the best result might be obtained and incidental evils avoided.

In 1796, he sent forth an elaborate Theological Treatise entitled, "The doctrine of Eternal Misery consistent with the Infinite Benevolence of God;" in reply to a posthumous work by the Rev. Dr. Joseph Huntington of Coventry, Conn., entitled "Calvinism improved &c." In this work Mr. Strong has taken a wide range of thought, and has evinced a degree of acute discrimination and familiarity with all the points of the controversy referred to, which must always give him a high place among the Calvinistic writers of the country.

In 1798, he published a volume of Sermons, well suited, as they were specially designed, to give aid and direction to a revival in its incipient state. In 1800, he published another volume, of the same general character,—only adapted to a more advanced stage of a revival. Without the least preten-

sion to any thing like studied elegance, these Discourses are written with uncommon vigour and force of thought, and are fitted to work with great power, especially upon the conscience.

In 1799, was published the "Hartford Selection of Hymns;"—a work projected by Mr. Strong, and executed principally, though not exclusively, by him. It was a popular compilation in its day, and several of the best hymns contained in it were from his own pen.

In 1800, commenced the "Connecticut Evangelical Magazine." This too he originated, and in a great measure sustained; though he had the aid of many influential clergymen in different parts of the State. It was continued in a first and second series, during a period of fifteen years. This work has been highly prized, not only for the amount of excellent doctrinal and practical instruction which it contains, but especially for its record of the numerous revivals of religion, by which that period was distinguished.

It may be doubted whether he ever rendered a more important service to the church or to the country, than in the part which he took in establishing and sustaining the Connecticut Missionary Society. He had a primary agency, not only in its organization in 1798, but in the direction of its movements till the year 1806; and his usefulness in this department is to be estimated by the vast amount of spiritual blessing which this institution has ever since been diffusing over the land.

In 1801, he was honoured with the degree of Doctor of Divinity from the College of New Jersey.

His domestic life had its full share of bereavement and solitude. He was married in 1777 to the eldest daughter of Dr. Solomon Smith, a respectable apothecary of Hartford. She died, leaving two children, in 1784. In 1787, he was married to Anna M'Curdy of Lyme, who died within less than two years after her marriage, leaving an infant son, whom he named *John M'Curdy*. During the rest of his life,—a period of nearly twenty-seven years, he lived a widower. The child of his second marriage, after having graduated with high reputation at Yale College, in 1806, and entered upon the study of the Law under Lieut. Governor Goodrich, was thrown from his horse, in an attempt to cross the ferry at Hartford, and was drowned.

Some months previous to his death, Dr. Strong was brought by a severe illness to the margin of the grave. But, contrary to his own expectations and those of his friends, he recovered strength ere long to resume his accustomed duties; though, from that time, it became evident to all that his course was nearly finished. Beside the bodily infirmities that were clustering upon him, there was a tenderness and mellowness of Christian feeling, and an entire devotedness to the interests of the world to come, that seemed to indicate that he would soon have his summons to depart. But one Sabbath intervened between the close of his public ministrations and his death; and on that Sabbath, both his discourses had direct reference to the scenes in which he was so soon to mingle.

The illness that immediately caused his death was brief, but painful. His mind remained unclouded to the last, and his faith clung to the promises of the Gospel with an unyielding tenacity. In conversation with a friend, just before his departure, concerning the darkness that hangs over the future world, he remarked,—"But I trust I am going where God is, and that is all I desire." He died on the 25th of December, 1816, in the sixty-ninth

year of his age, and the forty-third of his ministry. A sermon was preached at his funeral by the Rev. Dr. Perkins of West Hartford, and was published.

Besides the several works mentioned above, Dr. Strong published the following:—A Sermon at the execution of Moses Dunbar, 1777. A Sermon at the ordination of Joseph Strong, 1778. An Election Sermon, 1790. A Sermon at the ordination of Ichabod L. Skinner,* 1794. A Sermon at the execution of Richard Doane, 1797 A Thanksgiving Sermon, 1797. A Discourse on the death of Washington, 1799. A Sermon on the death of Mrs. Sarah Williams, 1800. A Thanksgiving Sermon, 1800. A Century Sermon, 1801. A Sermon on the death of the Rev. Charles Backus, D. D., 1804. A Sermon at the funeral of the Rev. James Cogswell, D. D., 1807. A Sermon at the Consecration of the new Brick church in Hartford, 1807. A Discourse before the Hartford Female Beneficent Society, 1809. A Sermon on the Mutability of human life, 1811. A Sermon on the use of time, 1813. A Sermon at the funeral of the Hon. Chauncey Goodrich, 1815.

FROM THE REV THOMAS ROBBINS, D. D.

HARTFORD, December 16, 1847.

My dear Sir: Dr. Strong was, for many years, my neighbour and intimate friend. I had an opportunity of observing him under various circumstances, and in different relations; and there is perhaps no man who has departed, in respect to whose character I have a more definite and well considered opinion. The reverence which I bear for his memory renders it only a labour of love for me to comply with your request by furnishing you some of my many recollections concerning him.

As a man of intellect, I set him down as belonging to the very first class. He seemed to me never to get to his limit. Judge Daggett has lately told me that the late Chief Justice Mitchell, who was his Tutor in College, pronounced him a man of the greatest original powers of mind he ever knew. He had the most perfect command of all his faculties. When writing on a most critical, profound, or solemn subject, he would leave it, at any time, for business or relaxation, and return to it, and take up the train of thought without the least apparent embarrassment. He wrote with great rapidity, and usually depended on his first thoughts. On this account, most of his printed works bear marks of haste, and are no doubt less perfect, as compositions, than they would have been, if he had subjected them to a careful revision. But a small portion of his work entitled "Benevolence and Misery," was written, when the printing began; but the manuscript was constantly supplied, as it was called for.

He was a great economist of time. He was habitually an early riser; and all the hours that could be spared from the active duties of his profession and other necessary engagements, were sacredly devoted to study. By this incessant application, he not only became eminent as a Divine, but was possessed of extensive and varied erudition. His memory was at once minute and retentive, in an extraordinary degree. Such was his original power of investigation that it seemed necessary to give him only a single hint on a subject, to his working it out, by an independent process, in all its various ramifications. And for nothing perhaps was he more distinguished than his almost intuitive insight into the human character. It was this particularly, in connection with his sound judgment, that gave him an influence, which to many appeared wholly unaccountable, and enabled him

* ICHABOD LORD SKINNER was born in Marlborough, Conn.; was graduated at Yale College in 1793; was ordained as colleague pastor with the Rev. Nathan Strong, Senior, at Coventry, October 23, 1794; was dismissed October 10, 1798; went into civil life; spent his latter years at Washington, D. C.; and died in 1852.

to realize most of his expectations. I will only add, in respect to his high intellectual character, that the most eminent men of his day, and those who had the best opportunity of judging of his powers,—such as Judge Trumbull, Doctors Bellamy, Goodrich, Smalley, Edwards, Dwight, and many others, fully sustained the representation that I have given of him.

In Theology, as on every other subject, he would call no man master, but formed his opinions by a careful study of God's word. Nevertheless, he did not think it necessary to his independence that he should needlessly dissent from others; and he was glad to concur with them as far as he could. He was not fond of oral discussion; being, in this respect, like President Edwards the elder, but quite the opposite of President Edwards the younger. During a time of revival, Dr. Edwards, being at Hartford with Dr. Strong, said to him with much emotion,—"Why do the influences of the Holy Spirit attend your preaching so much more than mine; when our congregations are so much alike, and we preach the same system of truth?" Said Dr. Strong,—"The reason is that *you* present Gospel truth as a proposition to be proved, and go on and prove it; whereas *I* endeavour to exhibit it as something already admitted, and to impress it upon the heart and conscience." I should think that the most striking peculiarity of his preaching consisted in direct, concise, and effective statements of the doctrines and precepts of the Gospel.

He was eminently devoted to the interests of his flock. In seasons of revival especially, he laboured with the utmost fervour and assiduity. His house was always open for religious meetings, and his study always accessible to serious inquirers. It was not uncommon for him, at these seasons, to preach four or five times a week; and there is little doubt that, during the last four years of his life, he preached a greater number of sermons than any other settled minister in the State. When the last revival under his ministry commenced, and he became fully satisfied that the Holy Spirit was in the midst of his congregation, his mind was so much agitated with alternate fears and hopes for a fortnight, that he did not,—as he stated to a friend, have an hour of uninterrupted sleep at a time.

Dr. Strong exerted a commanding influence in a deliberative body. He was accustomed to make himself thoroughly acquainted with every difficult question that came up, and it was seldom that an opinion contrary to his own prevailed. He would fasten at once on the main points of a question, however involved, and by a few sentences would relieve it from all difficulty, and throw it into the light of noonday.

With all his constitutional cheerfulness, approaching,—it must be acknowledged, too near to levity, he had still a deeply spiritual mind. I remember to have been present on one occasion, when a neighbouring minister put to him the question,—"Are you ready to go yet?" and he replied,—"Yes, to-morrow, if God pleases;" but, after a brief pause, he added,—"if God will do with me as He does sometimes, I am ready." In seasons of revival he seemed desirous to keep himself out of view as much as possible, that God might be all in all. In times of trouble, he manifested a truly submissive spirit; and appeared chiefly concerned that his afflictions might make him a better Christian and a more devoted minister. One of the greatest trials of his life was the loss of his second son, who was drowned in Connecticut river. Various circumstances conspired to give to that affliction an unwonted sting. But he conducted in a most becoming manner, fixing his mind firmly on the appointment of God. He refused to be informed of the particular circumstances of the event. But I suppose he never crossed Connecticut river after this occurrence. Several years after, he inquired of me about the bridge and causeway, in a time of high water, and said he had never seen them. The bridge was built shortly after his son's death.

Hoping that the above reminiscences may avail to your purpose, I am as ever, sincerely yours,

THOMAS ROBBINS.

FROM THE REV DANIEL WALDO.

GEDDES, November 7, 1851.

My dear Sir: Dr. Strong was so remarkable a man, and his memory is still so fresh, that you can hardly need any of my recollections concerning him; and yet, since you request it, I am willing to write out for you what most readily occurs to me. I knew him first at Hartford, when I was preaching as a candidate in the year 1790. Soon after that, I became a member of the same Association of ministers with him, and our relations were somewhat intimate from that time till his death.

The first thing that would impress you on being brought into Dr. Strong's presence, was that he was intellectually an extraordinary man. Such a countenance and such an eye as he had, you would say, could never be associated with mental inferiority or mediocrity. And when he spoke, your first impression would be confirmed—no matter what might be the subject, his words were full of pertinence and power. He could wield a sledge hammer, and knock a man down at a blow; or he could use a surgeon's knife so delicately and skilfully, that it would do fearful work, before the subject on which it was operating had begun to suspect what was going forward. His propensity for fun was so inveterate that he often did not control it, even when circumstances seemed actually to forbid its indulgence. Those who were not afraid of the tongues of other men, usually counted the cost before bringing themselves very closely in contact with his. David Daggett was attending Court, or the Legislature, at Hartford, and one Saturday afternoon, on going into Hudson & Goodwin's book-store, found Dr. Strong there; and he jocosely said to him—"Well, Doctor, I think I shall go over to East Hartford and hear Mr. Yates to-morrow—I do not think we can expect much from you, from seeing you away from your study Saturday afternoon." "That's right," said Dr. Strong, "I advise you to go, Sir; for I am going to preach to Christians to-morrow." Col. Dyer of Windham, who had served as Judge for a number of years, had been dropped from his office by the Legislature. He happened to be at Hartford at the next session of the Court, and was standing in the lobby with several others, who had been similarly treated, as Dr. Strong came out, after having prayed at the opening of the Court. Said Judge Dyer, "Why don't you pray for us too?" "I don't pray for the dead," said Dr. Strong. He was unusually negligent in respect to his personal appearance, and certainly was not the most refined in all his habits. Adverting once, in conversation with one of his neighbours, to this feature of his character, he said to him—"What would people be likely to think of me, who should judge me only by my appearance?" "They would think," answered the neighbour, "that you had come into town with a drove of horses."

You can scarcely imagine a greater contrast than Dr. Strong's appearance presented in the pulpit and out of it. The moment he crossed the threshold of the Sanctuary, he became as solemn as eternity. I never heard of his uttering a word in the pulpit, that was in the least inconsistent with his character as a minister, or with the decorum that belongs to the place. His sermons were short, but clear, strong, and pithy. Not a few of his thoughts were strikingly original. His manner was earnest and deeply impressive; his countenance spoke as well as his lips; but I think he rarely, if ever, moved a hand. He had great facility at extemporizing; and I have heard him say that he used sometimes, in order to save appearances with his people, to lay one sermon before him and turn over the leaves, while he was preaching another that he had not written. When he actually read his manuscript, it was with so much freedom that it would scarcely have disturbed the most scrupulous objector to the use of notes. His sermons, like every thing that he wrote, were in an insufferably bad hand; and I have been told that, instead of being able to help the printer make out his manuscript, he was actually obliged sometimes to call in the printer's aid to enable him to decipher it himself.

Dr. Strong was of a remarkably dark complexion. On a certain occasion, Sampson Occum, the celebrated Indian preacher, had agreed to preach for Dr. Edwards at New Haven, but failed to fulfil the appointment. Dr. Strong, being at hand, was put in requisition; and, however the preachers might have differed in other respects, they were not strikingly different in the hue of their faces. An eccentric fellow who wished to make fun at the Doctor's expense, took his seat at the door of the church, and kept saying audibly to the passers by, as if they were really listening to Occum,—"See how the black dog lays it down."

You would have supposed that Dr. Strong's passion for the humorous and jocose would have interfered materially with his usefulness as a minister. So no doubt it did; and yet,—owing to the great amount of counteracting influence,—not so much as might have been expected. In his later years particularly, though his wit never left him, it was more chastened and restrained, while the general habit of his mind evidently became more spiritual and solemn. Few men in New England had, during the period in which he lived, so much influence as he. Not a few feared his sarcasms; those who knew him best, appreciated most highly his virtues; while the whole community awarded to him the honour of being one of the noblest specimens of human intellect.

Yours faithfully,

DANIEL WALDO.

FROM MRS. L. H. SIGOURNEY.

HARTFORD, November 22, 1848.

My dear Sir: I have had pleasure in recalling, at your request, a few reminiscences of that distinguished and venerable man, the late Rev. Dr. Nathan Strong. I first saw him while attending school in Hartford, in my early years. The acquaintance was then restricted to hearing him from the pulpit on Sundays, and occasionally in the more familiar services in his conference room, during the week. My judgment, at that period, cannot be supposed to have been very critical, but coincided with the impression common to all who listened attentively,—deep admiration of the force and simplicity of his manner, the conciseness and fluency of his style. He had the ability of sustaining a great weight of labour, without apparent fatigue. He was not often relieved by exchanges on Sunday, and was in the habit of preaching twice on that day, and again in the evening at his Conference room, as well as on the evenings of Tuesday, Thursday, and Saturday, during the week. The sermons at the latter place were extemporaneous, and more eloquent and modified by feeling than his studied discourses.

When afterwards engaged as an instructress of young ladies in the same city, I was favoured with somewhat more of personal acquaintance. This, however, was but slight, as he never visited, except when his ministerial services were definitely required; and his own time was held too valuable by his people to be broken in upon, for the common uses of society.

On account of nearness of sight, or dimness, which might have been the effect of advanced years, he was usually attended, at his evening lectures, by a boy carrying a lantern. I remember a few occasions when I was invited to "walk home by his light,"—my residence being near his own, at the hospitable mansion of the late Madam Wadsworth, where now stands the "Wadsworth Athenæum." These attentions from so revered a man were prized as they ought to have been, and but for them I never could have known his remarkable powers of conversation. He seemed pleased to unbend his mind by narrative or varied remark, showing the fulness of his resources and his knowledge of human nature. As his only brother, the Rev. Dr. Joseph Strong of Norwich, had been my neighbour and pastor from infancy, there were many inquiries flowing from these circumstances, that relieved the embarrassment of a young stranger in the presence of one so distinguished. His maxims seemed to me worthy to be written in letters of gold, yet some-

times the flow of his humour, a flash of his native uncontrollable wit, would burst forth, until I lost in it, and not without regret, some portion of the impressions which the solemnity of the sermon, so recently from his lips, had created.

In his last sickness, which was not long, I once saw him. He was pallid and exhausted, but his smile was sweeter than any I had seen him wear in health. Faith in him seemed almost changed to sight. "Death," he said, "is to me but as going into the next room; and to that next room most of my friends have already gone,—many more than are here among the living."

I would, my dear Sir, that my recollections of that great and good man were more numerous and worthy of your acceptance; but such as they are it gives me great pleasure to contribute them in aid of an object so worthy as your request contemplates.

Yours respectfully,

L. H. SIGOURNEY.

The Rev. Dr. JOSEPH STRONG of Norwich was a younger brother of Dr. Nathan Strong. He was graduated at Yale College in 1772; was settled at Norwich, as a colleague with Dr. Lord, March 18, 1778; was married, soon after his ordination, to Mary, daughter of the Hon. Jabez Huntington; received the Rev. Cornelius B. Everest as a colleague in 1829; and died on the 18th of December, 1834, aged eighty-one,—in the fifty-seventh year of his ministry. He received the degree of Doctor of Divinity from the College of New Jersey in 1807; and was a member of the Corporation of Yale College from 1808 till 1826. He published a Sermon at the funeral of Governor Huntington, 1796; a Sermon on the death of Washington, 1799; a Sermon on the death of Dr. Joshua Lathrop, 1808; a Sermon at the funeral of the Rev. Jonathan Murdock,* 1813; a Sermon at the funeral of the Rev. Asahel Hooker, 1813. Miss Caulkins in her History of Norwich, says of him,—"He was distinguished for the benevolence of his disposition, and the fervency and solemnity of his prayers. In social intercourse he exhibited the manners of the gentleman, and the character of the Christian." I had the pleasure of visiting Dr. Strong at his own house in 1824, and was greatly impressed by his bland and winning manner, and the rich stores of information which he seemed to possess, illustrative of the olden time. He was a large and well formed person, and had a more than commonly dignified expression of countenance.

* JONATHAN MURDOCK was a son of the Hon. Judge Murdock, and was born at or near Saybrook, Conn.; was graduated at Yale College in 1766; was settled for a number of years as pastor of the church in Rye, N. Y.; was installed pastor of the church in Bozrah, Conn., October 12, 1786; and died January 16, 1813, in his sixty-seventh year.

JONATHAN FRENCH.*

1772—1809.

JONATHAN FRENCH, the son of Moses and Esther French, was born at Braintree, Mass., January 30, 1740. His father was a farmer; and until he (the son) was seventeen years old, he remained at home labouring on the farm. At that period (March, 1757) he enlisted as a soldier in the army employed against the French and Indians, and repaired to Fort Edward. After a few months he took the small pox, and then the fever and ague, which so far disabled him for active service that he obtained a discharge and returned home.

Not long after his return, his health was so far restored that he was able to take his place again in the army, and he was now stationed at Castle William in the capacity of a Sergeant. During his residence here, his life was twice in imminent jeopardy; once, from an Indian, who attempted to kill him, in consequence of his having refused to give him rum, when he was already intoxicated; and once, from an attempt to confine an Indian prisoner, who had succeeded in making his escape. Here also he was honoured with the acquaintance of many literary and other respectable characters from Boston and its vicinity; and he made good use of the advantages thereby secured to him. He had a natural fondness for mathematical studies; but his attention was now directed chiefly to medicine and surgery, with the expectation of making this his profession for life. So rapid was his progress in this department, that several eminent physicians of his acquaintance expressed the most confident conviction of his success, and very decidedly encouraged him to carry out his purpose; but, subsequently to this, in consequence chiefly of the proffered aid of some of his friends, he found reason to change his mind, and resolved on obtaining a collegiate education. The Chaplains at the Castle assisted him in his preparatory studies, and several other gentlemen, particularly a son of Governor Bernard, furnished him with the necessary books. He remained at the Castle till he was ready to enter College. On the last day of his service at the garrison, (1767,) he gave up his sword to his successor in token of surrendering his commission, repaired to Harvard College, and in the evening of the same day, rung the bell as Butler's freshman.

Mr. French was considerably advanced in years when he entered College, and through his whole course enjoyed, in an uncommon degree, the confidence and good will of both his instructors and fellow students. He was distinguished for diligence in study, for punctuality in the discharge of his various duties, and for a correct and manly deportment; and he was never, in a single instance, subjected either to fine or censure, during his whole College life.

He was graduated in 1771, but he still remained at Cambridge, devoting himself to the study of Theology and residing in the family of the widow of the then late President Holyoke. It had been his purpose to spend his life as a missionary among the Indians; but, after he was licensed to preach, there were influences brought to bear upon him, which led him to change his

* Christian's Magazine, III.—Alden's Epitaphs, II.

purpose. He soon accepted an invitation from the South parish of Andover, to preach as a candidate in the pulpit then recently rendered vacant by the death of the Rev. Samuel Phillips. After preaching during the usual period of probation, he was unanimously invited to settle in the ministry, and was ordained September 22, 1772.

Here Mr. French continued in the laborious and faithful discharge of his duties during the rest of his life. He died suddenly of a paralytic affection, July 28, 1809, in the seventieth year of his age, and thirty-seventh of his ministry. Dr. Griffin, then Professor at Andover, prayed with him a short time before his departure, for which he expressed his thanks, not without great difficulty of utterance, and then gently passed away. The Rev. Mr. Stone of Reading preached his funeral sermon from John XIV. 28.

Mr. French was married, August 26, 1773, to Abigail, daughter of Dr. Benjamin Richards of Weymouth, Mass. She died August, 1821, aged seventy-nine. His children were *Abigail*, born May 29, 1776,—wife of the Rev. Samuel Stearns of Bedford; *Jonathan*, born 16th of August, 1778, graduated at Harvard College in 1798, and settled in the ministry at North-Hampton, N. H.; and *Mary Holyoke*, born August, 1781, wife of the Rev. Ebenezer P Sperry of Wenham.

The following is a list of Mr. French's publications:—A Sermon against Extortion, 1777. A Sermon at the ordination of Daniel Oliver,* 1787. A Sermon at the ordination of Abiel Abbot, 1795. A Sermon at the General Election, 1796. A Sermon at the Anniversary Thanksgiving, 1798. A Sermon at the ordination of James Kendall, 1800. A Sermon at the ordination of his son, 1801. An Evening Lecture at Portsmouth, 1805. A Charge at the ordination of Professor Pearson, 1808.

FROM THE REV MICAH STONE.

BROOKFIELD, Mass., May 28, 1852.

My dear Sir: Notwithstanding I passed two pleasant years as a boarder in the Rev. Mr. French's family, and was not unfrequently a visitant at his house, yet it was in early life, when I was but poorly qualified to make discriminating observations in respect to either Christian or ministerial character. But my recollections of him, since you request them, I do not feel willing to withhold; and yet you will bear in mind that the task which you have prescribed for me carries me back nearly sixty years.

Mr. French was rather short in stature, and inclined to be corpulent; and, as might be expected, was not remarkable for bodily activity. In his natural disposition he was cheerful and social, and in his manners easy and familiar. He was uncommonly accessible and unceremonious; was much at home amongst the *memorabilia* of the past; had much interesting and useful anecdote at his command; and conversed intelligently and agreeably upon the passing events and ordinary topics of the day. There was so much of friendliness and kindness expressed in his manner, that those with whom he conversed were quite sure to feel altogether at their ease. Though he possessed a full share of sensitiveness, he generally kept his feelings under good control; and if, at any time, they became suddenly too much excited, he would not unfrequently retire into his study and remain until he had regained full self-possession.

* DANIEL OLIVER was born in Boston about the year 1754; was graduated at Dartmouth College in 1785; was ordained pastor of the Second church in Beverly, October 3, 1787; resigned his charge in August, 1797, after a controversy of several years in regard to the payment of his salary; and died at Roxbury, September 14, 1840, in the eighty-ninth year of his age.

In his family he maintained a mild and decisive sway; and, with his estimable and truly excellent wife, afforded a bright example of Christian piety and order; of stern rebuke to folly and vice, and of steady encouragement to correct deportment. His house was a seat of hospitality. To every brother in the ministry and to a large circle of acquaintances, his doors were always open, and every one who came met with a cordial welcome. His hospitality kept him even upon the look-out for visitors; and many a nice dinner have I seen set aside for a friend who might chance to call after the regular dining hour was past.

In respect to the theological views of Mr. French, I have this persuasion—that they were strictly Calvinistic,—more so than those of the Association of ministers generally with which he was conuected; yet there was always maintained a fraternal harmony and interchange of ministerial acts. In common with most of his brethren of the Association, he was opposed to Hopkinsianism, and particularly to the dogma that Christian submission supposes that one should be willing to suffer eternal misery for the glory of God. I do not apprehend, however, that on this or any other abstruse point, he entered much, if at all, into metaphysical speculations. He drew his conclusions from what he believed to be the dictates of common sense, from the plain implications of experience, and the simple word of God. He was much less a fabricator or a lover of theories than an investigator of Bible doctrines, and friend of the old fashioned orthodoxy as taught in the Assembly's Catechism.

Mr. French was characterized by substantial good sense, rather than by any brilliant or showy qualities. He was a careful observer of men and things, and knew well how to secure and retain the confidence and good will of his fellow men, especially of his own charge, without in the least compromitting any of his obligations. He occupied a conspicuous and important sphere of ministerial service with general approbation and esteem. As a preacher, he maintained a highly respectable rank. His preaching, according to my present impression, was rather practical than doctrinal; for, though he cordially received the Calvinistic doctrines, he very rarely went into a particular exposition of them,—much less attempted any thing like a formal defence. He dwelt upon the principles and rules of Christian duty; but never, so far as I know, introduced any thing like philosophical disquisition. His appearance in the pulpit was always dignified and solemn, and quite in harmony with the inspired declaration inscribed on the wall of the sanctuary above him—"Holiness becometh the House of God forever." His manner of delivery was exceedingly deliberate,—too much so for the natural current of men's thoughts. It was a habit into which he fell, from his efforts to avoid the opposite extreme. He told me that, in the early part of his ministry, he was inclined to a very rapid utterance; and that, in order to acquire greater moderation, he used occasionally to write upon the top of some pages of his manuscript—"a little slower." He possessed excellent qualities as a pastor; and if he did not captivate his hearers by any remarkable exhibition of eloquence, he secured their favourable regards by his wisdom, benevolence, and urbanity. He had, on the whole, a remarkably peaceful and highly favoured ministry.

Believe me truly your friend and brother,

MICAH STONE.

FROM THE HON. JOSIAH QUINCY, L. L. D.,

PRESIDENT OF HARVARD COLLEGE.

QUINCY, October 22, 1855

My dear Sir: Your letter of the 18th requires no apology. The memory of the Rev. Jonathan French is very precious to me. The few lights I can throw on his character it will give me pleasure to communicate to any one who takes an interest in a knowledge of, or in the making more generally known, his virtues.

In early life, his relation to me was only less than parental, and the excellencies of his character made such an impression on my heart, that its chords, though arid and unvibratory at an age approximating eighty-four, never cease to give forth, at his name, grateful reminiscences. My only regret is that, in doing justice to his memory, I am compelled to speak much of myself. For all my impressions concerning him were results of acts of kindness of which I was the object. Personal experience and observation are the sources of all that I know of him.

I became a member of his family in April or May, 1778, having then just entered my seventh year, at an age much better suited to the nursery than the Academy. *That*, at Andover, was then a new institution, and its success was deemed somewhat of an experiment. It was desirable to give it an early impetus. My maternal grandfather was one of its founders; and my mother, a widow, yielded to his wishes, being taught to believe that it was the place of all others best suited to give a sound, thorough education to her only child. A main inducement with her to submit to the privation occasioned by this separation, was the well-known paternal character of Jonathan French. Kind, gentle, watchful, assiduous, I realized everything in him and in his amiable wife, which my mother had anticipated. The discipline of the Academy was strict. The Preceptor, more considerate of the conduct than of the age of his pupils, was a convert to the fashionable theory of the period, that knowledge was to be driven into the head wedge-wise. Child as I was, my mind was abroad with my bats and my marbles. It delighted in the play of the imagination. The abstract and the abstruse were my utter detestation. The consequences were, that I often came home to Mr. French in tears, having been either censured or punished. I found in his bosom a never-failing place of rest for my sorrows and sufferings. He soothed, supported, and encouraged me. I owe to his goodness much that I attained, and most that I enjoyed, during the three or four first years of my residence in his family.

In the year 1780, I was seized with the scarlet fever. The symptoms were dangerous. Mr. French took me, at once, into his own bed-room, made up a little cot at his side, and I slept in the same room with him and his wife, until my recovery was complete. He loved children, and was beloved by them in return. He would take me occasionally to walk with him. In the evening he would give me a lesson concerning the stars,—their names and position. In the day time he availed himself of the circumstances or the incidents of the time to impart useful thoughts or instruction. His manners and language to the young were of the most winning and appropriate kind; nothing studied, nothing forced or far-fetched. His conversation was the natural out-welling of a good and affectionate heart, which took delight in the utterance of its own goodness. His acquaintance with the human heart and its nature was general and deep. He had, in his youth, been a soldier in the Colonial service; had risen by merit to the rank of a Sergeant, and being stationed at Castle William, in the harbour of Boston, and detailed to the charge of the daily boat, which passed between the island and the town, he availed himself of the opportunity the leisure of his service permitted, to study the classics and prepare for College, while rowed backwards and forwards by the crew under his command. In this classical preparation, he had the aid and encouragement of several of the Boston clergy. By such efforts, he was enabled to enter the class, which graduated in 1771, at a period of life which could not, I think, be less than his twenty-fifth year. But of this fact I have no data. At College he became the class-mate and the acquaintance of Samuel Phillips, Jr., the stability of whose character immediately developed itself; whose deep religious sentiment, active virtues, and unwearied spirit of enterprise, at once took the lead in all the affairs of Andover, social, moral, political, and religious, so that he scarcely reached manhood when his weight of character became universally felt in that vicinity, and his influence became without control. Under his

auspices, Mr. French was introduced to the pastoral care of the South Parish of that town, as successor to Samuel Phillips, the grandfather of his patron.

As a pastor he was

> Indeed, "to all the country dear;
> And passing rich with Forty Pounds a year."

My residence in Mr. French's family continued for eight years, until the middle of 1786, including about the last five years of the Revolutionary war, and the consequent embarrassed state of the country preceding and producing the troubles connected with Shays' insurrection. In these halcyon days of table luxuriance, it is impossible to conceive the restrictions in point of food, and the few comforts which, at that period, we were enabled to command. Frugality was the necessity of the time and the law of his household. The only bread we tasted was Indian, or Rye, or a mixture of both. Mr. French, on the Sabbath, had the special privilege of *white*, or flour bread, because, as he said, the Rye or Indian gave him the heart-burn. As he took on that day no other dinner, he justified himself in indulging in that enviable luxury. Chocolate was the breakfast—our dinners, pork and beef, with a plentiful allowance of cabbage and all the usual vegetables farmers cultivate. In the winter, frozen cod came along from the sea-coast, which, after careful boiling, made a table, of which an Alderman, if there had been any in that day, might have boasted. Bohea, a tea to modern luxury almost unknown, was our table resort, with a qualification of milk at supper time.

Besides the necessary number of silver spoons, Mr. French's *plate* establishment consisted of a single silver tankard, the ornament of his table and sideboard. This had been presented to him by the widow of President Holyoke, who was to Mr. French, *clarum et venerabile nomen*. On the tankard was engraved a superscription at once historical and illustrative, on which, and the virtues of the donor, the good man never failed to dilate with delight, as he presented it to a guest, filled with cider, the chief beverage of the period.

Mr. French had studied medicine in his youth and made some proficiency in it,—an attainment which added both to his usefulness and popularity. He united often the office of physician with that of clergyman; always taking with him on his pastoral visits, some of the most common and useful articles of the pharmacopœia, and administering, occasionally, corporeal as well as spiritual comforts. Attentions of this kind tended to increase his popularity and to redound to his benefit. Accordingly, when winter approached, and farmers began to collect the produce of their farms, the kindness of the pastor never failed to be reciprocated, and he had often to suspend as many spare-ribs in his cellar, as it had nails to hang them on, besides chickens, now and then a turkey, and wild pigeons without number.

Of his qualifications as a clergyman, it does not perhaps belong to me, authoritatively, to speak. He was, of course, of the Calvinistic school, according to the standard of the constitution of Phillips Andover Academy; or of that which is set forth in the Assembly's Shorter Catechism. In doctrine, he therefore harmonized with that school, but in demeanour, example, and kindliness of heart, he represented much more the tone and mildness of the Arminian school than of that which he formally professed, and in this respect his life and manners were in unison with those of his patron, Samuel Phillips, jr., and of all the founders of Andover and Exeter Academies. I have a right to speak upon this point, for I have been an inmate in the families of William, Samuel, and John Phillips, of the two former frequently and intimately, of the latter occasionally. And it has been always a puzzle to my mind how to reconcile the kind, social, and free spirit of their lives in private, with the rigidness and severity of the doctrines of their faith. I have reason to think that Mr. French was never satisfied with the attempt to unite Old Calvinism with New Hopkinsianism in the institution which

now overrides Phillips' Academy. And in this feeling, I cannot doubt that he was in concurrence with all those founders, had they lived to witness the attempt.

There was in Mr. French a latent good humour, effective but not obtrusive. Of this the following anecdote may be considered an instance: At a meeting of the Board of Trustees of the Academy, Mr. Adams, its master, petitioned for the addition of *one hundred dollars* to his salary, which was already *eight hundred.* Dr. Pearson, the President of the Board, opposed it violently. Finding it was about to be carried, and relying upon the aid of Mr. French, whose restrictive pecuniary means were known to him, he called on him for his opinion on the subject. "Well," replied Mr. French, "if I must give my opinion, I am obliged to say, I am in favour of the grant. I know what living in Andover is. Why, Sir, *I have three hundred and fifty dollars a year, and I cannot live upon* THAT." This created a laugh through the Board, in which Dr. Pearson joined, and the grant was voted.

Another anecdote, illustrative of the same point of character, is the following. The Parish, by the terms of his settlement were bound to find him wood. The winter was coming on, and they had neglected to furnish it. Experience had taught Mr. French that a direct complaint of such neglect was not always well received, nor always brought a ready compliance. He waited, therefore, until the proclamation for Thanksgiving came, and after reading it to the congregation, he said, with great apparent simplicity, "My brethren, you perceive that his Excellency has appointed next Thursday as the day of Thanksgiving; and, according to custom, it is my purpose to prepare two discourses for that occasion,—*provided I can write them* WITHOUT A FIRE." The hint took effect, and before twelve o'clock on the succeeding Monday, his whole winter's wood was in his wood-yard.

The truth, perhaps, is, that Mr. French was a *burning*, rather than a *shining*, light in the golden candlestick, which made those who think more of the *rays* than the *heat*, more of display than of effective good, to undervalue his power and his usefulness. But any man, in my judgment, may reasonably hope of receiving as his final reward the "well-done faithful servant," who has fulfilled his duties as well as did Jonathan French.

I am, Sir, with great respect, yours,

JOSIAH QUINCY.

The following additional communication from Mr. Quincy, which may be regarded as a Postscript to the preceding letter, was in reply to a request that he would furnish in writing, what he had frequently been known to relate in conversation—some account of the reverential and formal observances of the good people of Andover in primitive times.

It will give me great pleasure to narrate, as you request, all the particulars of the proceedings at Andover, on Sabbath morning, in times, which we can now denominate "olden," although in all its details it did not apply to those of Mr. French, but to those of his immediate predecessor. With the single exception of that studied mark of reverence to the Pastor, from the congregation, the proceedings were nearly or quite the same in the case both of Mr. Phillips, the predecessor, and of Mr. French.

Mrs. Dowse, my maternal aunt, has often related to me her pride and delight at visiting at the Rev. Mr. Phillips', her paternal grandfather's house, when a child; which was interesting as a statement of the manners of those early times in Massachusetts, before the sceptre of worldly power, which the first settlers of the Colony had placed in the hands of the clergy, had been broken. The period was about between 1760 and the Revolution.

The parsonage at Andover was situated about two or three hundred rods from the meeting house, which was three stories high, of immense dimensions, far

greater, I should think, than those of any meeting houses in these anti-church going, degenerate times. It was on a hill, slightly elevated above the parsonage, so that all the flock could see the pastor as he issued from it. Before the time of service, the congregation gradually assembled in early season, coming on foot or on horseback, the ladies behind their lords, or their brothers, or one another, on pillions, so that, before the time of service, the whole space before the meeting house was filled with a waiting, respectful, and expecting multitude. At the moment of service, the pastor issued from his mansion with Bible and manuscript sermon under his arm, with his wife leaning on one arm, flanked by his negro man on his side, as his wife was by her negro woman, the little negroes being distributed according to their sex, by the side of their respective parents. Then followed every other member of the family according to age and rank, making often with family visitants somewhat of a formidable procession. As soon as it appeared, the congregation, as if moved by one spirit, began to move towards the door of the church, and before the procession reached it, all were in their places. As soon as the pastor entered the church, the whole congregation rose and stood until the pastor was in the pulpit and his family were seated,—until which was done, the whole assembly continued standing. At the close of the service, the congregation stood until he and his family had left the church, before any one moved towards the door. Forenoon and afternoon the same course of proceeding was had, expressive of the reverential relation in which the people acknowledged that they stood towards their clergyman.

Such was the account given me by Mrs. Dowse in relation to times previous to my birth, and which I related as her narrative, and not as a part of my recollections. The procession from the parsonage, the disappearance of the people on the appearance of the procession, and that their pastor was received with every external mark of decorum and respect, I well remember; but of their rising at his entrance and standing after the service until he had departed, I have no recollection. My time was almost twenty years after that narrated by Mrs. Dowse. During that period the Revolution had commenced. The reverence of early times was gradually vanishing away towards the point, which at this day, it seems nearly to have attained, when the sheep no longer follow the shepherd, who is no longer for life, but at will, and when the shepherd follows the sheep, and is happy if he can keep all of them in sight, and prevent any of them from straying.

J. Q.

DAVID SANFORD.*

1772—1810.

David Sanford, the third son of Elihu and Rachel (Strong) Sanford, was born in New Milford, Conn., December 11, 1737. His father was particularly a friend of good ministers, and never lost an opportunity of extending to them hospitality, or conferring upon them favours in any other way within his ability. He was especially attached to David Brainerd; and it was as a tribute of affectionate respect to Brainerd's memory, that he called his son *David*,—hoping that, if his life were spared, he might devote himself to the work of the ministry. He did not live, however, to see his son a minister, or even to witness the completion of his collegiate education.

* Emmons' Fun. Serm.—Hist. of the Mendon Association.

Mr. Sanford was graduated at Yale College in 1755. Influenced chiefly by a regard to what he knew had been the wish of his father, he commenced the study of Theology under the instruction of Dr. Bellamy. But as he soon became satisfied that he had not the requisite spiritual qualifications for the ministry, he relinquished the idea of entering the profession. He then removed to Great Barrington, Mass., where he settled upon a farm. The Rev. (afterwards Dr.) Samuel Hopkins was then the minister of that town, and he and Mr. Sanford married sisters. Mr. Sanford occasionally attended on the preaching of his brother-in-law, but he heard it with the utmost disrelish, and indeed had no sympathy with any thing connected with either doctrinal or vital Christianity. His conscience, however, was ill at ease, even while he was making his most hostile demonstrations. As an evidence of the state of his mind at that time, he afterwards related this incident. While he was at work on his farm,—on removing a log which had become imbedded in the ground, his attention was directed to a number of animalcules,—such as he had rarely, if ever, seen before. As he looked at them for a moment, he exclaimed with an intense feeling of malignity—"Hopkins says that nothing was made in vain; and for what were *you* made?"—and as he crushed them beneath his feet he added—"There, that is what you were made for." And then, he said, a voice within answered,—"Yes, they were made to show forth the enmity of your heart against God."

He was brought frequently in contact with his brother-in-law, Mr. Hopkins, in reference to some property which was to be divided between their respective wives. As Mr. Hopkins had a high reputation for Christian meekness, Mr. Sanford determined, if possible, in the course of the negotiation, to disturb his accustomed equanimity, and provoke him to utter words unworthy of his profession as a Christian minister. And by practising extreme injustice and insolence towards him, he actually succeeded, and went off feeling that he had achieved a glorious triumph. But Mr. Hopkins' subsequent treatment of him evinced so much kindness, and magnanimity, and penitence withal, that it not only led him to relent in respect to his own conduct, but satisfied him of both the reality and the importance of experimental religion. From this time, he was earnestly engaged in respect to his own salvation; and, at no distant period, experienced a change of feeling with which he identified the beginning of his religious life. In due time, he was admitted to the church, and shortly after was chosen a deacon, though he did not accept the office.

Mr. Sanford, feeling that the grand obstacle to his entering the ministry was now removed, again took up the purpose which he had once abandoned, and *that* notwithstanding his friends, owing to his peculiar worldly circumstances, advised him strongly to the contrary. He returned to the study of Theology for a while, and in due time was licensed to preach the Gospel. His friends, as soon as he began to preach, were more than reconciled to his having made the change; for his earliest efforts gave promise of not only usefulness, but eminence, in his profession.

He received a call at Medway, (West parish) Mass., on the 28th of December, 1772: he accepted it shortly after, and was ordained pastor of that church, on the 14th of April, 1773. The ordination sermon was preached by Dr. West of Stockbridge.

Soon after the beginning of the war of the Revolution, Mr. Sanford served, for a short time, as Chaplain in the army;—an office for which his

natural strength of character, and fine portly bearing—to say nothing of his ardent patriotism—admirably qualified him.

For a considerable time after his settlement in the ministry, no remarkable success seemed to attend his labours; but, in the years 1784 and 1785, there was an extensive and powerful revival of religion in his congregation, as the fruit of which a large number were added to the church. In later periods also a manifest blessing attended his labours.

In 1807, he suffered severely from a stroke of paralysis, from which he never so far recovered as to be able to resume his public labours. After about three years of distress and languishment, he died on the 7th of April, 1810, in the seventy-third year of his age. A sermon was preached at his funeral by his intimate friend and near neighbour, Dr. Emmons.

The only production of Mr. Sanford's pen that I have ever heard of, as having appeared in print, is Two Dissertations, published in 1810,—one on "the Nature and Constitution of the Law which was given to Adam in Paradise;" the other on "the Scene of Christ in the Garden of Gethsemane."

Mr. Sanford was married on the 4th of August, 1757, to Bathsheba, daughter of Moses Ingersoll, then of Great Barrington. They had ten children. One of his sons was a lawyer, and one a physician, and two of his daughters married clergymen.

FROM THE REV ABNER MORSE.

SHERBURNE, Mass., July 28, 1852.

Dear Sir: My opportunities of personal acquaintance with the Rev. David Sanford, were confined to the first seventeen years of my life, which were passed in his parish. He was a frequent visitor in my father's family, and such was his appearance and his character, that he could scarcely fail to make an impression even upon the youthful mind. Besides my own recollections of him, I am in possession of many of the reminiscences of his venerable contemporaries, who survived him.

Mr. Sanford was of a nervous, bilious temperament. He was of middle stature, perfectly erect, and his form was remarkably symmetrical, though in advanced life, he became slightly corpulent. His forehead was high, broad, and prominent; his features regular; his gait firm, and even majestic; and when mounted he was a model among equestrians. His manners were natural and easy, and his whole personal appearance uncommonly imposing. But that which was perhaps more remarkable than any thing else about his person, was the wonderfully varied expression of his countenance. I remember to have heard of an incident strikingly illustrative of this remark, which was said to have cost him no small degree of mortification.

During the Revolutionary war, he was called to preach at a place where a company of soldiers had encamped, and whose commander, attracted by his reputation as a popular speaker, marched his men into the galleries of the meeting house in which Mr. Sanford was to hold his service. While he was speaking, a board by which a shattered window had been replaced, fell, and the exercises were somewhat interrupted by the noise and confusion of putting it back. By a repetition of the occurrence, he was interrupted a second and a third time, when, rushing to seize the board, he cried out to the soldiers,—"Let that board alone." The officer, on retiring, being asked how he liked the preacher, replied—"Pretty well, but I should have liked him better, if he had not sworn so." "Sworn, Captain, I heard no oaths." "Yes, he said" (here repeating a tremendous oath) "let that board alone." "You certainly mistake—he uttered no oath whatever." "Well," replied the Captain, "if he did not say the words, he looked them."

Hence, in after life, when his countenance was perceived to indicate dangerous displeasure, some anxious, good-natured brother would tell him not to swear so.

Equally expressive was his countenance of other emotions. The very first thing I am able to recall, is his smile upon me in my mother's lap, a few days before I was two years old. His look of compassion also, in expostulating with the impenitent, so imprinted itself upon my memory, that the lapse of forty-five years has done nothing to efface it.

Mr. Sanford possessed other rare gifts for an orator. His voice had great volume and compass, was uncommonly clear and smooth, and he could modulate it to suit any sentiment he uttered, or strike any chord in the human bosom. His articulation and enunciation could scarcely have admitted of improvement. In prayer his utterance was rather rapid, but still very impressive. His repetition of Christ's lament over Jerusalem was sublimely pathetic.

As a preacher, he excelled especially in tracing the windings of the human heart; in taking from the hypocrite his mask; in rousing the slumbering conscience, and quickening the sluggish affections; but I do not think his preaching was distinguished for elaborate or very comprehensive views of Divine truth. As a pastor, he was affectionate in his intercourse, diligent to know the state of his flock, to catechise the children, and instruct and counsel the young. Mr. Sanford had an independent mind, and thought for himself on all subjects. I never heard that he was suspected, in any instance, of being under the influence of another. When the two great political parties (Federalists and Democrats) arose, he differed from nearly all his ministerial brethren, and sided with the Democratic party. In Theology, he was of the same general school with Hopkins and Emmons, yet dissented from both in some of his views of the atonement, and the penalty of the first transgression; maintaining that the former consisted in Christ's obedience alone, and that only spiritual death was incurred by the latter. Of these views he was very tenacious; and they were the subject of a good deal of controversy among theologians of that day. Two years before his death, and after he had become disabled by a stroke of palsy, he dictated two Dissertations on these subjects, which were published. This work,—if it does any justice to his interpretations of Scripture, is devoid of the characteristics of his style.

Mr. Sanford was at once benevolent and patriotic. His voice was early lifted up in favour of resistance to the oppressions of the mother country, and that his people might bear their proportion of the expenses of the war, he, for a time, generously relinquished his salary. His name was associated with early attempts to propagate the Gospel in the new settlements; and every fresh effort that was put forth for the promotion of Christianity, no matter on which side of the water, met with his cordial and grateful approval, even though he were not able more directly and efficiently to second it.

As a counsellor, he was much sought after by the churches, and was not unfrequently called away a great distance to aid in healing ecclesiastical divisions. In the latter part of his life especially, he almost always presided in the councils of which he was a member.

In any deliberative body he was unavoidably prominent, though it must be acknowledged that he did not always appear to advantage. Being naturally inflexible as well as excitable, he would, when satisfied that he was right, maintain his ground with great warmth, and it was sometimes perilous to encounter him. Dr. Emmons, his intimate associate and bosom friend, used to tell him that he was not afraid to take hold with him in private, but dreaded his gripe in public.

Mr. Sanford was sometimes accused of being lacking in courtesy and good manners. But such is not the testimony of those who knew him best. That he was occasionally blunt and severe was probably owing to his discernment of faults in individuals, which could be reached by no other weapons. He had a high standard of orthodoxy and piety, and of ministerial dignity and devotedness; and

when he saw what he deemed gross deficiencies in either, he could not conceal his disgust, and he used the weapon first which others would have used last. Thus, when a licentiate, with clownish manners, and in a rustic garb, inquired of him what system of Divinity he would recommend, he replied,—"Lord Chesterfield's Divinity to *you*." So also to a young preacher, who, being under a call from S——, assigned as a reason for not accepting it, that there was an extensive pine swamp in the place, he said,—"Young man, it is none of your business where God has put his pine swamps." But, notwithstanding these occasional instances of severity, his manners certainly were generally those of a gentleman.

Mr. Sanford was reputed a good classical scholar. He maintained his habits of both study and activity, until the year 1807, when he was struck with the palsy, while on his knees interceding for his church. Until then his eye was not dim, nor his natural force abated.

He had great weight of character, and in his own church and parish particularly, his word seems to have been regarded as having almost the authority of law. He had, however, little to do with civil affairs, and gave himself almost exclusively to the work of the ministry; and his profiting appeared in the conversion of many, some of whom still remain as lights in the church.

I am, dear Sir, truly yours,

ABNER MORSE.

FROM THE REV JOEL HAWES, D. D.

HARTFORD, November 12, 1852.

Dear Sir: My recollections of the Rev. Mr. Sanford are those of a youth, though he had a character so strongly marked, that they have scarcely grown less vivid and distinct from the lapse of years. My early days were spent in his parish; and I remember him well, not only as he appeared in the pulpit, but as I used to see him and hear him in other circumstances. The very sight of him was enough to inspire awe. Indeed I had some experiences of him that produced not only awe but terror; for I remember his once speaking to me in school, where he had come as a visitor, with an air of sternness that half frightened me out of my senses. Another personal incident, I recollect, which, though it brought out the same feature in his character, was really of great practical use to me in subsequent life. I was at a prayer meeting not long after I hoped that I had felt the power of religion, and Mr. Sanford called upon me to lead in prayer. I was diffident, and begged him to excuse me. He said with a most authoritative air, "Mr. Hawes, don't you ever let me hear you say that again." I obeyed him on the spot, and in connection with the incident, formed the purpose, to which I was enabled afterwards to adhere,—not to decline any service that might reasonably be devolved upon me.

Mr. Sanford's preaching was altogether without writing, insomuch that I have reason to doubt whether he ever wrote an entire sermon during his ministry. He was fluent beyond measure, and not only never wanted for a word, but rarely, if ever, failed to get the right word. His voice was susceptible of every variety of inflection, and could wake into a tempest or sink to a zephyr,—could rouse, or agitate, or melt, with equal ease and without the least apparent effort. His sermons were remarkable rather for the clear and forcible statement of truth, than for any thing that indicated metaphysical acuteness or strong logic. I once heard Dr. Emmons say that he had never heard a man preach, who was capable of making a more powerful impression upon an audience than Mr. Sanford. On some public occasion, it fell to Mr. Sanford to preach immediately after Mr. N—— of A———, who was a very able man, and withal had fine pulpit talents. Mr. N—— preached with remarkable power, and Mr. Sanford was not a little discomforted at the idea of following him. He rose in the pulpit, announced his text, stammered, and seemed unable to proceed. He apologized to his audience for his

bad beginning, and begged them to allow him to go back and commence anew. He did so; but his hesitating manner continued till the audience really began to drop their heads in anticipation of a mortifying failure. When he had got them to this point, he made a mighty effort, and swept by Father N——, as it was said, with incomparable majesty, preaching a sermon which filled his audience with surprise and admiration. It was shrewdly hinted afterwards that there was some policy in the awkward commencement, and that he purposely let the audience down as low as he could, for the sake of raising them as high as he could.

I remember to have heard him relate one incident of great interest, in which. if I mistake not, his religious experience had its beginning. He was a brother-in-law of Dr. Hopkins, and they both resided at Great Barrington. On one occasion, as they were attending to some matter of business, there was a disagreement between them, and Dr. Hopkins, in a moment of excitement, spoke to Mr. Sanford with an unjustifiable severity. Mr. Sanford said that when he heard his ill-natured remarks, he felt strong, and said within himself,—"This then is an exhibition of your disinterested benevolence." The next morning, at a very early hour, he heard a gentle knocking at his door, and who should appear there but his brother Hopkins, with the most mild and affectionate manner, — his face shining like an angel. He requested that the family might be assembled, as he had a communication that he wished to make to them; and when they had come together, he acknowledged his error of the preceding day, and begged the forgiveness, first of Mr. Sanford, and then of every member of his household, taking each by the hand as he did it. Mr. Sanford said, "Then I felt that he had got his foot upon my neck; and that taught me the first decisive lesson of the superior excellence of Christianity."

Yours affectionately,

J. HAWES.

NATHANIEL PORTER, D. D.*

1772—1837.

NATHANIEL PORTER was born in Topsfield, Mass., January 14, 1745. He was the son of a farmer of that town, in very moderate circumstances, and was brought up to labour on a farm till the age of eighteen, when he commenced his preparation for College. He was graduated with high honour at Cambridge, in the year 1768. Having studied Theology and been licensed to preach the Gospel, he spent a short time in missionary labour at Blue Hill, Maine. On the 8th of September, 1773, he was ordained pastor of a Congregational church in New Durham, N. H. In July, 1776, he was appointed Chaplain of the regiment commanded by Colonel Joshua Wingate. He passed through the wilderness to Mount Independence on Lake Champlain, lived with the soldiers, and shared their privations and sufferings, and was in the service five or six months. Returning in 1777, he was dismissed from his charge at New Durham, on account of their inability to furnish him an adequate support.

From New Durham he went to Conway, in the same State, where a settlement had just commenced. A church having been gathered, he was installed as

* Christian Mirror for 1838.—MSS. from General Fessenden of Portland, and Rev. Mr. Tappan of Conway.

its pastor, October 20, 1778. A grant of land having been made to him by the State, as the first settled minister of the town, he immediately commenced cultivating it; and while he was thus occupied by day, he wrote his sermons by the light of pitch wood at night. This continued to be the field of his ministrations, during a period of more than thirty years.

In his political sentiments he was strongly of the Federal school, and was accustomed to speak out on these subjects without reserve. Though his people, as a body, did not sympathize with his views, they were nevertheless desirous that he should make an exposition of them from the pulpit. Accordingly, in the year 1811, after repeated requests from some of the leading men in his parish, he consented to preach a sermon on the Fourth of July, which should exhibit his views of the political state of the country. He had warned them of the consequences; but, as they were still earnest in the expression of their wish, he would not shrink from the defence of what he deemed true and right. The week before the time for the delivery of the sermon, a portion of his church became so much alarmed on the subject, that they appointed a committee to wait upon him, and request him to deal tenderly with his opponents. He replied, laying his hand on a pile of papers by his side,—"Gentlemen, what I have written, is written." His text on the occasion was, Jeremiah v. 31.—"My people love to have it so." The sermon was published, and its decided character may be judged of by the following extract:—

"Whatever may be the cause, our country appears this day in a very awkward and critical situation—insulted abroad, degraded at home, and contemptible in the eyes of every foreigner;—the sources of revenue destroyed, the treasury empty, and commerce, which furnished employment to thousands of citizens, greatly embarrassed and without protection. The measures which were formerly adopted and pursued in a similar case, are set aside, and a different mode of conduct towards foreign aggressions is observed. Without deciding on the wisdom or policy of the present train of political measures, I only observe, the body of the people, in the true sense of the text, 'love to have it so.'"

This sermon awakened feelings of hostility which could not be allayed, and which, in 1814, brought his labours in Conway to a close. By an arrangement with his people, he vacated the pulpit,—though he was never formally dismissed; and his successors were settled as his colleagues.

He received the degree of Doctor of Divinity from both Harvard University and Dartmouth College in 1814.

For several subsequent years, he preached in the neighbouring town of Fryeburg. The following account of one of his sermons preached during this period, has been communicated by General Fessenden of Maine, who was familiarly acquainted with him:—

"I recollect once being on a visit to my native village, (Fryeburg,) and of hearing Dr. Porter preach on a day of Fasting, which was observed on account of a very extraordinary drought. He was then entirely blind, and I think over eighty years of age. I shall not soon forget his venerable form. He was full six feet high, and his locks which I remember in my youth were black as the raven and bushy, had now become white as snow. When he arose to preach, he seemed to fix his sightless eyes on the Bible, as though intent on his notes, and then pronounced his text, which was as follows:—'And also, I have withholden the rain from you, when there were yet three months to the harvest, and I caused it to rain upon one city, and I caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered. So two or three cities wand-

ered into one city to drink water; but they were not satisfied; yet have ye not returned unto me, saith the Lord.' Amos IV. 7, 8.—He preached a most powerful sermon, vindicating God in the exercise of his sovereignty, and proving that the natural evils sent by Him are intended as a chastisement to the people for their sins; and that the design of the judgment which they then deprecated, was to bring the people back to Him from whom they had revolted. To me the sermon appeared of a very high order, as well on account of the vigour of mind which it displayed, as the sound and enlightened views which it put forth. I concluded that it was a sermon written at some former period of his ministry, when he was in the fulness of his intellectual power; though it was certainly altogether appropriate to that particular occasion. As, after the service was concluded, he went with me to the house of a mutual friend, I requested that he would allow me the privilege of reading the sermon in manuscript. His reply was, 'You can never do that; for there was nothing written. It was my poor extemporaneous commentary on the text, which I repeated.'"

He continued to preach until the infirmities of age had accumulated upon him to such a degree as to render him incapable of any public service. For some time he delivered his discourse in a sitting posture; and, after he was unable to do that, he conducted the devotional service, and a sermon was read by another person. After his mind became so enfeebled as to be oblivious of even his most intimate friends, he was still regular in his devotions, and would not only pray audibly and sensibly, but would sometimes engage in preaching. His last breath is said to have passed off in prayer. He died at his residence in Fryeburg, November 11, 1837.

Dr. Porter published two Sermons against Infidelity from 2 Peter III. 3; a Sermon on the death of Washington, 1800; a Sermon before the Legislature of New Hampshire, 1804; an Address at the opening of an Academy at Fryeburg, 1806; a Sermon on the Fourth of July, 1811.

He was married in December, 1773, to Sarah, daughter of Capt. James Stetson, of Portsmouth, N. H. They were the parents of thirteen children, several of whom died in childhood. Two of his sons were masters of vessels, and both perished at sea. Mrs. Porter died in February, 1810, aged fifty-five years. In 1812, Dr. Porter was married to Widow Phœbe Page of Fryeburg, who survived him ten years.

FROM THE REV THOMAS T. STONE.

SALEM, October 17, 1850.

My dear Sir: I will endeavour to convey to you some impressions and recollections of the venerable Dr. Porter of Conway.

Of the three general divisions,—Hopkinsians, with whom the strieter Calvinists may be joined, moderate Calvinists, and Arminians,—existing among the Congregationalists of New England at the close of the last century, and the opening of the present, Dr. Porter was more intimately connected, I think, with the second;—the class to which belonged such men as Doctors Hemmenway, Tappan, and Lathrop. As illustrative of his method of thinking on one subject connected with these divisions, I remember that the Rev. Mr. Church, a member, I think, of the same ministerial Association with Dr. Porter, and who stood nearer the Hopkinsian basis than any minister whom I then knew in the vicinity, once told me that, speaking with him of human depravity, he remarked,—"My universality comes very near to your totality." If, however, he failed of the extremest orthodoxy, he by no means followed the course which those of the opposite extreme pursued; as

you will perceive from a suggestion he made to me in 1822, showing probably more of the character of his aspirations than any sagacity in his predictions. "In half a century," said he, "there will be no Pagans, Jews, Mohamedans, Unitarians, or Methodists." By some again who sympathized strongly with the peculiar form of religious experience developed in connection with revivals, his preaching would have been considered as deficient in spirituality: so it was once described to me by a minister whose youth had passed, I believe, under his ministry, but who had pursued his theological studies under Dr. Payson. This word, *spirituality*, however, I have not thought this critic to have used with much precision. The want he really meant, I presume, was that of qualities, such as ardour, vehemence, and piercing application, which characterize the revivalist. I ought to say, perhaps, that this gentleman retained into his manhood an early prejudice against him.

Dr. Porter experienced no little inconvenience from the influence of the Methodists. His society in Conway was, I believe, extremely diminished by the greater attractions which their zealous itinerants presented to the sympathies of many; and his ministry there was greatly embarrassed, if not terminated, by their successes. It was not unnatural that he should have believed himself injured and abused by them, whatever the facts in the case may have actually been. These circumstances, at any rate, will help account for any misconceptions of his, as presented in one or two stories which he told me, and which I copy from a record made a while after. "I was once visited," he said, "by a young man of nineteen, a Methodist preacher. Finding what was his profession, I requested him to be seated. He sat down, and I noticed, kept nestling, and nestling, and nestling, wishing to lead me into conversation on the subject of Methodism. But I was deaf and dumb. He repeated his indirect attempts, but I continued deaf and dumb. At last he directly inquired whether I liked the Methodists. I hesitated, but thought it best to tell the truth. So I replied that I did not in all respects. 'And why?' said the young man. 'For several reasons,' said I, 'but one will suffice for the present. That is the method of ordination.' 'And why do you not like that?' 'Because it tends to introduce into the ministry the worst men and to exclude the best.' 'How so?' 'To the question, How shall a man know whether he is inwardly moved, &c., three circumstances are mentioned as necessary to prove this inward movement: 1. Does he know God? 2. Does he possess talents,—that is, can he speak fluently? 3. Has he been successful? Now suppose the impostor, Mohamed, is the candidate for ordination. Mohamed, do you know God? Yes. Do you possess talents—can you speak glibly? Yes. So far 'tis well. But have you been successful? Yes, thousands and ten thousands are my followers. Next, let Elijah be the candidate. Elijah, do you know God? Yes. Have you talents? Yes. Very well; and have you been successful? No, I am left alone. So Mohamed is received, and Elijah excluded.'

"The sentiment"—I continue my literal copy—"had been industriously propagated among my people, that if a minister were faithful, his people would not leave him. At length, I took occasion to notice the sentiment in a sermon. There was once, I remarked, a certain Apostle Paul, who travelled over much of Europe and Asia, establishing churches. This Paul some time wrote to one Timothy—'All they that be in Asia have departed from me.' This would not have been, if Paul had been a faithful minister. Then there was the prophet Elijah. He was left alone, while Baal's prophets were four hundred and fifty. I will mention," he continued, "only one instance more. There was once a small society which had a faithful minister. But a seducer came and drew them from him. This society was placed in the Garden of Eden; God Himself was their minister; and on this principle, if he had been faithful, this society would never have been carried away by the devil in the serpent.

"A Methodist minister once opposed the receiving of salaries. 'You do not receive salaries,' said the Doctor. 'No,' replied the Methodist. 'But do not

people pay you for your preaching?' 'Yes, but we don't claim it. We preach and receive what they contribute.' 'Very well, and this is what we do. People offer us a certain sum, if we will preach. We accept their offer. But it was all voluntary in them. They offered the money and we accepted it. We do not claim it. Again, if you preach for nothing, you go a warfare at your own charges; who hath required this of you?' "

The conversations I had with Dr. Porter were confined to a single occasion in April, 1822. I wrote them down as correctly as I could within a few months. I prefixed to them this observation. 'He is a venerable Divine of more than three-score and ten; I think he told me he was seventy-seven years old.'

Your friend and brother,

THOMAS T. STONE.

FROM THE REV. SAMUEL OSGOOD, D. D.

SPRINGFIELD, September 26, 1851.

My dear Brother: My acquaintance with the Rev. Dr. Nathaniel Porter commenced with childhood. He was settled in my father's immediate neighbourhood, before I was born, and I remember him almost as early as I remember any body. His personal appearance and manners were well fitted to inspire affection in children. He was mild and gentle in his communications with them, and as far as I can remember, always took an affectionate notice of them.

Dr. Porter was considered by his ministerial brethren, as decidedly the first preacher in the region in which he resided. His opportunities for enriching his mind by books were meagre indeed; and what he was as a Divine, he became chiefly by the independent activity of his own mind. I doubt whether his whole library amounted to twenty volumes of valuable works. He was a Calvinist in his Theology, and yet in his public discourses, he seldom presented any of the peculiar points of the system in a strictly doctrinal way. His preaching was eminently practical. He greatly excelled in devotional exercises. He would sometimes occupy forty minutes in prayer, and seldom less than half an hour; and so remarkable was his command of thought and language, that he was never known to stammer or repeat; and I believe his prayers were not generally complained of as being too long. His public services usually lasted full two hours. He was regarded as a highly impressive preacher. Though I was not qualified to judge of his discourses until I left the region in which he laboured, I well remember the expressions of high approbation which used to be made respecting his sermons by those who were competent to form an opinion of them.

Dr. Porter always maintained a suitable gravity,—a due respect for his office, both in the pulpit and out of it. He was, however, sufficiently familiar in his ordinary intercourse with his people, and with his particular friends he was often pleasantly facetious.

After I had completed my theological education, and was licensed to preach, I made a visit to my native place, which was near the residence of Dr. Porter, and for several weeks enjoyed frequent opportunities of intercourse with him. He lent me some of his manuscript sermons; and, though he had never read Edwards, I was struck with the fact that he seemed to have embraced, as the result of his original investigation, the same theological system. His discourses were written in a chaste and perspicuous style, and were always instructive, and sometimes very forcible; but I think they were better adapted to edify and comfort the Christian than to carry alarm and conviction to the careless sinner. Aged Christians especially used to speak of the delight with which they listened to his discourses.

On one occasion I had engaged to preach a lecture for him in a village, at some distance from his residence, and afterwards to dine with him. I arrived at his house about ten o'clock in the morning, and found him in his field engaged in

mowing. I said to him,—"I think, Sir, you can wield another instrument to better purpose." "Oh, Sir," he replied,—referring to his almost abject poverty, "I have always been compelled to use both carnal and spiritual weapons, and have used the latter very unprofitably. I have served a kind Master, but He has never given me the wages of this world."

I am inclined to think that Dr. Porter's labours were never more highly appreciated than while, after his dismission from his people, he supplied a society in Exeter, New Hampshire, a majority of whose members were called Unitarians. He did not compromise his religious sentiments in any way, nor did his hearers desire him to do it; but he preached the sermons which he had written many years before, and they were received with great favour. His fine conversational powers, and his kind and charitable spirit, contributed also to render him a favourite; and as the people were aware of his extreme poverty, they made handsome contributions, in the way of presents, to his relief. After his return to Conway, he lost his excellent wife, and subsequently married another, whose worldly circumstances were such as to render him very comfortable during the residue of his life. His last years were years of great infirmity; and, before his death, he reached a state of second childhood; but his equanimity of temper never forsook him, and, amidst the perishing elements of the outward man, might be discerned the features of the inward man, renewed after the image of Him who created him.

The few printed sermons of Dr. Porter that remain, show that he was an accomplished writer, as well as an able preacher. His Eulogy on General Washington particularly, was much spoken of in its day, as was also a Sermon that he delivered at a later period at the dedication of Fryeburg Academy. I ought to have stated, in another place, that he had the reputation of being an excellent classical scholar. While in College, a puzzling sentence in Latin was put forth by one of the officers for the students to translate or parse, and he was the only one of the whole number who was able to master it.

Yours truly,

SAMUEL OSGOOD.

WILLIAM HOLLINGSHEAD, D. D.*

1772—1817

WILLIAM HOLLINGSHEAD was born of respectable parents in Philadelphia, October 8, 1748. His father, William Hollingshead, who was considerably distinguished in civil life at the commencement of the Revolution, was the youngest son who lived to manhood, of Daniel Hollingshead, who came from Lancashire, England, to Barbadoes, early in the eighteenth century, and was married to Miss Hazell, the daughter of a wealthy sugar planter on the Island, and some time after came to New Jersey and settled in the neighbourhood of New Brunswick. The subject of this sketch was the eldest of fifteen children. He discovered a serious disposition from early childhood, and at the age of fifteen became a communicant in the church. He was graduated at the University of Pennsylvania in 1770. He was licensed to preach by the Presbytery of Philadelphia in 1772,; and was

* Yeadon's History of the Circular church, Charleston.—MS. from Miss Ramsay of Charleston and others.

ordained and installed pastor of the Presbyterian church in Fairfield, N. J., the next year. Here he was greatly esteemed, and enjoyed a high degree of popularity throughout the whole region; and he did not hesitate to say, in the latter part of his life, that he had never known any happier years than those which he spent in his connection with this congregation.

In the year 1783, he accepted a call from the Independent Congregational church in Charleston, South Carolina;—a call from the same church having been sent to him, but not accepted on account of some informality, the preceding year. Here also he was received with great favour; and soon acquired an extensive influence both as a man and a minister. In 1788, the Rev. Isaac Keith, who had been previously settled over the Presbyterian church in Alexandria, D. C., was associated with him in the pastoral office; though there were two places of worship belonging to the congregation in which the two pastors alternately officiated.

In 1793, Mr. Hollingshead was honoured with the degree of Doctor of Divinity from the College of New Jersey.

Dr. Hollingshead continued in the active discharge of his duties till March 1815, when he suddenly lost, in a great measure, his power of recollection, while engaged in the public service of the Sabbath. In connection with this, he suffered great depression of spirits; and, early in the summer, travelled into the Northern States, in the hope that his malady might yield to rest and relaxation. He returned home in December following without having experienced any essential relief; and from that time he continued in a low and declining state, until the 26th of January, 1817, when he closed his earthly career, aged sixty-eight years and three months.

Dr. Hollingshead published a Sermon on the opening of the new meeting house, 1787; a Sermon on the advantages of public worship, 1794; a Sermon commemorative of General Moultrie, 1805.

He was married to a sister of the Rev. Daniel M'Calla, but they had no children.

FROM THE REV WILLIAM S. LEE.

EDISTO ISLAND, S. C., May 10, 1853.

Rev. and dear Sir: I was reared under Dr. Hollingshead's pastoral care, but had very little personal acquaintance with him, until a few years before his death. Peculiar circumstances, even during that short period, prevented our intercourse from being either very frequent or very intimate. Nevertheless I have distinct recollections of him, and probably tolerably correct impressions concerning his character; and such as they are, I take pleasure in communicating them to you.

In stature he was not much above the medium height; but was remarkably dignified in his deportment. His features were very regular and attractive; his manners combined the apparently opposite qualities of great refinement and Christian simplicity. So great was his influence among the people of his charge during the first years of his ministry in Charleston, and so marked was their attachment to him, that he was tauntingly spoken of by many in other denominations as "the white meetingers' Saviour." He maintained a distinguished reputation for biblical knowledge, piety, and eloquence, to the close of life. His manner in the pulpit was earnest and impressive. He spoke like one who felt deeply his responsibility to God, who truly estimated the value of the soul, and whose ardent love to God and man caused him to forget himself in his efforts to advance the interests of Christ's Kingdom.

In his intercourse with his fellow men he was urbane and courteous. Never forgetting what was due to his office, and what was reasonably expected of him as a Christian and a Christian minister, his cheerfulness, and mildness, and unaffected interest in the welfare of all, rendered his character peculiarly attractive, and his company exceedingly welcome to persons of all ages. His pastoral intercourse was characterized by tenderness aud fidelity. Prepared at all times to advise, direct, commend, and even censure, if need be, in a manner peculiarly his own, he could check the presumptuous without repelling them, and encourage the timid or desponding, without bringing to their view any false ground of dependauce. Christ and Him crucified, the siuner's hope, the Christiau's example and life, was the theme that seemed ever present to his mind, both in public and in private.

The estimation in which Dr. Hollingshead was held by the community in which he laboured, was manifested by his being appointed to a place in every institution either literary or benevolent, in the city, which a minister of the Gospel could fill. His interest in the coloured population, his anxiety for their religious instruction, and his zeal for the welfare of their souls, were such as to secure to him the veneratiou and warmest affection of that simple minded but grateful portion of his pastoral charge. His efforts in this interesting department of every Southern minister's duty, were not as systematic as such efforts are now; but they were made to the extent of his opportunities. On every Sabbath morning, a considerable number of the coloured members of his church met at an early hour in his yard, and conducted their religious exercises alone in one of his outbuildings. At the hour of family worship, a small bell was rung as the signal for their joining his family in the dwelling house. He then read a portion of Scripture, upon which he commented in language adapted to their comprehension; and after they had sung a psalm or hymn, and united in a prayer, they retired to their respective homes, to join afterwards in the public services of the sanctuary.

Dr. Hollingshead had naturally a strong constitution, and enjoyed almost uninterrupted health, until within less than two years of his death, when he was seized with a distressing malady, which affected his mind as well as body and finally terminated his life. I have understood from his family that he was an early riser during much of his life, and was usually in his study at four o'clock in the morning. He remained there until the day was dawning, and then threw himself upon his bed for half an hour. This habit had become so fixed that, during his last illness, he awoke almost exactly at four, continued awake or restless until about the dawn, and then for a little while slept with apparent comfort.

With regard and esteem,

I remain yours, in the bonds of the Gospel,

WILLIAM STATES LEE.

CHARLES BACKUS, D. D.*

1773—1803.

CHARLES BACKUS was born at Norwich, (Franklin,) Conn., November 5, 1749. His parents were persons of excellent character, but he lost them both in his childhood,—in consequence of which it devolved upon some other near relatives to conduct his education. Though not left in absolute indigence, his patrimony was not sufficient to procure for him the advantages of a college course; but his friends, discovering in him an uncommon thirst for knowledge, and withal an uncommon facility in acquiring it, resolved to supply whatever means were lacking, for the accomplishment of his wishes. Accordingly he entered Yale College in 1765, and was admitted to the degree of Bachelor of Arts in 1769. He had a high reputation in College, both for scholarship and behaviour. He was a classmate of the late Dr. Strong of Hartford, who preached his funeral sermon; and of the late Dr. Dwight, President of Yale College, who has rendered a most affectionate tribute to his memory, in the second volume of his "Travels in New England and New York."

It was during the last year of his residence at College that he was brought first to view religion as a personal concern. He had not at any time been, in the popular sense of the word, immoral; but neither had he evinced any thing more than a general respect for Christianity and its institutions. For a considerable period, his mind was severely tried in respect to some parts of the Christian system, which he could not reconcile with his notions of Divine justice and goodness; but he at length reposed with great confidence and satisfaction in what are commonly called the "doctrines of grace," and adhered to them with great tenacity till the close of life. In connection with this change in his views and feelings, was formed the purpose to become a minister of the Gospel.

His course immediately preparatory to the ministry was conducted by the Rev. Dr. Hart of Preston, with whom he continued, ever after, in the most affectionate and intimate relations. He was licensed to preach by the New London Association, at Hanover, in June, 1773.

On the second Sabbath after his licensure, he commenced preaching at Somers, Conn. The congregation there had been not a little distracted by the influence of an unauthorized preacher, by the name of Samuel Ely; or rather they were in a state of disquietude previous to his coming among them, and he had greatly aggravated the evils already existing. He was finally obliged to leave the place in disgrace, and, before the close of life, actually exchanged the pulpit for the prison. Notwithstanding Mr. Backus began his labours under these unpropitious circumstances, his benign and conciliatory spirit quickly harmonized the contending parties, so that they united in calling him to be their pastor. He accepted their call, and was ordained on the 10th of August, 1774. The sermon on the occasion was preached by the Rev. Mr. Ellis of Norwich, minister of the parish in which Mr. Backus was born.

About the year 1775, he was married to Bethiah Hill, daughter of Jacob Hill of Cambridge, Mass.; but, from circumstances which are not now

* Strong's Fun. Serm.—Conn. Evang. Mag., IV.—Dwight's Travels, II.—MS. from Rev W. L. Strong.

known, the marriage ceremony was performed in Mr. Backus' native place. They had but one child, *Jabez*, who died suddenly, while a member of Yale College, March 16, 1794, in his seventeenth year.

Besides discharging with remarkable fidelity the duties of a parish minister, he was accustomed, during the greater part of his active life, to receive young men into his family for the purpose of assisting them in their preparation for the ministry. Nearly fifty, in this manner, enjoyed the benefit of his instructions. Among them were Dr. Woods of Andover, Dr. Church of Pelham, Dr. Hyde of Lee, Dr. Cooley of Granville, Dr. Snell of Brookfield, President Moore of Amherst College, President Davis of Hamilton College, and many others of nearly or quite the same distinction.

His high reputation as a Theologian procured for him invitations to occupy the Theological chair in two of our Colleges—Dartmouth and Yale; but in both cases he declined, partly on the ground that he could not persuade himself that he possessed the requisite qualifications, and partly because he was too far advanced in life to feel justified in making so important a change.

In the early part of the year 1792, he was afflicted with a serious illness from which, perhaps, he never fully recovered. But though, from this time, he laboured under much bodily infirmity, and occasional mental depression, he continued his stated labours with his people till August, 1801, when he was arrested by the disease (pulmonary consumption) which terminated his life. He languished in great bodily suffering, but in serene Christian composure and triumphant faith, till December 30, 1803, when he put off the earthly and put on the Heavenly, after a devoted ministry of more than twenty-nine years. He whispered with his expiring breath, (and they were the last words that fell from his lips,) "Glory to God in the highest, peace on earth, good will towards men." His funeral sermon was preached by the Rev. Dr. Strong of Hartford, and was published.

The following is a list of Dr. Backus' publications:—A Sermon on the death of John Howard, 1785. A Sermon on the death of Bethia Kingsbury, 1791. A Sermon at the ordination of Azel Backus, 1792. A Sermon in the American Preacher, Vol. IV., 1793. A Sermon on the death of Moses Chapin, 1794. A Sermon at the ordination of Freegrace Raynolds,* 1795. A Sermon at the ordination of Zephaniah Swift Moore, 1795. A Sermon before the Uriel Lodge of Freemasons, 1795. A Sermon at the ordination of Joseph Russell, 1796. A Sermon at the ordination of Timothy Mather Cooley, 1796. Five Discourses on the Divine authority of the Scriptures, 1797. A Sermon on the death of Mrs. Sarah Storrs, 1798. A Sermon at the ordination of Thomas Snell, 1798. A Sermon on the death of Mrs. Agnes Prudden, 1799. A Sermon at Wilbraham, occasioned by six persons being drowned, 1799. A Century Sermon, 1801. A Sermon at the ordination of the Rev. Vinson Gould,† 1801. Sermons on Regeneration.

* FREEGRACE RAYNOLDS was born at Somers, Conn., January 20, 1767; was graduated at Yale College in 1787; was ordained pastor of the church at Wilmington, Mass., October 29, 1795; was dismissed June 9, 1830; was installed pastor of the church in Leverett, Mass., in November, 1832; resigned his charge on account of the failure of his voice in 1839; returned to Wilmington, and died December 8, 1854, aged eighty-eight.

† VINSON GOULD was a native of Sharon, Conn.; was graduated at Williams College in 1797; was a Tutor in the College from 1799 to 1801; was ordained pastor of the church in Southampton, Mass., August 26, 1801; resigned his charge January 5, 1832; and died in 1841, aged sixty-eight.

FROM THE REV LEONARD WOODS, D. D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT ANDOVER.

ANDOVER, August 19, 1849.

My dear Brother: In compliance with your request, I shall now give you briefly my recollections of the Rev. Dr. Charles Backus.

My acquaintance with Dr. Backus commenced in August, 1797, more than fifty years ago. I had been advised to pursue the study of Divinity with two other distinguished clergymen; but finally, an excellent minister, in whom I had great confidence, and who had himself enjoyed the benefit of Dr. Backus' instructions, recommended him to me as a theological teacher of superior qualifications. The late Dr. Church and I went together to Somers, the latter part of the year 1797, and were received by Dr. Backus as students in Divinity. For some months there had been among the people in that place an uncommon degree of wakefulness on the subject of religion, and a considerable number of persons of different ages had exhibited evidence of a saving conversion. Dr. Backus was eminently fitted for a revival of religion. His heart was in his work, and he joined with the angels of God in rejoicing over repenting sinners. He was endued with that wisdom and discretion which are so indispensable in the right conduct of a revival. Full well had he been acquainted with the irregularities of the Separatists, or New Lights as they were called,—with their self-righteous, self-exalting spirit,—their censoriousness and bitterness towards those who differed from them, their contempt of learning and of religious and social order, their proneness to substitute their own inward impulses, their fancies and dreams, in place of the Word of God, and with the infidelity and moral desolations which ensued. He was thus prepared to guard watchfully and successfully against enthusiasm, wild-fire, and every species of disorder. It is not easy for me to tell how alive he was to the danger of these evils, while he was continually urged on in his work by a strength and fervour of feeling seldom equalled. His was a zeal according to knowledge.

Through the whole season of the revival, which continued about a year, the only extra meetings which Dr. Backus kept up, were two—one chiefly for the young on Wednesday afternoon, and the other chiefly for the church on Sabbath evening—both at his own house. These meetings, together with the regular services on the Sabbath, he deemed sufficient. He thought a multiplicity of religious meetings during the week, not only unnecessary but dangerous. He wished those who were impressed with the importance of religion to have time for retirement, for reading the Scriptures and other books, and for reflection and prayer. He considered social prayer as highly important, but secret prayer as far more important. If people had too many meetings and too much instruction in the course of the week, he thought they would generally undervalue the public services of the Sabbath, which he regarded as inexpressibly important. He said that he wished his people to come to the house of God, hungry for the bread of life;—wished them, on the Lord's day particularly, to have a strong inward appetite for plain Scripture truth,—the unadulterated milk of the Word.

His sermons were well studied. He always preached with animation and power, especially when he preached extempore. Divine truth, held forth in his ministry, was quick and powerful, and sharper than any two-edged sword. Under his faithful, discriminating preaching, there were deep searchings of heart, pungent convictions of sin, and the waking up of all the intellectual and moral faculties to unwonted activity and force. His sermons were exceedingly plain and intelligible, but had nothing in matter or manner which could give offence to the most cultivated understanding or the most refined taste.

In the Wednesday conference he appeared to peculiar advantage, as an able teacher and an affectionate pastor. He generally selected a passage of Scripture beforehand, and assigned the leading questions which grew out of it to his theolo-

gieal students, wishing them by suitable reflection to prepare themselves to speak five or six minutes a piece, and to bring out the most weighty truths for the benefit of those present. After they had done this, he arose and made an application of the subject in a manner remarkably serious, and skilfully adapted to the state of those who were inquiring after the truth, and of those who were living in carnal security. When he saw signs of extraordinary excitement and tenderness in those whom he addressed, and his own feelings were excited too, his serious aim was to temper and regulate that excitement, and turn it to a good account. After one of the meetings, he told us that he perceived the young people and others present to be in such a state that, by a passionate address, even such as his own awakened sensibilities might have prompted, he could have produced an excess of animal emotion and a flood of tears. But he conscientiously restrained his own feelings, and instead of labouring to heighten the excitement, he aimed to enlighten the understanding and conscience, to make deep and permanent impressions of Divine truth, and through the efficacy of Divine grace, to promote the saving conversion of sinners. And he endeavoured so to instruct them, that if God should in mercy renew their hearts, they might be intelligent, humble, growing Christians, abounding not in professions, but in good works.

I recollect with great pleasure what care he took to secure the minds of his people, especially young Christians, against all extravagance and enthusiastic heats. At one of the meetings on Wednesday, after the students had done their part, Dr. Backus gave opportunity, as he usually did, for any questions to be proposed respecting the subject in hand. There was present an old man, who had been, in former days, forward and active among the Separatists, and who, instead of asking questions, or making remarks, on the subject, began to talk at random with great zeal, and to tell what marvellous things he had witnessed in the great awakening,—how he had seen persons so affected and overcome that they would fall down in distress, and shortly after would rise up and cry, "Glory to God," &c. Dr. Backus, seeing to what it was all tending, suddenly stopped the man with the remark, forcibly uttered, "Well, those things were not desirable, were they?" The man was abashed and reluctantly answered, "Why—no—if they could be avoided." Dr Backus then arose, and, with great seriousness and fidelity, addressed the people assembled, endeavouring to fix their attention upon the plain and essential truths of the Gospel, and not without visible effect. At the tea-table, referring to the zealous man who was at the meeting, and whom he happened to know, he said to us,—"Why, if I had suffered him to go on a little longer, he would have produced terrible convulsions, and you would have seen men and women prostrate, and all the scenes of Separatical times acted over again."

I recollect one thing in particular which characterized the conference and the church meeting—viz: that he did not permit any one to use the first person singular, or to speak of *himself* during the meeting, though he encouraged all present to be perfectly free in proposing inquiries. Accordingly, if any one had any doubt or difficulty respecting his own spiritual state, which he wished might be solved, instead of saying "*I* feel so and so, and what shall *I* do?" he would say, "If *any one* feels so and so, what shall be said to *him*, or what shall *he* do?" Dr. Backus had witnessed so much egotism and self-display in such cases, that he looked upon them with the utmost disgust; and, by adopting the method above mentioned, and in other ways, he aimed to keep his people from the impropriety of talking publicly about themselves.

But he took special care to give all persons opportunity to converse with him respecting their spiritual concerns in private. The *Inquiry Meeting* had not then been generally introduced; and if it had been, he would still have preferred conversation with each individual alone. With such a view of the best means of doing good, he gave invitation to all who desired it, to come at a convenient time to his study, where he treated them with great kindness, and encouraged them to open their hearts to him without reserve. He said that he preferred conversing even with a

husband and wife separately, when he could do so without inconvenience, as there would, in that way, be greater freedom, both on their part and on his, and consequently the object in view be more fully reached. I do not mean to signify that he would have objected to an *Inquiry Meeting* properly conducted. In case it had appeared important to converse with a larger number of persons than could well be seen in private, he would unquestionably have fallen in with the method which has been adopted by the most judicious and successful ministers in later times. But, in his circumstances, he chose private conversation.

He endeavoured to prevent or to check every form of self-righteousness and ostentation. He discountenanced any inclination which appeared in young converts to show their religion by singularities in their clothing or behaviour. Several young ladies, hopefully pious, requested his advice, and that of Mrs. Backus, respecting their dress. The advice given was, that they should dress in the common way, only guarding against any appearance of extravagance or finery.

The talents of Dr. Backus were of a high order. But he had not the time, nor the health, nor the means, necessary to distinguished literary acquisitions. He read many of the best books with great profit. But on theological subjects his conceptions and reasonings were so perspicuous and profound, and, as we thought, so just and scriptural, that his pupils deemed it better to consult him than any author; and no one who knew the habits of his penetrating mind, could be otherwise than gratified that, instead of relying on the authority of the best writers, and following in their track, he chose to *think for himself*.

He set a high value upon the superior acquisitions of others, regarding them with evident complacency as the means of doing good. In the autumn of 1797, Dr. Dwight, who was his class-mate and friend, visited him, and spent an evening in delightful conversation with him. After he was gone, Dr. Backus remarked with manifest pleasure upon the eminent character and usefulness of his friend; and then, seeing our admiration of the learning and eloquence of the President, looked at us very significantly and said, "Do you think I envy the superior learning, station, and honour of that excellent man?" Dr. Backus, in his natural disposition, was very aspiring. But, in the school of Christ, he had learned lessons contrary to the dictates of pride and ambition. He was satisfied with the sphere of action which Divine providence had assigned to him, and actually preferred his retired life as a parish minister, and a teacher of three or four theological students, to the proffered office of a Professor of Divinity in Yale College. He entertained a lower opinion than others did of his fitness for such a public office.

He once gave us an account of his son, a youth of a lovely and promising character. The parents were earnestly engaged in their labours and prayers for the conversion of that beloved and only child. In due time, he was sent to Yale College,—his parents following him with their counsels and prayers, and hoping in the mercy of God. But their son was seized with a severe and threatening illness. They hastened to visit him, but he died before their arrival at New Haven. No event could have been more sorrowful. The father was peculiarly excitable, and occasionally was subject to the deepest depression. For a time, the bereavement was overwhelming. At length, as he told us, he emerged from his gloomy and suffering condition, and went about the work of his Lord and Master. The revival followed. "And now," said he, "God has answered my prayers, and in place of that one dear son, He has given me a hundred spiritual children."

In his religious belief Dr. Backus agreed with the great body of the ministers of Connecticut, who were contemporary with him. He read with interest the writings of Dr. Hopkins, and thought highly of his "System of Divinity." But he did not adopt all the points of doctrine contained in that System, nor did he think all those which he did adopt set forth by that writer in the best manner. His mode of thinking and his controversial skill were very advantageously

brought into public view at an ordination which he was once called to attend. The candidate, who was a very pious and sensible man, had adopted the sentiments of Dr. Hopkins in regard to the nature of submission, and the Divine agency in moral evil. A distinguished minister belonging to the Council, who was well known to be strongly opposed not only to Hopkinsian tenets, but to all the points of Calvinism, objected to the ordination of the candidate on account of his peculiar opinions. Dr. Backus told the Council that he did not himself maintain those metaphysical speculations, but that they ought to be no bar to the ordination of the candidate, considering that he was sound on all the doctrines of Scripture Theology, and exhibited very satisfactory evidence of piety and discretion, and of other ministerial qualifications; and considering also that the points objected to, which belonged to the department of metaphysics rather than Theology, could be supported by as many arguments as could be urged against them. The discussion became animated, and the Anti-Calvinistic Doctor challenged Dr. Backus to a public dispute on that point; and, though a modest man, he felt constrained to accept the challenge. Notice was given of the arrangement, and, at the appointed time, the church was filled with an attentive and intelligent assembly. Dr. Backus carefully defined the position which he undertook to maintain. He said, "I shall not attempt to prove the truth of the metaphysical speculations objected to, and am sorry the candidate has adopted them. But I affirm that as many metaphysical arguments can be urged in favour of them as against them. This, I undertake to show, and consequently that the candidate's holding them, as a part of his metaphysical system, is not a valid reason against his ordination." Dr. Backus was familiar with the subject, and was imbued with the gift of quick thought, and quick speech, and uncommon adroitness in conducting an extemporaneous controversy. The discussion occupied several hours; and the result was, that, in the judgment of all present, whatever their own belief, Dr. Backus acquitted himself in a manner equally creditable to his polemic skill and Christian urbanity. The candidate was ordained, and, for about forty years, proved to be a faithful and acceptable minister of Christ.

It was a remarkable trait in the religious character of Dr. Backus that he had an uncommonly clear discernment of the evil of sin, particularly in himself, and habitually took a low place before God, and before his brethren. From the impulse of his own heart, he complied with that Divine precept which seems to be so generally forgotten—that *each should esteem others better than himself.* From time to time in the discharge of his pastoral duties, he was engaged in faithfully searching the hearts of those committed to his care; but he still more faithfully searched his own heart; and it was the clear knowledge he had of himself, that enabled him so accurately to discern the hearts of others. On a visit which he made to me, not long before he died, he said in retired conversation, that it would be in vain for him to attempt to describe to me the evils he was conscious of in his own heart, and how undeserving he was of any favour from the hand of a holy God. The all-atoning Saviour was to him the only ground of hope. And I was informed that, a short time previous to his death, he had such a sense of the greatness and purity, as well as the mercy, of God, and was so affected with the sinfulness of his own heart, and recollected so much that was imperfect and faulty in his public and private life, that he insisted upon rising from his bed, and kneeling down before his wife and friends, that he might once more confess his sins, and ask their forgiveness and the forgiveness of his God and Saviour. Thus he died as he had lived, with a very deep conviction that *salvation is all of grace.*

I am truly and affectionately yours,

LEONARD WOODS.

FROM THE REV DANIEL WALDO.

GEDDES, September 12, 1851.

My dear Sir: You expressed a wish that I would commit to paper some of the incidents which I mentioned in our conversation the other day concerning my venerable and excellent relative, Dr. Backus. Not only the circumstance of his being my first cousin, but the additional circumstance of my having fitted for College under his instruction, brought me into more than commonly intimate relations with him, so that I had the best opportunity of seeing him in various situations.

There was nothing very remarkable in his personal appearance. He was of about the medium height, of rather light complexion, had a grey eye, and a more than commonly intelligent expression of countenance. He was easy and agreeable in his intercourse, and though habitually of a serious mind, was far from taking on any airs of artificial sanctity. He had no voice for music, and I know not that he ever attempted to sing; but he was fond of hearing music and often set those around him to singing, as he had opportunity.

He was a man of naturally strong passions, but he generally kept them under perfect control; and when, on any occasion, they temporarily mastered him, it always caused him the deepest sorrow; and if, in a moment of impatience or inconsideration, he had wounded any one's feelings, he was never satisfied till he had made Christian reparation. It was his custom always to have family prayers precisely at nine o'clock. On one occasion I was visiting at a neighbour's nearly opposite his house in the evening, and was engaged in singing a tune with some of my friends, when the clock struck nine: I dropped the tune and immediately hastened home, but when I entered the room the Doctor had begun his prayer; and I quickly perceived from his tones that I was regarded an offender. When the prayer was closed, he turned to me, and addressed me in a tone of severe rebuke for having, as he said, thus disturbed the family devotions. His manner was so severe that his wife interposed in my behalf, and let him understand that she thought he was making too much of the alleged offence. The next day he took me aside, and made an humble apology for his indiscreet haste, and begged that I would forgive his error. Of course I besought him never to feel that any apology was due from him to me, on any such occasion. I recollect that he subsequently told me, when I was riding with him to attend the ordination of his nephew, Azel Backus, that he would give a great deal if he had a temper equally gentle and manageable with that of another individual whom he mentioned.

Though he was generally sufficiently moderate in his expressions, he would occasionally, in familiar conversation, let off something that savoured pretty strongly of extravagance. He had a remote relative who used to be called *Uncle Sam*, who was famous for his overstrained sayings, and who was reported to have said that he wished he had a seventy-four ship, loaded so deeply with needles, that one more would sink it; that all these needles were worn up to the eyes in making bags; that all these bags were filled with gold; and that this constituted his fortune. Mrs. Backus, when she heard the Doctor occasionally dealing out something extravagant, would check him in a good natured way, by saying—"Take care now; that is *Uncle Sam* over again."

As he had a mind of great acuteness, he was never slow to grapple in an argument with those whom he regarded as holding serious errors; particularly with the rejecters of Divine revelation. A certain Dr. H. of Hartford, who was sometimes professionally in his family, and who was distinguished, not more for his wit and genius, than his infidelity, was often throwing out his skeptical cavils in conversation with Dr. B., and was always met with a prompt and pertinent answer. On one occasion, he remarked that there was no difference between natural and moral evil, except in degree. "Let us examine this a little then," said Dr. Backus.

"If you rub off a piece of skin from your leg as large as a copper, that is a natural evil—is it not?" "Certainly," said Dr. H. "Well then," rejoined Dr. B., "I should like to have you tell how large the piece of skin must be to constitute it a moral evil."

Dr. Backus was almost always in his study, and the whole domestic management devolved on his wife. It was not uncommon for him to become so fixed in thought, that he would be quite insensible to every thing that was passing around him, and would sit stirring the fire with the tongs till there was scarcely any fire left to stir. And when the cold became not only perceptible but decidedly uncomfortable, he would call to his wife, or some other member of the family, to come and recruit the fire.

I think I am not deceived in saying that Dr. Backus, in the course of his ministry, underwent considerable change, if not in his religious views, at least in the manner and the frequency with which he presented some of them. He was more inclined to dwell on the great truths of Christianity in a simple and practical way, and to discard from the pulpit every thing like metaphysical speculation. His preaching, from the time that I remember him, though often highly argumentative, was never, so far as I know, of a philosophical or speculative cast. He was ready enough to break a lance with a metaphysical combatant in the study; but when he entered the pulpit, he seemed to forget every thing in the one great consideration that he was addressing immortal beings in respect to their immortal interests.

Dr. Backus had been, during his whole life, greatly enslaved to the fear of death. I visited him a short time before his departure, and he assured me that, though he had no painful apprehensions in respect to the consequences of death, he greatly dreaded the physical pang of dying; and he asked me to pray for him that, if it were God's will, he might have an easy passage into the eternal world; but that if suffering would purge away sin, he was willing to endure any amount of it. It turned out that his death was marked by the utmost tranquillity and freedom from pain. When his wife told him that the process of dying had begun, he said he could not believe it, as he had little or no suffering; and when he became convinced, by an inspection of his hands, that it was really so, nothing could exceed his grateful surprise at this unlooked for expression of the Divine goodness. He passed away in the utmost serenity of spirit and in the full assurance of hope.

Yours very sincerely,

DANIEL WALDO.

ALEXANDER GILLET.*

1773—1826.

ALEXANDER GILLET, son of Zaccheus and Ruth Gillet, was born in Granby (Turkey Hills) Conn., August 14, (O. S.) 1749. He early discovered a great fondness for books, and especially for History. At the age of thirteen he was the subject of serious impressions during a revival which then prevailed in several towns in Hartford county; and these impressions, though they seem subsequently to have greatly declined, never entirely left him.

At the age of fourteen, he began his preparation for College, under the Rev. Nehemiah Strong, his pastor, and completed it under the Rev. Roger Viets, an Episcopal clergyman, and a missionary of the Society for propagating

*Hart's Fun. Serm.—MS. from Rev. T. P. Gillet.

the Gospel in Foreign parts. He was admitted a member of Yale College in June, 1767, at an advanced standing, and was graduated in September, 1770. It was not till the summer of 1769 that his mind seems to have become fully settled in regard to the doctrines of the Gospel; and not until about the close of 1770, that he was the subject of any religious experience that he himself believed to be genuine. In May, 1771, he united with the church in Turkey Hills, (Granby,) though, owing probably to there being no settled minister in the place, he had no opportunity of joining in the celebration of the Lord's Supper until December following. After leaving College he taught a school for a year or more at Farmington; and it is supposed that he may have studied Theology during that time under the direction of the Rev. Timothy Pitkin. He was licensed to preach by the Hartford Association, at Northington, on the 2d of June, 1773. In December of the same year, he was ordained the first pastor of the church in Farmingbury, (now Wolcott,) where he remained almost eighteen years, diligently employed in the duties of his office. Owing to a difficulty which arose in his parish, involving no moral delinquency on his part, his pastoral relation to them was dissolved in November, 1791; and in May following he was installed pastor of the First church in Torrington, with very promising prospects of usefulness. Here he continued to labour during the rest of his life.

Mr. Gillet's ministry was attended with much more than the ordinary degree of visible success. At Wolcott, he was privileged to see large numbers added to his church, as the fruit of several revivals that occurred in connection with his labours. During the period of his ministry at Torrington, there were three seasons of deep religious interest among his people, the results of which were equally benign and extensive. Of one of these last mentioned revivals he published a detailed and interesting account in an early volume of the Connecticut Evangelical Magazine.

Mr. Gillet had much of the missionary spirit, and several times volunteered to perform missionary labour. Long before the Connecticut Missionary Society was formed, he performed good service in some of the destitute portions of the counties of New London and Windham. In 1789 or 1790, he made a missionary tour of several months in the new settlements of Vermont, under the approbation of the Association of New Haven county, and almost entirely at his own expense; his pulpit being supplied a part of the time by his brethren in the vicinity. And at a later period he went, several times, by appointment from the Connecticut Missionary Society into those destitute regions, on the same errand of good will to men.

During a few of his last years, Mr. Gillet, on account of the advancing infirmities of age, was unable to perform the same amount of ministerial labour to which he had been accustomed; and yet there was scarcely any perceptible waning of his intellectual faculties, with the exception only of his memory, till near the close of life. On being informed of some small mistakes which he had made in the pulpit, in consequence of the failure of his recollection, he proposed to his people, in the autumn of 1824, to release him from his public duties till the following spring, and to employ some other preacher in his stead; at the same time voluntarily relinquishing his salary during that period. He resumed his labours after having devoted a few months to rest and relaxation, and thenceforward continued to supply his pulpit, with few exceptions, as long as he lived. He officiated on the

last Sabbath of his life with his usual correctness and fervour. On the following Thursday, January 19, 1826, he entered into his rest. During the greater part of the day, there was nothing to indicate to himsolf or others the approaching change; for though he complained about noon of a shooting pain in his breast, it was supposed to bo only a rheumatic affection to which he had before occasionally been subject. About four o'clock in the afternoon, his wife, having occasion to step into his study and ask him a question, observed that he made no reply. Upon her repeating the question, and still receiving no answer, she hastened to him and found him unable to speak. He was immediately laid upon the bed, and, after uttering with difficulty a few broken sentences, ceased to broathe, being in the seventy-seventh year of his age, and the fifty-third of his ministry. His funeral was attended on the succeeding Sabbath, and an appropriato sermon preached by the Rev. Luther Hart of Plymouth, which was published.

Mr. Gillet was married in December, 1779 to Adah, third daughter of Deacon Josiah Rogers of Farmingbury,—a descendant of John Rogers the martyr. They had six children, one of whom, *Timothy Phelps*, was graduated at Williams College in 1804, and has been for many years pastor of the Congregational church in Branford, Conn. Mrs. Gillet died in May, 1839, aged seventy-seven.

Mr. Gillet published a Sermon in a volume entitled "Sermons on important subjects," 1797; and a Sermon at the ordination of his son, 1808. He was a contributor to the Connecticut Evangelical Magazine, and to the Christian Spectator.

FROM THE REV FREDERICK MARSH.

WINCHESTER, Conn., May 27, 1856.

Dear Sir: My first knowledge of the Rev. Alexander Gillet was in New Hartford during the great revival of 1798 and '99, when he occasionally came there with Mr. Mills, Mr. Miller, and others, to assist Dr. Griffin. My particular acquaintance with him commenced soon after coming to this place in 1808. From that time, (as our parishes were contiguous,) till his decease in 1826, our relations became more and more intimate, and I can truly say that he ever treated me with paternal kindness. Besides the ordinary ministerial exchanges and intercourse, he used to visit us and preach in seasons of special religious interest.

In his person, Mr. Gillet was rather above the medium stature and size,—of a full habit, broad shoulders, short neck, and large head. His position was erect, except a slight forward inclination of the head. His face was broad and unusually square and full, illumined by large, prominent blue eyes,—the whole indicating more of intellect than of vivacity. His ordinary movements were grave and thoughtful.

In his manners, he was plain, unostentatious, and at the greatest possible distance from all that is obtrusive. He was courteous and kind, swift to hear and slow to speak; apparently, esteeming others better than himself, and in all his intercourse exhibiting a delicate sense of propriety.

As a man of intellect, he held a decidedly high rank. He had an aversion to every thing superficial. Ever fond of study, he went thoroughly and deeply into the investigation of his subject, whatever it might be. He was an admirable linguist; and above all excelled in a knowledge of the Bible, not merely in his own language but in the original. As a scholar, he was characterized by great accuracy. I have heard an eminent minister, who fitted for College under his instruction, say that he never found any Tutor so accurate and thorough in the languages

as was Mr. Gillet. He was also very familiarly and extensively acquainted with history; and he studied history especially as an exposition of prophecy.

But the crowning attribute of his character was his devoted piety and high moral excellence. While great simplicity and godly sincerity characterized his habitual deportment, it was still only by an intimate and extended acquaintance with him, and by observing his spirit and conduct in trying circumstances, that one could gain any thing like a full view of this part of his character. During seventeen years of familiar intercourse with him, my mind became constantly more impressed with the depth of his piety, his unreserved consecration to God, his self-sacrificing devotedness to the cause of Christ and the highest interests of his fellow men. Among the most striking elements of his religious character were meekness, humility, and a conscientious and apparently immutable regard to truth and duty.

In social life, Mr. Gillet's constitutional reserve and defect of conversational powers rendered him less interesting and useful than might have been expected from such resources of mind and heart as he possessed. Ordinarily, he said little in ecclesiastical meetings. Patiently listening to all that the younger members chose to say, he would remain silent, unless some Gordian knot was to be untied, or some latent error detected; and then he would show his opinion to good purpose. With individuals and in private circles, where religious or other important topics became matter of conversation, he would often talk with much freedom and interest.

In his ministerial character and relations there was much to be admired and loved, and some things to be regretted. It may readily be inferred from what I have already said in respect to his intellectual powers and attainments, his piety, his studious habits and devotedness to his appropriate work, that his sermons were of no ordinary stamp. And thus it really was. He presented Divine truth with great clearness and point. Hence his preaching took strong hold of congregations in times of revival. Often in closing his discourse by an extemporary effusion, he would turn to some one class of hearers, and urge upon them his subject in its practical bearings with a tenderness and earnestness that were quite overpowering.

But as his delivery was rendered laborious and difficult by an impediment in his speech, he could not be called a popular preacher. Those who regarded the manner more than the matter of a discourse would pronounce him dull. But he was a skilful and faithful guide to souls; and his labours were abundantly blessed not only to the people to whom he ministered, but to others.

Of pastoral labour Mr. Gillet performed less than many of his brethren. His constitutional diffidence, his incapacity for entering into free and familiar intercourse with people generally, and his love of study, probably all combined to produce in him a conviction that he could accomplish the greatest good by making thorough preparation for the pulpit, for occasional meetings, and seasons of prayer, rather than devoting much of his time to pastoral visits.

On the whole, he was an able, laborious, faithful, and successful minister,—ever bringing out of his treasure things new and old, edifying the body of Christ, enjoying the confidence and affectionate regards of his brethren, and exhibiting uniformly such an example of consistency with his profession as to leave no room to doubt either his sincerity or his piety.

I remain, dear Sir, fraternally and truly yours,

FREDERICK MARSH.

DAVID OSGOOD, D. D.*

1773—1822.

FROM MISS LUCY OSGOOD.

MEDFORD, May 6, 1848.

Dear Sir: It gives me pleasure to comply with the request contained in your letter of the first instant.

My father was born in Andover, October, 1747 I do not remember the day of the month, as he was never in the habit of observing anniversaries. His father, Mr. Isaac Osgood, a sensible, pious farmer, lived in the South-western part of the town, near the borders of Tewksbury, upon a farm originally purchased, I believe, by his grandfather; as my uncle who also passed his days there, and died only a few years since, counted himself in the fourth generation of its possessors, and bequeathed it to my father's children, and our cousin, J. P Osgood, Esq., of Boston, the only surviving child of another brother. The ancient house is still standing in good preservation, and is occupied by my uncle's excellent widow. The picture of it is contained in the memoir of the patriot, James Otis, who was boarding in my grandfather's family, when a flash of lightning killed him in the doorway; partial insanity having caused his friends to seek the retirement of a country residence for him. His death also was the more memorable, from his having been often heard to wish that he might die in that way.

My father was the eldest of four sons, of whom the second, *Isaac*, died soon after reaching manhood. *Kendall*, the fourth, was a physician in Peterborough, N. H., and died many years before my father. *Jacob*, the third son, attained to the good old age of eighty-six years, and died on the last day of November, 1838. My father, after labouring on the farm, until he was far advanced in his nineteenth year, begged that he might receive his portion in a liberal education, the work of the ministry being the object of his highest ambition. Upon a Saturday evening, as he has often told us, he at length won his father's reluctant consent to his proposal; and at break of day on the following Monday morning, he walked three or four miles in pursuit of a young schoolmaster, with whom he was slightly acquainted, that he might consult him in regard to the books which it would be necessary for him to procure and study. From him he heard, for the first time, of the Latin Accidence, and obtained the loan of it. This he mastered in a short time, and in a few weeks afterward he placed himself under the care of the Rev. Mr. Emerson of Hollis, who was in the habit of receiving youths into his family, and fitting them for College. During these preparatory studies, he was unremitted in his diligence, constantly spending from fourteen to sixteen hours every day over his books, so that he entered College in sixteen months from the time of his determining to be a scholar.

After receiving his degree in 1771, he pursued his theological studies for a year in Cambridge, where he boarded with a Mrs. Boardman, of whom he always spoke with high respect. I am not aware that his professional studies were under the direction of any clergyman in special. Of the Rev. Dr. Appleton of Cambridge he always spoke with filial respect and affection;

* Holmes' Fun. Serm.—Christian Examiner for 1823.

but I have no reason to believe that he was under his superintendence. Motives of economy compelled him to reside in Andover, at his father's, as soon as he commenced preaching, and this he did within two years after leaving College. He preached on probation both in the little town of Boxford and in Charlestown, before coming to Medford, and was very near being settled in each place, finally missing of them, as he often amused himself with telling, on account of directly opposite allegations; being suspected at Boxford of a perilous leaning to Arminianism, and at Charlestown of an undue bias in favour of high Calvinism.

It was at the close of the year 1773, or early in 1774, that he was first invited to supply the Medford pulpit, during the long infirmity of the pastor—Rev Ebenezer Turell,* who was a confirmed valetudinarian for many years before his death, and did not escape from the suspicion under which invalids often labour, that he made the most of his ailments. In his case it seemed corroborated by the fact that, whenever he appeared in the pulpit, he chose to be the sole speaker, and would never listen to the performances of another. In those days it was customary for the candidate to be invited about in the parish from house to house, instead of being sent to a boarding place. My father used to ride down from Andover on horseback on Saturday, and return the following Monday. After being entertained in various families, he at last received an invitation from one Mr. Richard Hall, to lodge at his house on his next visit to the town. The result of this casual invitation was a friendship which formed the crowning blessing of both their lives. After partaking of the hospitality of this worthy man and his excellent wife, he requested that their house might be his abiding place. They joyfully consented, and he was their inmate during the ensuing twelve years. Mrs. Hall was just two years older than himself, and Mr. Hall ten years. She had been married when only seventeen years of age, and having lost her only child in infancy, she cherished my father both as a mother and a sister. Her husband shared all her feelings, and the triple tie, thus early formed, became, if possible, stronger and stronger during the forty-eight years that it continued. In this excellent couple my father was blessed with friends, who felt for him even more than he felt for himself. In all his afflictions they were afflicted, and in whatever harassed or disturbed him, their overflowing sympathy more than divided the burden. In innumerable instances, the natural impetuosity of his temper was checked solely by unwillingness to occasion uneasiness to these ever watchful guardians of his happiness; while they, on the other part, always looked up to him as to a superior intelligence, without, however, losing their own independ-

* Ebenezer Turell was born in Boston, February 5, 1701; was graduated at Harvard College in 1721; was ordained pastor of the church in Medford, November 25, 1724; and died December 8, 1778, aged seventy-eight. He published a Sermon at the ordination of Samuel Cooke; [who was born at Hadley in 1708; was graduated at Harvard College in 1735; was ordained pastor of the church in West Cambridge, September 12, 1739; and died June 4, 1783. He published a Sermon at the ordination of Cotton Brown, who was a native of Haverhill, Mass., was graduated at Harvard College in 1743; was ordained pastor of the church in Brookline, October 26, 1748, and died April 13, 1751, aged twenty-five; a Sermon at the ordination of Nathaniel Robbins, who was born at Lexington in 1726, was graduated at Harvard College in 1747, was ordained pastor of the church in Milton, Mass., February 13, 1750, and died May 19, 1795, aged sixty-nine; Election Sermon, 1770; a Sermon commemorative of the bloody tragedy at Lexington, 1777;] Direction to his people with relation to the present times, with reasons why it is made public, 1742; Dialogue between a minister and his neighbour about the times, 1742; Brief and plain Exhortation to his people on the late Fast, 1747-48; The Life and character of the Rev. Dr. Colman, 1749; Detection of Witchcraft, Mass. Hist. Coll. X. 2d series.

ence, which was manifested on every proper occasion in all plainness of speech, by cautions as well as commendations. Mr. Hall's intellectual endowments were of no distinguished order; but he belonged to one of the most respectable families in the place, and his inflexible integrity, unwearied industry, and methodical habits of doing business, united to his good judgment, rendered him one of the most respected citizens of the town; while the winning sweetness of his disposition and generous disinterestedness of his whole character, caused him to be warmly loved by those who were his superiors in more shining accomplishments. One of my earliest recollections is my father's often expressed desire that he might not outlive these dear friends: and the wish was granted; as, several years after his decease, they dropped away in extreme old age, when their sensibilities had become blunted by slow decay.

A little anecdote will show you the estimation in which their mutual friendship was held in the town during their life time. Ten years or more before my father's decease, Deacon Hall had a dangerous fit of illness. A note was read upon his behalf on the Sabbath, with another—for a very intemperate Irishman, who was also ill. They both recovered, and the first time the Irishman went abroad, his next door neighbour, a merry sea captain, accosted him with, "Well Patrick, you may bless Heaven, till your latest day, for having been sick at the same time with the Deacon, for the Doctor prayed so hard to keep him here, that he was obliged to beg a little for you."

On the 14th of September, 1774, my father was ordained as the colleague of the Rev. Mr. Turell, whose death did not take place until several years afterward. In November, 1786, my father married Miss Hannah Breed, who then resided in Billerica, but was a native of Charlestown, and had always lived there until the town was burnt, when my grandmother removed with her second husband to Billerica, my mother's father having died in early life abroad. My grandmother was the daughter of Richard Foster of Charlestown, Sheriff under the old government. My father and mother were born within two months of one another, and were forty years old when they became parents. My mother died January 4, 1818, a few days after entering on her seventy-first year. She had been a great invalid for the preceding twelve years, as an injury received by the overturning of a chaise had subjected her to frequent bleeding of the lungs, though she finally died of paralysis—the disease prevalent in her family. Her death was sudden, after a few hours' illness, and though it took place at one o'clock on the morning of the Sabbath, my father preached on both parts of the following day, pleading in opposition to the remonstrances of some of his friends, that as his preparation for the pulpit was completed, he should be more able to command his feelings there than any where else. To the manner in which he acquitted himself on that trying occasion, and the effect produced by his deportment on the audience, a young clerical friend who was present afterward alluded, with deep sensibility, in a little obituary notice written for the Christian Register at the time of his death.

Few lives were ever less varied by outward events of a personal character than my father's; but he had within himself a perennial freshness of feeling, which caused him to be always interested in his studies, in the stirring events of the times in which he lived, and in the concerns of those around him. He never sought to vary the even routine of duty by recreations, in the usual acceptation of the word. To distant journeys he was utterly averse.

As he had been necessitated to practise the strictest economy in the early part of life, he had enjoyed no opportunity to cultivate a taste for frequent change of scene, while the remarkable vigour of his constitution enabled him to lead a more sedentary life than can be followed with impunity by the generality of students. Books were his perpetual solace and delight. The hurried manner in which he received his literary education, having allowed him no leisure for any thorough acquaintance with the Greek and Roman classics, they possessed all the charm of novelty for him in his more advanced age. In the latter years of his life, he read the Greek historians, orators and tragedians with the liveliest pleasure. As the hour immediately succeeding breakfast was always devoted by him to these studies, it was in his power, during a succession of years, to read all the most distinguished Greek and Roman authors. The whole of Plutarch's writings, and many of the volumes of Plato, with the histories of Herodotus and Thucydides received his delighted attention; and to these noble sources, he was probably much indebted for the continued growth of his mind, as well as for the freshness and accuracy which were thought by many to distinguish his compositions.

His habits of study differed from those of many clergymen. His preparation for the ensuing Sabbath usually commenced early in the week, often on Monday, unless there were sick persons to be visited. Hence, upon the arrival of Saturday, he was rarely hurried, though he always devoted the afternoon and evening of that day, to the closest revision of his preparations for the morrow. His other evenings were usually given to general reading. He always wrote slowly and with fastidious care; but he never ceased from the labour of composition. Having commenced an exposition of the Scriptures, many years before his decease, it was continued to the last week of his life, and he often rejoiced at feeling himself laid, as it were, under a necessity, imposed by this task, of writing more or less every week.

His peculiarities, of course, can be more easily seized and delineated by comparative strangers than by his children; and his ardent, decided character and vehemence of spirit gave him, no doubt, a full proportion of them. The few last years of his life were, in one respect most happy, as he saw himself surrounded by a number of young friends, just entering on the ministry, whom he could with reason regard, in some measure at least, as the fruits of his own labours. He expressed the highest satisfaction, when, in the forty-fifth year of his ministry, he stood in the pulpit for the first time with one of his own parishioners. Two others in succession occupied that place with him previous to his death, and they were followed shortly afterward by three more.

If the above reminiscences, dear Sir, should be of any use, I shall be doubly obliged to you for having afforded me this opportunity of refreshing my own mind and heart by recalling the dear and honoured images of the parents and friends who laid the foundation of all the happiness which I have enjoyed in life.

Yours, with gratitude and respect,

L. OSGOOD.

FROM THE REV JOHN PIERCE, D. D.

BROOKLINE, Mass., March 3, 1848.

My dear Brother: I cheerfully comply with your request for some of my reminiscences of Dr. Osgood, though you will scarcely expect anything from *me* that does not come in the form of naked facts. I can speak of him from an intimate and protracted acquaintance, and the veneration with which I have always regarded him, renders it no unwelcome office for me to bear testimony to his eminently useful life and his exalted and original character.

Dr. Osgood's mind matured slowly. He was thirty-six years old when he published his first sermon; and at the age of forty-six, he had published only three. I well recollect that, at College, where I repeatedly heard him preach, from 1789 to 1793, he was not considered as holding the distinguished rank as a preacher which he afterwards attained.

The first thing which gave him great celebrity, was a political sermon, in 1794, occasioned by an appeal to the people from the decision of the American government, under Washington, by Genet, minister to the United States from the French Republic. This Discourse passed through three editions within a few months,—the last at Philadelphia. From this period he was greatly admired and caressed by many of our leading politicians of the Federal school, and both in public and in private he stood forth the earnest and powerful advocate of their principles. It is not a little remarkable that of his twenty-two published discourses, just one half, should be on political subjects. Of these the most celebrated was his Election sermon preached in 1809. It was nearly two hours in the delivery; was pronounced wholly memoriter, and with prodigious effect.

The Doctor enjoyed such a degree of health as to be able, throughout his whole ministry, almost uninterruptedly to supply his pulpit;—nevertheless, during a number of his last years, he was in the habitual anticipation of his departure; and never did he allude to the event without the deepest solemnity. It was a frequent topic of his devotions that his life and ministry might terminate together; and his prayers were remarkably answered.

On Sabbath, the first of December, he preached twice and administered the Lord's Supper. On the Tuesday following, there was a violent snow storm, and he busied himself in clearing the snow from his paths. This exercise gave him a cold. The succeeding Thursday, however, being Thanksgiving day, he preached, and with great power and fervour. The next day he began to keep to his house; and a candidate preached for him the following Sabbath. On Wednesday, December 11th, his son from Boston visited him, and asked medical advice of Governor Brooks, who was a very skilful physician. The Governor saw nothing alarming in his case, and, as he was about to retire, Dr. Osgood remarked, "Governor, when you came in, I was winding up my watch; and it reminds me of an occurrence in the life of Bishop Newton—in the last day of his life, he called for his watch, wound it up, and added, 'This is the last time I shall wind up my watch;' and he actually died in less than twenty-four hours. Who knows but this may be the last time with me?" But, after a pause, he subjoined, "I shall, however, live my appointed time." His son slept in the chamber with him; and at one in the morning, Dr. Osgood requested him to bring him some grapes which the Governor had sent to him the day before. He did so, and on leaving him, observed no alteration in his

symptoms. But, before falling asleep, he heard him make an unusual noise. He ran to his bed and found him with his eyes fixed, and unable to speak; and before his daughters could reach his chamber, his spirit had fled. On Saturday, the 14th of December, he was interred,—President Kirkland offering the funeral prayer, and Dr. Holmes of Cambridge preaching the sermon from II Timothy IV. 6, 7.

Dr. Osgood was of about the middle height, inclining, in the latter part of his life, to corpulency. He was, to the last, erect in stature. His countenance was strongly marked, indicating great power of intellect and firmness of purpose.

He "ruled well his household;" but whatever of austerity belonged to him, it never prevented a free intercourse between himself and his children. From the time of the death of his wife, which occurred several years before his own, his two daughters were his housekeepers. These he had instructed with great care, so that they are among our most distinguished proficients in the Latin and Greek languages. His only son bearing his father's name, a graduate of Harvard College in 1813, is a physician of respectability in Boston.

I believe he wrote a much smaller number of sermons than is common during so long a ministry. Most of them, however, were so thoroughly elaborated that they might very well have been sent to the press without revision. His favourite discourses he often repeated at home; and, in his later years, he delivered them wholly memoriter, whenever he preached on exchange, so that they became generally celebrated in the neighbouring societies. He had a parishioner who, though simple enough in other respects, had a remarkably retentive memory; and, when hearing the Doctor preach an old sermon, he used to raise his arm and signify with his fingers how many times it had been preached before.

In the pulpit, he certainly attained an eminence that was reached by few of his contemporaries. In the delivery of his sermons he was usually very deliberate; but when he became greatly excited, his utterance waxed rapid and earnest, and he came down upon his audience with the overwhelming force of a torrent. To the discourses which he committed to memory, his stirring and impassioned delivery gave the effect, in a great degree, of extemporaneous efforts.

For some of the last years of his life, he solicited no exchanges; but his services were much sought, not only on special, but also on common, occasions, and he was always ready to bestow them.

He received the degree of Doctor of Divinity from Yale College in 1797.

The following is a list of Dr. Osgood's publications:—A Thanksgiving Sermon, 1783. A Sermon at the installation of the Rev. Peter Thacher, 1785. Artillery Election Sermon, 1788. A Sermon at the ordination of Nathaniel Thayer, 1793. Annual Thanksgiving Sermon, 1794. National Thanksgiving Sermon, 1795. Annual Thanksgiving Sermon, 1795. A Sermon on the death of a child, 1797 National Fast Sermon, 1798. A Sermon before the Convention of Congregational ministers, 1798. A Discourse at the ordination of Leonard Woods, 1798. The Devil let loose: National Fast Sermon, 1799. A Sermon on the death of Washington, 1799. Dudleian Lecture, 1802. A Sermon at the funeral of the Rev. Joseph Roby,* 1803. Two Discourses on Baptism, 1804. Importance of

* Joseph Roby was born in Boston in the beginning of the year 1724; was graduated at Harvard College in 1742; was ordained pastor of the Second Church in Lynn, in August, 1752;

professing and practising religion: A Sermon in the Columbian Preacher, 1808. Election Sermon, 1809. A Discourse delivered at Cambridge in the hearing of the University, (Political,) 1810. A Solemn Protest against the late Declaration of War: A Sermon on the next Lord's day after the tidings of it were received, 1812. A Sermon at the ordination of Convers Francis, 1819. Sermons, one volume, 8vo, (Posthumous,) 1824.

If the above reminiscences of a truly remarkable man prove of any service to you, it will give great pleasure to

Your sincere and unalterable friend,

JOHN PIERCE.

FROM THE REV CONVERS FRANCIS, D. D.,

PROFESSOR IN HARVARD UNIVERSITY.

CAMBRIDGE, May 23, 1848.

Dear Sir: My promise to give you such reminiscences of Dr. Osgood as might offer themselves, I fear you will think is but tardily fulfilled; and now that I have found time to set about it, I apprehend that, restricted as I am to personal recollections, I can tell you little, independent of what you know from other sources, that can be of much value.

My earliest remembrances of Dr. Osgood are associated with a feeling of far-off reverence, as of one who was a spiritual ruler by some Divine right. This sentiment with regard to the minister, which, in other days, was in some sort a part of the training of a New England boy, settled itself among my childish thoughts the more deeply perhaps, because he never made himself familiar with the children of the parish, nor relieved the awe he inspired by small talk with them. His countenance, marked with strong lines of serious and severe thought, his authoritative eye, shaded by a heavy brow, served to strengthen not a little the same feeling. In going to the town school, where I got my reading, writing, and arithmetic, I always passed round the corner of his house, in which was his study; in pleasant weather, he was generally sitting at the window, sometimes open, in one of the old fashioned gowns with large figures upon it. The man and the gown were revered mysteries to me; and when he turned his eyes from under their deep pent house, as he sometimes did upon the passing boy, I used to feel, when I made my low bow, a strange wonder upon my spirit, as if he belonged to a class of beings different from me. When perhaps, once a year, he visited the school, it was a great state occasion to the boys; and I should have liked to see the stripling who would have been hardy enough to whisper or smile in that presence. One experience remains deep in my memory. It was his custom, long before the days of Sunday-schools, on one day in each year, to have what was called a "catechising of the children of the parish." Of this a formal and solemn notice from the pulpit was given on a Sunday; it was to take place "by the leave of Providence," at the meeting-house on the afternoon of the next Thursday. On these occasions, the boys and girls were all dressed in their best and sent to the church. There the good minister stood at the communion table, gathered us all around him, and questioned us with paternal solemnity through the length and breadth of the Westminster Assembly's Catechism, which he used to tell us was the next best book to the Bible,—though, by the way, it did by no means represent the Theology of his later years. With the contents of the Catechism many of the assembled urchins would often prove themselves to have but a miserably superficial acquaintance. On one of the occasions of this deficiency, after reproving the

continued in the regular discharge of his ministerial duties till August 1802, when he was first taken off from his work by the infirmities of age; and died January 31, 1803, in the fifty-first year of his ministry, and the eightieth of his age. He published a Fast Sermon, 1794.

negligent with stern but wholesome words, he said—"I have here in my hand a very pretty book, and I will make a present of it to any boy or girl who will get the whole of the Catechism by heart, and come to my house and say it to me." This operated as a strong lure to my imagination; for the gift of a book from Dr. Osgood was so extraordinary a grace as can hardly be conceived of in these days, when ministers go about their parishes dropping tracts and booklets among the children. The covers of the book, as he held it up, were striped with yellow and black, and looked exceedingly tempting. As I went home, I formed "the fixed resolve" to try for the prize. Straightway I bent all my powers of memory to the task, between schools, after school, in intervals of work, and in the evenings. I remember often going away by myself in the shed and in the garden for the purpose, to be free from interruption. I can't say how long it took me, but I know days and weeks of heavy, dry toil (for I understood very little of what I was forcing into my memory) passed before I felt confident enough of my proficiency to present myself at the ordeal. Those questions about "election," "sanctification," &c., were a sore trial to my powers of recollection. But at last I ventured to feel sure that I was ready, and announced it to my mother, who the next morning dressed me in my best jacket and trowsers and sent me to Dr. Osgood's. My awe-struck spirit trembled when he took me into his study and began the examination. He did not begin at the beginning, and go through, but skipped about amidst the wilderness of questions, stopping chiefly on those which he thought the hardest and least likely to be remembered by a boy of eight or ten years,—such as "What is the Lord's Supper?" "What is Baptism?" "What is Justification?" I had the good fortune to remember every word, and to answer promptly and correctly. "Well," said he, "you are a good boy; now go to school, and I will send the book to the schoolmaster, who shall present it to you before the school, and tell them what it is for." Away I went with a light heart, and in due time, I was called out by the master, and presented with the prize for which I had toiled. Great was my triumph. The book proved to be a copy of the Westminster Assembly's Catechism with several of Dr. Watts' Hymns for children. I have it still; and the memories it suggests make me value it perhaps more than any other book in my library.

My early recollections of Dr. Osgood's pulpit services are strong, though of course I could not appreciate them as I did subsequently. But even when I was a child, they seemed to me something very extraordinary,—different from those of any other minister. With the exception of the occasional heaviness and want of interest, to which the best ministers are liable, they had in them a strength, a power, that took you up and carried you on, without waiting to ask your attention. His prayers were evidently elaborated with devout care; they were always strong and earnest; and on public and extraordinary occasions were remarkable specimens of what Sir John Hawkins calls "precatory eloquence." There were a certain number of them, which, in the usual services of Sunday, he so constantly repeated, *totidem verbis*, that, when I was young, I could easily rehearse large portions of them, and while he was praying, could anticipate what was coming next. In pouring out his petitions, his voice frequently took on a solemn or pathetic energy, and his countenance an expression of fervent entreaty,—his eye being sometimes suffused with a tear, which gave the deepest and most touching effect to the supplications. In these devotional exercises, he made not a little use of strong and bold figures, both from the Scriptures and of his own construction. Allow me to mention one of these, because it was connected with a criticism that amused some of his parishioners. For years he had been accustomed to say in one of his prayers—"Ride forth, King Jesus, triumphant on the word of truth; make it like a sword to pierce, and like a hammer to break in pieces, and dissolve the hard and stony heart into godly sorrow for sin." When the Hon. Timothy Bigelow (distinguished as you remember in legal and political life) removed from Groton

to Medford, he was struck, on hearing the above sentence in the prayers of the church, with its singular mixture of figurative ideas, and he ventured, after some acquaintance with Dr. Osgood, to suggest to him a critical remark upon it;—"First," said he, "you make the word of truth as a horse to ride upon; then, suddenly, it becomes a sword, and straightway is turned into a hammer, and this hammer, not only *breaks*, but—what is an extraordinary thing for a hammer to do—*dissolves* the hard and stony heart." It was noticed that Dr. Osgood discontinued the use of that sentence, though the cause of its omission, for some time, was unknown. This, at least, was the current anecdote; and I have mentioned it only to show how easily even a good scholar and writer may, in the long continued use of certain phraseology, become insensible to its rhetorical impropriety.

Dr. Osgood's prayers, as they come up in my early and maturer recollection, seem to me to have been the very utterance of devout and frequently of sublime fervour. This was especially true on great public occasions. I believe I have known no one to whose devotions the admirable description of Hannah More was more truly applicable;—"Prayer is the application of want to Him who alone can relieve it; the confession of sin to Him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the 'Lord save us—we perish' of drowning Peter—the cry of faith to the ear of mercy."

The character of Dr. Osgood's preaching, you doubtless know very well from various sources. There were times, when, for vigour, boldness, and authoritative dignity, it probably surpassed that of any other man of his day in New England. A considerable portion of his regular preaching (as, I suppose is the case generally with even the most gifted in the pulpit) was common-place, or at least not particularly interesting; but very often he rose, I think, to the highest plane of the Christian orator. I remember to have heard that when Daniel Webster removed from New Hampshire to Boston, and listened to Dr. Osgood for the first time in the Brattle-Square church, he said it was the most impressive eloquence it had ever been his fortune to hear. I will not vouch for the truth of the anecdote, but can easily believe it; for I know Dr. Osgood made this impression on some of the most distinguished laymen. My own early remembrance of his appearance and words in the pulpit is one of unmingled reverence. He seemed to me like an apostolic messenger from God. The pulpit evidently was, as old Herbert says, his "joy and throne." Indeed, he used to say that he *loved* to preach; his whole strong, inward nature went into the work. His whitening and at length silvered hair, his dignified look, and what I may call the whole presence of the man, enhanced the effect of the earnestness, and frequently the awful solemnity, with which he took our souls into the midst of the great truths of eternity. Such was the impression he left on my feelings and mind when a boy; and as I grew up to manhood, I think it was never changed, except to become deeper. Whatever other faults you might find, you would most surely feel that he was a great and whole reality; there was no *sham*, and no approach to a sham, there. One circumstance in his manner remains indelibly fixed in my mind. He sometimes—often, I think, committed to memory parts of his sermons with which he had taken peculiar pains, or which he thought peculiarly important. When he came to deliver these, he would deliberately take off his spectacles, and either lay them on the pulpit cushion, or hold them in one hand; then with an altered and subdued voice, and with a sort of gathering up of his whole person, he would say, "my brethren," and then followed the earnest appeal, or the powerful statement, or the vivid description. When *the spectacles were taken off*, we always knew that something good and great was coming—it was a signal which bade us expect something peculiar; but, though we were thus forewarned, the effect was not diminished.

Sometimes he committed to memory, I believe, whole sermons, especially for remarkable public occasions; and this gave increased power to his speaking. Here an anecdote occurs to me, illustrating in connection with the above named habit, his plainness—some would call it inconsiderate severity, of speech. A young candidate for settlement preached for him one Sunday, and had taken pains to commit his sermons to memory. The Doctor was not exceedingly pleased with the discourses; and after the services, it was reported, said, among other things, to the young man,—"I observed you had gotten your sermons by heart; I do so myself sometimes, but I never do it unless I am sure I have a *good* sermon, worth the labour; now I don't think your discourses were *worth* committing." Doubtless the young preacher was mortified and hurt by the apparently harsh remark; but such was the Doctor's manner that one who knew him would perceive he really meant nothing unkind by it.

When I was a youth he commenced a course of expositions of the Old Testament as a part of his pulpit services: these were generally short and introduced in addition to the usual service; sometimes longer and more elaborate, and took the place of the sermon. They were listened to with great interest, for the most part, and were so written as to be instructive and edifying, even to the less enlightened portion of the congregation. Though they contained a considerable share of learned criticism, I remember that my father, a mechanic, and with but very slender education, was always delighted with them, and used to talk about them after meeting, as indeed he did about the preaching generally; and his expressions of profound reverence for the minister are among my earliest recollections. A few of these expositions are published in connection with Dr. Osgood's volume of sermons. His discourses, even those least eloquent, were weighty, grave, and well considered—certainly there was in them nothing of what Rowland Hill called "whipt-syllabub Divinity." I suppose most of those who had been accustomed to hear and admire him, and those who had heard a good deal about him, were a little disappointed in the printed sermons, and did not find all the power they expected there. But is not this always the case with the *published* sermons of distinguished pulpit orators? You cannot *print* that nameless element of power,—the charm which gave the living speaker such an ascendency. Charles James Fox used to say "If a speech read well, it is a bad speech." This, I think, is going too far; but I can easily understand the difference of which Jeremy Taylor speaks, between "sermons when they first strike the ear, and when they are offered to the eye." I can truly say that, on the whole, Dr. Osgood came nearer than any one I knew in my early days to the standard which Cowper set, when he portrayed

——"a preacher such as Paul,
"Were he on earth, would hear, approve and own."

I am sure he always made himself felt among even the first and best men in the community, as one whose words and manner were loaded with power.

Dr. Osgood made, it might be said, *no* parish visits. Perhaps never a minister lived so long as he, and did so little of this duty, or what most ministers, and I think very justly, deem a duty. He was known by his parishioners only in the pulpit, unless they took pains to get and keep up access to him. I believe I may say that, from my earliest remembrance to my manhood, I never saw him in my father's house, except once, when he came to officiate at my mother's funeral; and again, when he performed the marriage service for a sister. What were his reasons for this neglect of parochial intercourse I know not: perhaps he might think, as Jonathan Edwards did, that this was not the work to which he was called and fitted. He was not an unsociable man in his nature; for he had free talk and a hearty laugh ready always for those whom he met in the hours of pleasant intercourse. But he was not a man of *general* sociability,—not a man who could meet all sorts of people, and call them out and make them easy, by entering spon-

taneously on some common ground with them. This inaptness for miscellaneous intercourse was confirmed by his love of study, and perhaps by his entering into domestic relations so late in life. It was always a wonder to me that his constant neglect of parochial visiting excited no disaffection among his people—nothing of this kiud ever appeared. One great reason probably was, that they were proud of him as a gifted and emiuent prcacher; and after a while they became accustomed to the defect as a matter of course, and adjusted their expectatious accordingly. The *length* of his services on the Sabbath was annoying to some of his parishioners, especially on cold winter days, in a house whose atmosphere was never softened by stove or furnace, and whose windows rattled in the blast. I well remember the occasional thumping of feet on the floor, and the bustle in wrapping the capes of great coats about the ears. One of his parishioners, an odd and plain spoken man, once told him that he would not go to meeting in winter, except on one condition, namely:—that as soon as the clock (which in later years they had in the church) struck twelve, he might get up and leave the house, whether the service was over or not. The Doctor laughed aud agreed to the condition; and the parishioner, I was told, (for I was not then in Medford,) had occasion more than once to avail himself of the stipulated liberty, and did not fail to do so.

Every body who has heard of Dr. Osgood at all, has heard, I suppose, of his apparently harsh and rude sayings, and of his neglect or contempt of what the world calls politeness or decorum. Anecdotes not a few, to this point, might be gathered; but if I should detail them, it would ouly be to repeat what you have probably already heard; and such things, after all, it is not well to preserve. From the observation of many years, I can say with confidence that I do not believe there was any real harshness or rudeness,—or if any, but very little, in his true character; though I can casily believe that sometimes the *appearance* of these qualities was so strong, that people might not be blamed for ascribing them to him. And if there was in his bearing or conduct sometimes a want of politeness or decorum, it was from no purposc or wish on his part to violate the rules of comity or good breeding. The truth was, he was originally a man of strong and somewhat rough nature, who abhorred disguise, pretence, and quackery of all sorts,—open, bold, and uncompromising—thinking much of realities and little of conventional standards. The position of a New England minister in former days, giving him, as it did, a certain privilege of *caste*, was not likely, as you know, to restraiu or modify these qualities;—it rather tended to confirm and exaggerate them by allowing him to exempt himself, if he so chose, from some of the salutary restrictions by which other meu were bound. Then, till middle age, he was a solitary student and bachclor, leading a life most likely to give unchecked development to his individual peculiarities. When you consider these circumstances, it is not wonderful that a man of his temperament should sometimes say and do things which would hurt the sensibility of the refined, or shock the strict observers of propriety. He had rough impulses, and spoke blunt words;—but I am sure that, in almost every case, what might appear to be unkindness or rudeness, was in reality the result of uncalculating, spontaneous honesty of soul. It was to be regretted that his manners and words had not experienced more of the softening and subduing influence which the friction of life generally imparts to men; though perhaps then we should have missed somewhat of the fresh energy which ran through his character and manifestations. But his heart was essentially and truly a kind, Christian, noble heart, and would sometimes melt into an unexpected tenderness, that was the more touching in a man of his strong qualities. For myself, I must say that from the earliest to the latest period, I always found him kind, benevolent, and considerate towards me. In my youth indeed, I stood in awe of him; but it was not because I saw in him any thing harsh or severe. I preached my first sermons in his pulpit; it was a trying day to me, as you may suppose; but the sharpness of the trial was increased by his taking me into his

study before meeting and saying,—"Come, you must read your discourses to me before you preach, that I may give you my opinion of them." With no little perturbation, I complied, and as I read, he would say to some of my youthful crudities of thought or expression—"That won't do—you must alter that," &c. I passed through the ordeal with trembling on my spirit; and although the good man's manner was certainly not soft or flattering, yet he meant it all in kindness, and afterwards he encouraged, and comforted, and animated me not a little. It should be observed that increasing years had the effect of softening and mellowing his feelings, as well as enlarging his charity on points of faith. As he grew older, he grew more mild, gentle, and forbearing, both in judgment and in manners, verifying the apothegm of Horace—"Lenit albescens animos capillus." I noticed this happy effect of age in several instances in which he manifested remarkable mildness, humility, and calmness, where those who knew his temperament would have expected indignation or rebuke. In some matters of taste, there was in his day less of fastidiousness or of refinement than at present; but he, I think, was more free in these respects, than others even of his old fashioned contemporaries. He would, for instance, read in a clear, strong voice, and without hesitation, in the pulpit, parts of the Old Testament, which I suppose, no clergyman, now at least, could prevail upon himself to give utterance to in public. This he did, I think, from perfect naturalness of feeling, not from bad taste; he had no idea that any one could be disturbed or offended with what seemed to him a simple matter of fact, or a thing of course, especially as a part of the sacred volume. I have sometimes thought that what was often construed as severity or roughness in Dr. Osgood, might have been simply the result of more fearlessness than other men possessed. Moral courage was one of the strong elements of his character;—it never quailed; he would say what he thought he ought to say, or what the case required, let men think what they would of it. Were there as many devils to oppose him, as there were tiles on the houses, as Luther said, so he would say—"I will go on." It is easy to see that a man with such feelings and principles might often be misconstrued or misrepresented. Nevertheless, the lion heart is often the kindest of hearts.

Among my early vivid recollections is that of Dr. Osgood's political preaching. His sermons of this kind were chiefly published,—and I suppose you have seen them. By an abuse of terms, men now call it *preaching politics* to apply the great principles of Christian justice, truth, and love to the doings of nations, and the institutions of society; though I call this Christian preaching and of a high order too. Dr. Osgood's discourses on these subjects, doubtless, were sometimes really the preaching of politics in the common meaning of that phrase ; that is, they took sides very strongly for one party, and against another, on the political questions then before the country. Perhaps there was in them more of heat and vehemence, caught from the partisan warfare of the times, than could easily be justified. But we should remember this was with him not a matter of mere animosity or party spirit, but sprang from his deep, earnest conviction that truth and righteousness required him to take such a position, and that the interests of good morals and religion were very seriously involved in the contest. Buonaparte and the French, Mr. Jefferson and his party, and the war of 1812 with Great Britain, were the points on which the keen indignation and stern invective of Dr. Osgood were concentrated. I can almost hear the tones still ringing in my ears. Well do I remember seeing a violent democrat, who sat in a pew near my father's, get up in high wrath, and go out of the house; and as he passed where I sat, I could mark with fearful interest the gathered and dark scowl upon his face.

In his old age, I believe he very sincerely regretted that he had, on some occasions, allowed the warmth of political feeling to carry him so far in the pulpit. At least I remember that one of his best parishioners told me that the Doctor

expressed this regret to him with no little solemnity of manner. It ought to be said, however, that his politics, like all the important action of his mind, had a deeply religious basis, and that, as I have already observed—he solemnly believed great and sacred principles to be at stake in the controversy.

With regard to Dr. Osgood's theological opinions, I know not whether it be necessary to say any thing, as perhaps you know all that can be known. Yet a word or two may not be out of place; and I can really say with the utmost sincerity that it is with me purely a question of fact, in which I have no anxiety to make out one side or the other. I have always understood, and presume there is no doubt, that he began his ministry, and continued it for some years, a very thorough Calvinist. Anecdotes illustrating this position of his opinions are told, which sometimes take an amusing form. As little doubt can there be that, as years rolled on, his mind, on several points, underwent no inconsiderable change. Not perhaps that this change shaped itself in definite propositions, even to his own mind, but rather expressed itself in general habits of thought, alien from his ancient views, or in a totally altered estimate of the importance of those views. With the Unitarian Theology, I do not think he had any sympathy; though the largest part of those with whom he loved best to associate were of that way of thinking. I remember, when I was in College, he preached once at Dr. Holmes'; and in the course of his sermon, having quoted some strong passage of Scripture on the subject of Christ's Divinity, he turned round, (as we thought on purpose, though it might have been accidental,) towards the place where the President and some Professors were sitting, and said with energetic emphasis—"What will our Socinian brethren say to this?" We students used to talk of it as a bold, good hit, though perhaps not quite fair. The truth is, Dr. Osgood always seemed to me one who could not be classed under the named and regular category of any sect. His repugnance to making creeds the condition of the Christian name and character was far greater than his attachment to any creed on his own part; and this seemed to me to express his chief peculiarity as to theological position. His strenuous advocacy of ecclesiastical freedom, you know better than I can tell you.

On the whole, he was a truly good and great man; an earnest seeker, and a fearless, eloquent preacher, of God's truth;—of a robust, manly, vigorous mind, and of a heart full of unceremonious frankness, but by no means destitute of gentle and kind affections. He was a dear lover of freedom; and his large soul would endure no confinement, or would chafe against its bars like the encaged lion. The cause of Christ always lay next his heart; and in that cause he found the principle of service to all the great interests of humanity, as well as of the Church. He was a whole-souled man, with no littleness or feebleness, thirsting for realities and scorning shams. I love to think of his venerable form as he was once among us; and above all, I love to think of him as wearing the "crown of glory that fadeth not away."

Yours with sincere regard,

CONVERS FRANCIS.

SAMUEL SPRING, D. D.*

1774—1819.

SAMUEL SPRING, the son of John Spring, was born at Northbridge, Mass., February 27, (O. S.,) 1746. His father was a substantial and wealthy farmer, and his mother, whose maiden name was Reed, was distinguished for an elevated and fervent piety. At the age of eighteen, and before he considered himself the subject of a distinct and satisfactory Christian experience, he felt a strong desire to preach the Gospel; and, with reference to this, to obtain a liberal education. His father, who felt the need of his assistance on the farm, was reluctant to yield to the idea of his going to College; while his mother, in the hope that he might become a good and useful minister, strongly favoured his wishes. Having, however, obtained his father's consent, he commenced a course of study preparatory to entering College, under the instruction of the Rev. Nathan Webb† of Uxbridge. In due time he entered the College of New Jersey, where he graduated, under the Presidency of Dr. Witherspoon, in the year 1771.

Notwithstanding little is now known of the early history of his Christian experience, one circumstance occurred during his connection with College that indicated at least a high degree of sensibility to religious things, and is said to have been intimately connected, in his own view, with his hopeful conversion. His mind had been exercised, not a little, on the manifestation of the Divine perfections in the works of nature; and being called upon, on a certain occasion, to explain and defend the Copernican system, in the presence of his class, he became so overwhelmed with a sense of the Divine majesty, that he burst into tears, and was unable to proceed. This is said to have been one of his favourite themes, not only of meditation, but of public discourse, to the close of life.

He prosecuted his theological studies, partly under Dr. Witherspoon, at Princeton, and partly in New England, successively under Doctors Bellamy, Hopkins, and West. He was licensed to preach the Gospel in 1774. The next year, having joined the Continental army as Chaplain, he connected himself with a volunteer corps of eleven hundred men, under Colonel Arnold, and, in the autumn of that year, marched with them to Canada. The sufferings which they underwent, and the disastrous issue of the expedition, have long since become a part of American History. At the close of the year 1776, he left the army, and, on the first Sabbath in February, 1777, commenced preaching as a candidate to the congregation in Newburyport, of which he subsequently became the pastor. The discourse which induced the people to give him a call, was preached before a detachment of the American army, the Sabbath before they embarked from Newburyport for Quebec. Colonel Burr was present and spoke of the sermon with high commendation. The text was,—"Except thy presence go with us, carry us not up hence." He accepted the call, and was ordained on the 6th of August, 1777.

* Woods' Fun. Serm.—MS. from his family.

† NATHAN WEBB was born at Braintree; was graduated at Harvard College in 1725; was ordained pastor of the church in Uxbridge, February 3, 1731; and died March 14, 1772, in the sixty-seventh year of his age, and the forty-second of his ministry.

He was honoured with the degree of Doctor of Divinity from the College of New Jersey in 1806.

Dr. Spring continued his connection with the congregation over which he was first settled, till the close of life. He was emphatically a public man, and was more or less intimately connected with many of the great philanthropic and religious enterprises of the day. In originating and establishing the Theological Seminary at Andover, he had a primary agency; and he never ceased to regard it with a paternal solicitude. On the first Sabbath in January, 1819, he preached from Genesis XXVII, 2: "Behold now, I am old and know not the day of my death." The Sabbath immediately succeeding, he preached for the last time; and the Sabbath after *that*, he administered the Communion, which was his last public service. The last time he was in the pulpit, was the last Sabbath in January, which completed just forty-two years from the time that he first entered it.

Until within three days of his death, he enjoyed the full use of his reason, and had no doubt that his end was near. In his last interview with his friend and neighbour, the Rev. Dr. Dana, five days before his death, as Dr. D. sat by his bed, Dr. Spring said to him,—"I wish you to pray for me, and for my family, and my people, that we may all feel aright respecting my poor self. I have a hope in the infinite mercy of God. I have had seasons of discouragement respecting my spiritual state; and I have had seasons in which I hope I have enjoyed the light of God's countenance. As to the truth of the system I have preached, I have no question; but have reason to lament that I have preached with so much coldness. Yet I think I have had some seasons in which I have enjoyed communion with God in my public exercises. I have nothing of my own,—not one spark of righteousness, to recommend me. I come as a sinner to the Saviour." To this Dr. Dana replied,—"God forbid, Sir, that we should any of us come in any other way, but in reliance on a crucified Saviour." After a short pause, he replied,—"I am not adventurous, but I think I can cheerfully venture my immortal soul on the infinite mercy of God in Christ."

To another who inquired—"Do you enjoy the peace of God?"—he said, "I should be miserable without it."

To Dr. Woods, on the Monday before he died, he said,—"You occupy the most important station there can be in this life. I hope you will be faithful. God be with you, bless you, succeed you, uphold you." After considerable weariness he exclaimed,—"Oh let me be gone; do let me be gone. I long to be home."

Three weeks previous to his death, his son Samuel asked him how his life appeared. He replied, "It appears as if it needed grace thrown over the whole of it." "And on what parts of your life can you dwell with the most pleasure?" He replied—"That I have been permitted to preach the Gospel; that I have been enabled to preach what I believe to be the system of truth; and that I have been the unexpected instrument of establishing the Seminary at Andover."

Dr. Spring died on the 4th of March, 1819. His funeral sermon was preached by the Rev. Dr. Woods, one of his most intimate friends, and was published.

He was married in 1779, to Hannah, daughter of the Rev. Samuel Hopkins of Hadley. They had eleven children, one of whom is the Rev. Dr. Spring of New York, another the Rev. Samuel Spring of East Hartford,

Conn. Mrs. Spring died of hemorrhage at the lungs, just three months after the death of her husband.

The following is a list of Dr. Spring's publications:—A Thanksgiving Sermon, 1777. A Sermon on the importance of sinners coming immediately to Christ, 1780. A Sermon on Family prayer, 1780. A Sermon at the ordination of Benjamin Bell,* 1784. A Thanksgiving Discourse, 1793. Two Sermons in the American Preacher, Vol. IV, 1793. A Thanksgiving Discourse, 1798. A Sermon on the death of Washington, 1799. A Sermon before the Massachusetts Missionary Society, 1802. A Discourse in consequence of the late duel, 1804. A Sermon at the ordination of Charles Coffin, Jr., 1804. Two Discourses on Christ's self-existence, 1805. A Sermon at the ordination of Samuel Walker,† 1805. An Address before the Merrimac Humane Society, 1807 A Sermon on the death of Deacon Thomas Thompson, 1808. Two Sermons delivered on Fast day, 1809. A Letter addressed to the Rev. Solomon Aiken,‡ on the subject of the preceding sermons, 1809. A Sermon at the inauguration of the Rev. Dr. Griffin as Professor at the Andover Theological Seminary, 1809. A Sermon at the interment of the Rev. Nathaniel Noyes,§ 1810. A Sermon on the united agency of God and man in salvation, 1817 A Sermon before the American Board of Commissioners for Foreign Missions, 1818. A Sermon before the Howard Benevolent Society, 1818.

FROM THE REV LEONARD WOODS, D. D.

ANDOVER, January 13, 1852.

My dear Brother: According to your request, I send you the following imperfect sketch of the character of the Rev. Samuel Spring, D. D., of Newburyport.

Dr. Spring was no ordinary man,—physically, intellectually, or morally. His personal appearance was marked with nobleness; he was tall and well-proportioned, and his manners were refined and dignified. His countenance was indicative of a lofty intelligence, and ardent, benevolent feeling. His intellect was clear, active, and penetrating. Though he was possessed of extraordinary decision, and was conscious of his own mental powers, he was as free as any man I ever knew from the folly of self-conceit, and from a mistaken estimate of his own abilities, natural or acquired. I say this advisedly; as my acquaintance with him was such as to give me the best possible opportunity to discern the real features of his character and the secret springs of his conduct. From June, 1798 to his death, (March, 1819,) my intercourse with him was uninterrupted and perfectly free and unreserved. For the first ten years, we were together in one way and another almost every week. We lived in the same neighbourhood, and belonged to the same Ministerial Asso-

* BENJAMIN BELL was born in Dutchess County, N. Y., January 21, 1752; was graduated at Yale College in 1779; was ordained pastor of the church in Amesbury, Mass., October 13, 1784; resigned his charge in March, 1790; and died in 1836.

† SAMUEL WALKER was born at Haverhill, Mass., January 27, 1779; was graduated at Dartmouth College in 1802; was ordained pastor of the Second church in Danvers, August 14, 1805; and died July 7, 1826, aged forty-eight.

‡ SOLOMON AIKEN was a native of Hardwick, Mass.; was graduated at Dartmouth College in 1784; was ordained pastor of the church in Dracut, Mass., June 4, 1788; was dismissed June 4, 1814; afterwards removed to the State of New York, and died about 1832. He distinguished himself as a political partisan. He published a Sermon at the ordination of Titus Theodore Barton; [who was born at Granby, Mass., about 1766; was graduated at Dartmouth College in 1790; was ordained pastor of the church in Tewksbury, Mass., October 11, 1792; resigned his charge May 19, 1803; and died October 31, 1827;] two Sermons delivered at Dracut, 1809; a Letter addressed to Dr. Spring on the subject of his Sermons; a Fast Sermon, 1811; and an Address to Federal clergymen on the subject of the War, 1813.

§ NATHANIEL NOYES was born in Newbury, Mass., in the year 1735; was graduated at Princeton in 1759; commenced preacher of the Gospel in 1760; spent his life chiefly in labouring among the destitute; and died in December, 1810.

ciation. Besides this, we belonged to a large Ministerial Conference, which met once in two months, and was designed for the improvement of its members. The meetings were specially devoted to theological discussion. Dr. Spring, though the oldest member, was always present, and always entered into the business of the Conference with wakeful and even youthful ardour, aiming to improve his own mind, as well as the minds of others.

But we were united in another concern, still more important. I was most intimately associated with him in all that related to the establishment and the onward course of the Theological Seminary in this place for more than twelve years. All our intercourse was characterized with unbounded mutual frankness and confidence. In reference to this great object, he exerted a leading and pre-eminently efficient influence. But I never knew an instance of his showing a higher estimate of himself than his brethren deemed to be just. Indeed, he was as modest and self-diffident as was compatible with the full accomplishment of the mission which he had received from above. While he was by no means ignorant of his capacity for great enterprises, he was sensible of his deficiencies, and in matters of the highest moment, he manifested a remarkable readiness to ask advice and to defer to the judgment of others, even those who were inferior to him, both in age and in wisdom.

Dr. Spring's habitual opinion of his own piety was far below that which others entertained of it. The severe tests which he applied to his own religious experience and character, left him, as he repeatedly told me, but slender evidence that his heart had been renewed by the Holy Spirit. But his low estimate of his own spiritual state was not such as to interfere with his habitual cheerfulness and religious enjoyment, or with his fixed purpose of heart to exert himself to the utmost for the cause of Christ.

Dr. Spring was very watchful of the minds of others,—especially of promising young men, and very skilful in guarding them against mistake and leading them into the truth. If he saw in them a tendency to any hurtful error, he would not undertake directly to argue the point with them and confute the error, lest it should rouse them to such an effort in self-defence, as would be likely to confirm them in error. His better way was to advise them to examine the subject more thoroughly for themselves, and not to be in haste to decide, and then to name to them some book or suggest some train of thought that might be of use to them.

Dr. Spring was powerful in the pulpit. In the freedom, simplicity, and fervour of his prayers, he excelled most ministers. As a preacher, he was remarkable for a clear and forcible illustration of Divine truth, and a faithful and unsparing application of it to his hearers. His common practice was to explain and prove some single proposition, and then in a serious *improvement* to impress it on the conscience and heart. His written sermons were prepared with care and labour, and were always weighty and instructive. But his extemporaneous preaching was far more striking and powerful. It was here that he showed his superior strength to the best advantage. His intellectual and moral faculties were all roused to vivid action. He was self-collected; he was entirely free from perturbation and confusion; he was completely engrossed with his subject. He thought more clearly and connectedly, and reasoned more forcibly, and felt and spoke more fervently and energetically, than at other times. He had such a command of language that he never hesitated. He had a good voice and a very distinct utterance. He was very solemn as well as earnest. His looks expressed the strength of his conceptions and the warmth of his emotions. His gestures were unstudied, natural, and rather abundant, but not violent. At such times he was felt by all to be powerful and eloquent. He made it his object to declare all the counsel of God faithfully, not seeking the praise of men, nor fearing their reproach. Few ministers enjoy, as fully as he did, the confidence, the attach-

ment, and the veneration of his people; and few exert so salutary and lasting an influence.

The theological opinions of Dr. Spring were decidedly Calvinistic. If he differed from the ablest writers among former Calvinists, it was more in phraseology than in sentiment. In his metaphysical speculations, he harmonized in the main with Dr. Emmons, with whom he was united in the most intimate friendship. But in setting forth those speculations, he showed sound judgment, and took pains to guard his hearers against mistake, and to make his meaning perfectly plain. For example, he gave great prominence to the position that we ought to love God supremely *for his own moral excellence, and to regard his glory above our own individual happiness.* But he avoided the rash expressions which some others employed, viz: that we ought to be willing to be damned or to be cast off for the glory of God; and he urged men with great earnestness to seek their own salvation. Again, he insisted much upon men's *natural ability* to do their duty. But he did not leave the subject, as many do, without explanation. He took care to tell them that, by natural ability, he meant only those natural powers and faculties of mind, which make them moral, accountable beings;—still insisting that, as depraved, sinful beings, they are *morally unable* to obey the Divine law, or were under a *total moral inability* to do their duty;—at the same time showing that an inability of this kind, instead of excusing them for disobedience, is itself altogether culpable,—resulting, as it does, from the inexcusable wickedness of their hearts. And he laboured as much to illustrate their *inability* in this sense, as their *ability* in the other sense. And as to any other peculiar opinions which he held, he always endeavoured to present them in such a light, as to give them a right practical influence. The end which he aimed at in his ministry, and which he pursued with unusual success, was to lead his people into just and consistent views of natural and revealed religion, to guard them against error and enthusiasm, and to promote among them a true, scriptural piety.

In ecclesiastical councils, and in all meetings for improvement or for the transaction of business, Dr. Spring was distinguished for practical wisdom and prompt action. In private and social life, he displayed uncommon cheerfulness, kindness, and even sweetness, of disposition, and urbanity of manners, though mixed, in all matters of conscience, with inflexible strictness and firmness. His daily deportment made religion appear lovely, attractive, and venerable. In a word, as a Christian and a minister of the Gospel, as a citizen and as a philanthropist, Dr. Spring acted a highly important part, and impressed a mark which will not be obliterated, upon the age in which he lived.

Very truly and fraternally yours,

L. WOODS.

JOHN SMITH, D. D.*

1774—1809.

JOHN SMITH, son of Joseph Smith, was born at Newbury, (Byfield parish,) Mass., December 21, 1752. His mother was a descendant of the Sawyer family, which came from England to this country in 1643, and settled in Rowley, where she was born. The son was fitted for College at Dummer Academy, under the instruction of the well known "Master Moody." He early discovered an uncommon taste for the study of the languages, insomuch that his instructor predicted, while he was yet in his preparatory course, that he would attain to eminence in that department.

He entered the Junior class in Dartmouth College, in 1771, at the time of the first Commencement in that institution. He went to Hanover in company with his preceptor and Governor Wentworth, and so new and unsettled was a portion of the country through which they passed, that they were obliged to encamp one night in the woods. Their arrival at Hanover excited great interest, and was celebrated by the roasting of an ox whole, at the Governor's expense, on a small cleared spot, near where the College now stands.

He was admitted to the Degree of Bachelor of Arts in 1773; and immediately after, was appointed Preceptor of Moor's school at Hanover. This appointment he accepted; and, while discharging his duty as a teacher, was also engaged in the study of Theology under the direction of President Wheelock. In 1774, he was appointed Tutor in the College, and continued in the office until 1778. About this time he received an invitation to settle in the ministry in West Hartford, Conn., and, in the course of the same year, was elected Professor of Languages in the College where he had been educated. His strong predilection for classical studies led him to accept the latter appointment; and until 1787, he joined to the duties of a Professor those of a Tutor, receiving for all his services one hundred pounds, lawful money, annually. His Professorship he retained till the close of his life. He was College Librarian for thirty years,—from 1779 to 1809. For two years he delivered Lectures on Systematic Theology, in College, in connection with the public prayers on Saturday evening. He was a Trustee of the College from 1788 to the time of his death. He also officiated for many years as stated preacher in the village of Hanover. In 1803, the degree of Doctor of Divinity was conferred upon him by Brown University.

Dr. Smith's abundant and unceasing labours as a Professor, a Minister, and an Author, proved too much for his constitution, and are supposed to have hastened him out of life. He died in the exercise of a most serene and humble faith, on the 30th of April, 1809, in the fifty-seventh year of his age. His funeral sermon was preached by the Rev. Dr. Burroughs† of Hanover.

* New Hampshire Repository, 1846.

† EDEN BURROUGHS was a native of Stratford, Conn.; was graduated at Yale College in 1757; was ordained pastor of the Second Church in Killingly, Conn., in 1760; was dismissed in 1763; was installed pastor of the church in Hanover, September 1, 1772; was dismissed in 1810; and died May 22, 1813, aged seventy-five. He was honoured with the degree of Doctor of Divinity from Dartmouth College in 1773, and was one of its Overseers from that year till his death. He was the father of the notorious Stephen Burroughs.

Dr. Smith was twice married. His first wife was Mary, daughter of the Rev. Ebenezer Cleaveland, of Gloucester, Mass. After living with him about four years, she died, leaving two daughters, one of whom was married to Dr. Cyrus Perkins of New York, formerly Professor in the medical department of Dartmouth College, and the other to John Bryant of Boston. His second wife was Susan, daughter of Colonel David Mason of Boston. By this marriage he had six children, one of whom, a young lady of fine poetical taste,—died in 1812, at the age of twenty-three. Mrs. Smith survived her husband many years, and died in 1845, at the age of eighty-two. She was a lady of uncommon vigour of mind and depth of piety, and in her eightieth year wrote a memoir of her husband.

Dr. Smith was enthusiastically devoted to the study of the languages through life. He prepared a Hebrew Grammar in his Junior year in College, which is dated May 14, 1772; and a revised preparation is dated February 11, 1774. About this time he also prepared a Chaldee Grammar. The original manuscript of these Grammars, as also the greater part of his Lectures on Theology, is deposited in the Library of the Northern Academy of Arts and Sciences at Dartmouth College. As early as 1779, he prepared a Latin Grammar, which was first published in 1802, and has gone through three editions. In 1803, he published a Hebrew Grammar; in 1804, an edition of Cicero de Oratore, with notes, and a brief memoir of Cicero, in English; and in 1809, a Greek Grammar, which was issued about the time of his decease. He published also a Sermon at the dedication of the meeting house at Hanover, 1796, and a Sermon at the ordination of T. Eastman,* 1801.

FROM THE REV ROSWELL SHURTLEFF, D. D.,

PROFESSOR IN DARTMOUTH COLLEGE.

HANOVER, February 4, 1850.

Dear Sir: Dr. Smith, concerning whom you inquire, was rather above the middling stature, straight, and well proportioned. His head was well formed, though blanched and bald, somewhat in advance of his years. His face, too, as to its lineaments, was very regular and comely. His eyes were of a light blue colour, and tolerably clear. Excuse my particularity—I seem to see him before me.

As a linguist, he was minutely accurate, and faithful to his pupils, although I used to doubt whether he was familiar with the classic writers much beyond the field of his daily instructions. But you know that in his day, Philology, like many other sciences, was comparatively in its cradle, especially in this country. His reputation in his profession depended chiefly on the recitations; and there he was perfect to a proverb. The student never thought of appealing from his decision.

In his disposition he was very kind and obliging, and remarkably tender of the feelings of his pupils—a civility which was always duly returned.

In religious sentiment, he was unexceptionably orthodox,—though fearful of Hopkinsianism, which made some noise in the country at that period. His voice was full and clear and his articulation very distinct. His sermons were written out with great accuracy, but were perhaps deficient in pungency of application On the whole, he could hardly be considered a *popular* preacher.

* TILTON EASTMAN was born at Amherst, Mass., August 15, 1773; was graduated at Dartmouth College in 1796; was ordained pastor of the church in Randolph, Vt., June 3, 1801; was dismissed May 25, 1830; and died at Randolph, much lamented, July 8, 1842, aged sixty-nine.

Professor Smith was a man of uncommon industry. This must be apparent from what he accomplished. Besides his two recitations daily, he supplied the College and village with preaching for about twenty years, and exchanged pulpits but very seldom; and, in the mean time, was almost constantly engaged in some literary enterprise. I well remember a conversation with the late President Brown, then a Tutor in College, soon after the Professor died,—in which we agreed in the opinion, that we had known no man of the same natural endowments, who had been more useful, or who had occupied his talent to better advantage.

You ask for illustrative anecdotes. Such you know, are apt to follow teachers in College. Students often seek amusement at the expense of instructors, whom they truly respect. Professor Smith was perhaps rather a prominent mark; for, though universally acknowledged to possess one of the kindest of hearts, he was constitutionally both nervous and timid. He could not well give a joke, and still less could he retort one. When a little disconcerted, he at once lost his balance, and could only receive with meekness whatever should come next. This gave occasion to some anecdotes, which may have gone abroad with more or less correctness.

In illustration of this, I will venture to relate a case which occurred while I was a Tutor. Professor Smith was hearing a recitation in Watts' Logic, I think, where, on the doctrine of identity, it was held that a piece of mechanism remained the same, though the several parts were supplied anew, until not a particle of the original was left. A member of the class held up a penknife, and said, "Suppose I lose half this handle, and get it supplied, is it the same knife?" "Yes." "After a while, I lose the other half of the handle, and get that supplied?" "The same still," said the teacher. "Then," said Fiske, (for that was the student's name,) "at length I lose the blade, and get a new one inserted." "As a *knife* it is still the same,"—said the Professor. "Well," said Fiske again, "this man at my elbow found the several parts, and having put them together, he has a knife, and what knife is that?" Thus the dialogue closed—in a manner equally embarrassing to the Professor and amusing to the class.

I have thus endeavoured to comply with your request, so far as my frail health, imperfect vision, and growing dotage, will allow.

With sincere desires for your prosperity and success in the cause of truth,

I remain, very truly yours,

ROSWELL SHURTLEFF.

MATTHIAS BURNET, D. D.*

1774—1806.

MATTHIAS BURNET was born at Bottle Hill, N. J., January 24, 1749. He was graduated at the College of New Jersey in 1769. Having prosecuted his theological studies, probably under Dr. Witherspoon, who had then lately become President of the College, and having received license to preach, he was called in the autumn of 1774, to be the pastor of the Presbyterian church in Jamaica, Long Island. He accepted the call, and was ordained and installed by the Presbytery of New York in April, 1775.

Mr. Burnet exercised his ministry at Jamaica, during the whole of the Revolutionary war. Unlike nearly all the Presbyterian clergy of the country, he never declared in favour of our independence; and, though he professed neutrality, and observed a uniform silence in respect to the great questions

* Prime's Hist. of Long Island.—Hall's Hist. of Norwalk.

between the Colonies and the mother country, it was generally understood that his sympathies were chiefly with the latter. Hence, no doubt, it was, that while Jamaica was occupied by the British army, he was permitted to exercise all his ministerial functions without molestation, and by his influence with the loyalists the Presbyterian church was preserved from destruction during the war. The following extracts from a work by Henry Onderdonk, Jr., "designed to illustrate the Revolutionary incidents of Queens County," leave us in no doubt in regard to Mr. Burnet's position at this period:—

"Soon after the British were established in Jamaica, a parcel of loyalists perched themselves in the belfry of the Presbyterian church, and commenced sawing off the steeple. Word was brought to the pastor, the Rev. Mr. Burnet. Whitehead Hicks, Mayor of New York, happened to be at his house, and, as Burnet was a loyalist, soon put a stop to the outrage. * * * * The Highlanders attended his church, and sat by themselves in the galleries. Some had their wives with them, and several children were baptized. Once, when the sexton had neglected to provide water, and was about to go for it, the thoughtful mother called him back, and drew a bottle of it from her pocket. General Oliver Delancey, who had been appointed by Howe to induce the loyalists to join the King's troops, had his quarters at Jamaica for some time, at the parsonage house of the Rev. Mr. Burnet."

But the mass of Mr. Burnet's people, unfortunately for the permanency of his situation, did not sympathize with his loyal tendencies, or even his professed neutrality. They were generally decided and zealous Whigs; and as soon as the war was over, they made no equivocal demonstration of their dissatisfaction with his course. Some of them indeed continued to be his warm friends, and urged, in favour of retaining him as their minister, that he had been instrumental in saving the church edifice; but the opposition to him was so extensive and powerful, that he found it necessary to resign his charge. At the close of his farewell service, he gave out the one hundred and twentieth Psalm, from which may be inferred the state of feeling on both sides:—

"Hard lot of mine, my days are cast
"Among the sons of strife,
"Whose never ceasing quarrels waste
"My golden hours of life.

"O! might I fly to change my place,
"How would I choose to dwell
"In some wide, lonesome wilderness,
"And leave these gates of hell.

"Peace is the blessing that I seek,
'How lovely are its charms!
"I am for peace; but when I speak
"They all declare for arms."

Mr. Burnet was liberated from his pastoral charge by the Presbytery of New York, in May, 1785. In October following, he received a call from the Congregational church in Norwalk, Conn.; and having accepted it, was installed on the 2d day of November. In the same year, he was honoured with the degree of Doctor of Divinity from Yale College.

Whatever may have been the state of feeling beween him and his people at Jamaica when they separated, no other than the most amicable relations existed between them after his settlement at Norwalk. He was accustomed to pay them an annual visit; and in 1790 he preached to a large assembly in the Presbyterian church a sermon that was afterwards published in the American Preacher, entitled "Moral Reflections upon the season of Harvest." In its conclusion, he addressed particularly the minister who had

succeeded him, and thus alluded to his connection with the congregation during the war:—

"In the days of my youth, I was, by the laying on of hands, and particular designation of the Presbytery, placed in this part of the great field of Christ's Church, where numbers of faithful labourers had been before, with a solemn charge to labour in it, and to watch over it. For several years I devoted myself to this my charge; and though with many imperfections I acknowledge I did it, yet never with a dishonest heart. In troublous and perilous times, I kept it, laboured in it, and watched over it, readily contributing, both by word and deed, whatever was in my power for its perfection, cultivation, and growth in the fruits of truth and righteousness."

Dr. Burnet continued at Norwalk until his death, which took place on the 30th of June, 1806. He died in the fifty-eighth year of his age and the twenty-first of his ministry at Norwalk. Dr. Prime, in his History of Long Island, states that he preached for him the day previous to his death, and parted from him on Monday morning, about two hours before his sudden departure.

Dr. Burnet preached the Connecticut Election Sermon in 1803, which was published. He also published two Sermons, one in the second, the other in the third, volume of the American Preacher, 1791.

His first wife was an Episcopalian; and to this circumstance some attributed his neutrality, if nothing more, during the Revolution. This lady (Mrs. Ann Burnet) died at Norwalk, July 7, 1789,—the mother of two children, a son and a daughter. On the 30th of June, 1793, Dr. Burnet took for his second wife, Fanny, daughter of the Rev. Azel Roe of Woodbridge, N. J. By this marriage he had one child—a son.

FROM THE REV MOSES STUART,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT ANDOVER.

ANDOVER, January 16, 1851.

My dear Sir: My engagements have hitherto rendered it impossible for me to fulfil my promise to you in respect to the reminiscences which I may cherish respecting Dr. Burnet of Norwalk. All I can now do, is to make some brief notation of them.

In my childhood, the town of Norwalk comprised three large parishes—namely, Norwalk, Wilton, and Canaan. At a subsequent period, these became three separate incorporated towns. Previous to this, however, an Academy was set up in Norwalk Parish, of which Dr. Burnet was Pastor. Probably it was mainly by his influence that this was done. I, who was born in Wilton, went, at the age of fourteen, to that Academy, in order to fit for College. Dr. Burnet was the President of the Board of Trustees, and one of the examiners. Previous to my leaving home, I had frequently heard him preach at Wilton, and I remember very distinctly that it was accounted a choice Sabbath by the people, which presented him in the pulpit at Wilton in the way of exchange. Whenever it was known beforehand, the church was always sure to be filled.

I have a distinct impression still on my mind of the solemn earnestness of his manner. He had a slight impediment in his speech, which, when it occasioned some hesitation in utterance, was always sure to be followed by more than ordinary intonation and animation. As often as the embarrassment occurred, so often were the whole audience put on the *qui vive* as to what was coming.

Every body spoke and thought of him, as a man pre-eminent in piety and in pastoral qualifications. Grave questions of casuistry or discipline were often referred to him, as all felt bound to reverence his judgment.

When at the Academy, I boarded for the first quarter in a house within a few rods of his, and his two sons were my school-mates, play-mates and most intimate friends. After one year, the preceptor, Asa Chapman, Esq., afterwards one of the Judges of the Supreme Court, in Connecticut, left the Academy, and Dr.

Burnet took his place until another could be procured His discipline in Latin and Greek was excellent. He made thorough work of the Grammars and of the Exercises in both languages. We used to translate Greek into Latin on one day, and into English the next. We turned English into Latin and *vice versa*. All our parsing and appeals to Greek Grammar were carried on in the Latin. I have often felt that if I could have enjoyed his instructions at that period for some two years, I should have been very differently fitted for classical College studies from what I in fact was. Subsequently,—that is, after a few months, the school broke up for a time; for Dr. Burnet found the double task of school and parish too severe for him; and when he quit, another competent instructor had not been engaged.

In the mean time, I had lived in the family of Dr. Burnet some four or five months. There, of course, I had an opportunity of seeing him in his daily walk and private demeanour. The impression remaining on my mind, is that of a sedate, kind, courteous, fervidly pious man, whose private life was in accordance with his public teaching. Familiarity did not diminish, but augment, my respect and reverence. His imperturbable mildness of spirit, his gravity mingled with comity, and his fervent morning and evening devotions, all contributed to heighten my former reverence for him and affection toward him. His only fault in family management was, that his mildness inclined him to forbear paternal admonition and correction too much. His sons were young lads of talent, and were too much caressed by the people of the parish to carry themselves very meekly. But their errors were more the result of gay and frolicsome youth than of any special vitiosity of temperament. Alas! they were early called from the stage of action; but whether before or after the death of the father, I have no certain recollection, inasmuch as I was at Yale College during that period.

Our Monday mornings at the Academy, while Dr. Burnet was in it, were always sure to bring a Greek Testament recitation with them; after which, the Doctor used to make remarks exegetical, practical, and hortative. He was never tedious or prosy. His prayers and preaching were always of the briefer cast. In general, he employed only short notes in the pulpit. The people at large used to like his extemporaneous performances best; and they had some good reason, for in them the fervency of his spirit poured forth without stint; for he usually spoke with a full heart. Many a time have I seen his countenance visibly agitated by his emotions, which now and then nearly overpowered him. The staid gravity of his manner throughout seemed to forbid strong emotions; but he happily blended both. Never was a witticism, or a light story, or a pun, or a sentence of tart satire, heard to proceed from him while preaching. He would have counted it a degradation of his holy office, and a profanation of God's house, to indulge himself in any thing of this nature. He had the power, but he was averse to employing it.

I was too young, when acquainted with him, to know much about his *pastoral* habits, and I was also a stranger in the parish, and felt that this was no business of mine. But I well recollect the strong attachment of his people to him; and this, I think, seldom happens, where a pastor is destitute of the social qualities which lead one to meet and mingle with others.

For the same reason, I can give no *critique* on his preaching in respect to argument and weight. That he caught the popular eye and ear is certain. His aspect and form were comely, and in themselves of a persuasive cast. When he rose in the pulpit, with a face beaming with light and love, all ears and eyes were open, and expectation lighted up every countenance.

I well remember that clumps of boys in the streets, during the play-hours of the day, when they had got into some dispute and begun to talk loud, and some of them to swear, would, at his approach, become hushed. "There comes Dr. Burnet," some one would say, and a truce instantly began. By the time he had

slowly passed them, they began to cool, and after a few banters, would separate and go peaceably away, without any further disturbance. Rare, indeed, was it to hear even the most uncivil of them say,—"I don't care for him." All knew that he looked with a father's eye upon them. When he had heard, in his approach, the noise of their dispute, he would be sure to pass close by them, and smiling kindly upon them, he would say, "My dear boys, I heard some voices so loud, that I feared some harm might come of it. Come now, make up all your dissensions, for it would be a bad thing to have a quarrel in the street, with the public looking on. Let all go until to-morrow; then you may come together in cool blood, and you will easily settle all." By this the boys were not overawed merely; they were persuaded or convinced that it was best to follow his advice. The morrow usually brought about reconciliation, as we might expect.

In the height of his usefulness and influence, I left the place to go to New Haven College, and never more returned, except to pass through a part of his parish on my way home. I know nothing more of his subsequent history, excepting the event of his death. Of the manner of that, I know nothing, not having conversed with any person who was acquainted with the circumstances of it. I have indeed heard that his end was peace; and full surely this is what I should have expected.

While writing these lines, his image almost appears before me. I seem to see his kind paternal smile, his face beaming with comity and benevolence; I hear the melodious, persuasive accents of his voice; I see his staid gait and his pensive demeanour, and find myself almost reacting the scenes of my fifteenth year. But had I then known him in all his worth as a *Christian*, and known how to estimate him, I should doubtless have a much deeper impression still. I venerated him, indeed, as a Christian; but how little did I then know what the full import of that name was. My recollections of him now, however, are such that if *invocation of saints* were a doctrine admissible, I should lift up my prayer to him to intercede for me; for the prayers of the righteous avail much. I could do it as heartily as the Irish Catholic looks up to St. Patrick, or the Parisian nun to St. Geneviève. But *no;* he would chide me for my mistake, and say to me, "You have an *elder Brother* that will both hear and answer prayer. I am nothing—can do nothing. Look to Him,—your all in all, your very present help in every time of need."

I stand rebuked for even the imagination of an *intercessory* saint in glory. But my *feelings!* All the gushing tide of youthful affection and reverence comes upon me, and before I am aware, I am ready to cry out, "Sancte pater! Ora pro nobis!"

If Dr. Burnet made such an impression on me, a crude country boy, just entering on his teens, and without God and without hope in the world, I draw the conclusion now, at the age of three-score and ten, that he must have been a man of more than ordinary qualities of mind and demeanour. Such I must believe him to have been. I trust that in this, the testimony of others who knew him better and longer, will agree.

I have thus given you all I know or can call to mind concerning that eminent servant of God. My recollections are refreshing, even at this distance of time; and if you have as much pleasure in reading this record of them, as I have had in making it out, it will be clear that I have not laboured in vain.

Truly yours,

M. STUART.

DAVID TAPPAN, D. D.*

1774—1803.

DAVID TAPPAN was a son of the Rev. Benjamin Tappan, who was graduated at Harvard College in 1742, was ordained pastor of the church at Manchester, Mass., December 11, 1745, and died there May 6, 1790, aged sixty-nine. The son, at a very early age, gave indications of a mind eager for the acquisition of knowledge and susceptible of the highest cultivation. His father encouraged his literary aspirations, and for several years, had the sole direction of his studies; but, during the latter part of his preparation for College, he was placed under the instruction of Mr. Samuel Moody, Preceptor of Dummer Academy.

At the age of fourteen, he was admitted a member of Harvard University, where, during his whole course, he distinguished himself for propriety of conduct, and diligence and success in study. Not only were his morals irreproachable, but he was by no means inattentive to his religious duties. During the third year of his collegiate course, he was visited with a severe illness, which gave to his mind a more decidedly spiritual direction, and was at least an important instrumentality in the formation of his uncommonly elevated Christian character. He was admitted to the degree of Bachelor of Arts in 1771.

After leaving College, he devoted somewhat more than two years to the study of Theology; though, during part of the time, he was also employed in teaching a school. His first efforts in the pulpit evinced an uncommonly mature mind, and an extent of theological attainment which would have done no discredit to venerable age. He was regarded as possessing all the characteristics of not only an eminently popular, but eminently useful, preacher; and those who knew him then, were not disappointed by the brilliancy of his subsequent career. Accordingly, his labours as a candidate were much in demand, and he soon received an invitation to settle as pastor of a church in Newbury, Mass. This invitation he accepted, and was ordained in April, 1774, when he was only twenty-one years of age.

The sermons which he preached on the Sabbath immediately succeeding his ordination were published. One of his friends informed me that, when he was applied to for a copy of the sermons for the press, he felt somewhat embarrassed by the request, and finally determined to yield to it, as the result of some such process of reflection as the following:—"A single sermon is, in all ordinary cases, too unimportant to affect my reputation any way; but it may not be too unimportant to do good on a small scale. A sermon of mine, preached to my own people, on some occasion that deeply interests their feelings, and printed by their request, will be eagerly read by them, when another sermon, on a similar occasion, and preached by a stranger a hundred miles distant, though it were far better than mine, would probably not be read at all. The fact then that there are in the world many better sermons than I can write, is no argument against mine being printed, inasmuch as, within a small circle at least, mine will be read, when the better ones will not be. Let me then make myself useful by printing,

* Life prefixed to his Posthumous Sermons.

though it be on a humble scale; and, if any of my sermons are likely, in the opinion of prudent, judicious persons, to do good by being printed, I will not scruple from considerations of delicacy to yield to their judgment." Acting upon this principle through his whole ministry, he printed more occasional sermons than almost any other clergyman of his day.

He continued the pastor of the church at Newbury, quietly but laboriously and most acceptably performing the various duties of his office, for about eighteen years. In June, 1792, the Corporation and Overseers of Harvard University invited him to the office of Professor of Divinity in that institution. The question of duty in the case proved an exceedingly embarrassing one to him; but it was finally referred to an ecclesiastical council, and by them decided in favour of his removal. His Farewell sermon, which was published, is alike creditable to his head and his heart;—is full of pertinent and weighty counsels, expressed with beautiful simplicity and in a spirit of melting tenderness. He was inaugurated as Hollis Professor of Divinity, December 26, 1792.

In 1794, his Alma Mater conferred upon him the degree of Doctor of Divinity.

In the highly responsible office to which he was now introduced, he continued till the close of life. His labours were abundant, and his success corresponded to his labours; for he gained and retained an influence, not only over the undergraduates in College, but over other minds with which he was brought in contact, that could have been the result of nothing short of great powers combined with exalted goodness. While he discharged with most scrupulous fidelity his various duties as Professor, he often preached to neighbouring congregations; and such was his popularity that he was called more frequently than almost any other minister of the day, to officiate on special and extraordinary occasions.

Dr. Tappan's connection with the University as Professor continued somewhat more than ten years; and, during the whole period, he was constantly gaining in reputation and influence. His large heart would not permit him to decline any service to which he felt himself competent; and sometimes his desire to oblige his brethren, or to accommodate vacant churches, carried him farther than his bodily strength would warrant. On the 7th of August, 1803, he preached in Brattle street church, Boston, which had been rendered vacant by the death of Dr. Thacher, and administered the Communion; and, as he was previously somewhat debilitated, the effort proved too much for him. At the close of the service he returned home, immediately took to his chamber, and died just twenty days afterwards. The following account of the state of his mind in the prospect of his departure, is from a sermon preached on the occasion of his death by the Rev. Dr. Holmes, whose testimony is that of an eye and ear witness, as well as an intimate friend:—

"During his illness, he bore plenary testimony to those great truths of religion, which had been the chosen subjects of his ministry, and the sacred rule of his life. In an early stage of his sickness, his 'hope,'—to use his own language, was 'intermingled with overwhelming confusion, sorrow, and shame.' In its later stages, his disease was less spasmodic than it had previously been, and his mind was more tranquil. Among other interesting observations, he said,—'The doctrines of grace which contemplate men as sinners, and as requiring an infinite atonement, are the doctrines which I must live and die by.' On the morning of the day previous to his death, he had intimation of his danger. Having, in a conversation that ensued, expressed his Christian hope, he was asked whether he did not build that hope on 'the corner stone laid in Zion, elect

and precious.' 'If I do not trust there,' he replied, 'I know not in what I do trust. I have nothing else to trust in. Lord, to whom shall I go? Thou hast the words of eternal life.' He was able to speak but little during the day. After a prayer with him in the evening, he was more collected, and more capable of conversing than he had been since the morning.

"In this conversation, (alas, the last!) he said,—'I believe the necessity of a conformity of heart to the truths of the Gospel.' On being asked concerning his hope, he replied, 'My hope is that I possess the Christian temper;' then pausing a little, he added,—'All my hopes are founded on the infinite mercy of God, and the perfect character and atonement of Christ.' The next morning he knew not his earthly friends, but he seemed still to know in whom he believed. At the close of a prayer by his bed-side, his eyes were steadfastly directed towards Heaven; his lips gently moved—in that act his immortal spirit departed."

The following is a list of Dr. Tappan's publications:—Two Discourses delivered on the Sabbath after his ordination at Newbury, 1774. A Sermon on the character of Amaziah, 1782. A Fast Sermon, 1783. A Thanksgiving Discourse on the Peace, 1783. A Sermon on the death of the Rev. Moses Parsons, 1783. Two friendly Letters to Philalethes, 1785. A Sermon at the ordination of Timothy Dickinson, 1789. An Address to the students of Andover Academy, 1791. Election Sermon, 1792. A Sermon before an Association at Portsmouth, 1792. A Farewell Sermon at Newbury, 1793. A Fast Sermon at Cambridge and Charlestown, 1793. A Sermon at the ordination of John Thornton Kirkland, 1794. A Sermon on eight persons drowned at Newbury, 1794. A Discourse to the class which was graduated in 1794. A Discourse to the class which entered in 1794. An Address to Andover students, 1794. A Thanksgiving Sermon at Charlestown, 1795. A Discourse on the death of John Russell, a student, 1795. A Discourse to the class which entered in 1796. A Sermon before the Convention of ministers, 1797. A Fast Sermon at Boston and Charlestown, 1798. Two Sermons at Plymouth after the ordination of the Rev. James Kendall, 1800. A Discourse on the death of Washington, 1800. A Sermon at the ordination of N. H. Fletcher,* 1800. A Sermon on the death of Lieut. Governor Phillips, 1802. A Sermon at the installation of the Rev. Hezekiah Packard, 1802. A Discourse on the death of Enos Hitchcock, D. D.,† 1803. A Sermon on the death of Mrs. Mary Dana, 1803.

POSTHUMOUS.

Lectures on Jewish Antiquities, 1807. Sermons on important subjects, 1807.

Dr. Tappan was married in the year 1780, to Hannah, daughter of Dr. Enoch Sawyer of Newbury. They had ten children, one half of whom died in infancy. Three sons were graduated at Harvard College:—*Enoch Sawyer*, in 1801, who was for several years a practising physician, and died in Augusta, Me., in 1847, aged sixty-four; *David*, in 1804, who died in 1843; and *Benjamin*, in 1805, who was settled in the ministry in Augusta, Me., in 1811, and retained his pastoral charge till 1850, when he resigned it to accept the office of Secretary to the Maine Missionary Society.

*Nathaniel Hill Fletcher was born at Boxboro', Mass., was graduated at Harvard College in 1793; was ordained pastor of the church in Kennebunk, Me., September 3, 1800; was dismissed October 24, 1827; and died at Boxboro', September 4, 1834. He published a Discourse on the question—How far unanimity in religious opinion is necessary in order to Christian Communion, 1827.

† Enos Hitchcock was a native of Springfield, Mass.; was graduated at Harvard College in 1767; was ordained pastor of the Second church in Beverly, as colleague of the Rev. Mr. Chipman; was a chaplain in the American army at the commencement of the Revolution; resigned

FROM THE REV DANIEL DANA, D. D.

NEWBURYPORT, April 2, 1849.

Reverend and dear Sir: You have requested of me some reminiscences of Dr. Tappan of Cambridge. You could not easily have imposed on me a more agreeable task. Dr Tappan was my father's friend; and it was likewise the honour and privilege of my early days to enjoy some share in his friendship. Yet, in my brief sketches, I shall endeavour to divest myself of every improper partiality.

Though it is now nearly forty-six years since the grave closed over this remarkable man, his memory is fresh and vivid with me still. With those who knew him, it could scarcely be otherwise. His excellencies indeed were "not obvious, not obtrusive, but retired." Still, on those to whom they were disclosed, they could not fail to leave a lovely and lasting impression.

His intellectual powers were doubtless of a superior order. Nor would it be easy to furnish a definition of *genius*, which should exclude him from its possession. If a creative and brilliant imagination; if acute perceptions, and a discriminating judgment; if familiarity with great conceptions; if a facility in investigating recondite truths, and in imparting novelty and force to truths more common; if any or all of these are constituents or indications of genius, his claims to this attribute were undeniable. Yet few have been more distant from advancing pretensions of this kind. Indeed, he exemplified, in an uncommon degree, the fine remark of a German writer that *genius is evermore a secret to itself.*

His prime and prominent excellence was that of a preacher. The pulpit was his throne. His mode of sermonizing might seem to constitute almost a new era in preaching. Yet as few attempted its imitation, and still fewer succeeded, it might almost be said to live and die with him. Hence it would be difficult to give a character of his sermons, which would not appear defective to those who have heard them, and extravagant to those who have not. They combined excellencies which, though found separately in many preachers, yet, having been united by few or none, have been thought almost incompatible with each other. While they were replete with evangelical truth, they exhibited seriousness of spirit, depth of thought, richness of imagery, coolness in argumentative discussion, impassioned tenderness of address, purity and splendour of diction, and all in no common degree. In delivery, these sermons seemed frequently to have a kind of electrical effect on an audience; striking with instantaneous force, and enchaining the attention of every class of hearers. While the philosopher and the man of taste were gratified, the thoughtless were constrained to think, and the insensible to feel; the hypocrite was surprised and confounded, the inquiring mind was directed, and the devout Christian most of all consoled and delighted.

Dr. Tappan's extensive popularity as a preacher may seem to some an impeachment of his fidelity to truth and to the souls of men. At least such a combination,

his pastoral charge in 1780; was installed pastor of a church in Providence, R. I., October 1, 1783; and died February 27, 1803, aged fifty-eight. He received the degree of Doctor of Divinity from Brown University in 1788. He published a Discourse on Education, 1785; an Address on the Causes of national prosperity, before the Cincinnati of Rhode Island, 1786; Memoirs of the Bloomsgrove family, 2 vols. 12mo., 1790; Farmer's Friend, 12mo., 1793; Oration on the 4th of July, 1793; a Sermon at the ordination of Jonathan Gould; [who was graduated at Brown University in 1786; was ordained pastor of the church in Standish, Me., September 18, 1793; and died in 1794;] Answer to the question, Why do you observe the rite, commonly called the Lord's Suppper, 1795; a Dedication Sermon at Providence and at West Brookfield, Mass., 1795; a New Year's Sermon, 1797; a Sermon at the ordination of Elisha Fiske, 1799; a Discourse on the character of Washington, 1800; a Sermon on the death of Mrs. Bowen, 1800. The Rev. John Chipman with whom Mr. Hitchcock became associated in the ministry at Beverly, was a native of Barnstable; was graduated at Harvard College in 1711; was ordained pastor of the Second church in Beverly, December 28, 1715; and died March 23, 1775, aged eighty-four.

if real, may be thought to furnish a problem requiring solution. As this is a subject deeply and practically interesting, I will hazard a few remarks upon it.

In the first place, his doctrines were delivered in their native scriptural simplicity. They were incumbered with no such metaphysical distinctions and abstrusities as opened the door to the objector. His hearers generally felt that if the Bible was true, the preacher was likewise true; and that they themselves were placed in that precise dilemma, in which they must either submit to the instructions given, or reject the Bible itself.

And further, the most humbling descriptions of human depravity were shown to be in perfect accordance with the dictates of history, of observation, and of experience. A mirror was held up to the gaze of all present, in which their moral deformity could not fail to be seen. The awakened hearer was led to feel that there was a hand, guided by omniscience, searching his heart, exposing its latent deceits and corruptions, and bringing to light enormities, either wholly unsuspected, or long and studiously concealed.

All this was done, not in the spirit of harshness or arrogance,—not as if the speaker left himself out of his own description, but with deep feeling, with a subduing tenderness and humility, and an occasional self-application, which gave double meaning and force to every thing.

Nor was he less felicitous in exhibiting the *grand remedy* for human guilt and wretchedness. The distinguishing doctrines of the Gospel were his favourite theme; and in his discourses, they stood forth in their genuine majesty, and glory, and beauty They were indeed doctrines of GRACE; doctrines which, while they maintained the dignity of the Divine character and law, looked with the kindest aspect on the lost race; and which, while fitted to humble the proud spirit, and melt the hard heart, were not less fitted to impart hope to the desponding, consolation to the penitent, and life immortal to the dying.

Doubtless one of the charms of Dr. Tappan's preaching was its variety. The *cross* was his darling theme. But so luminous, and large, and elevated were his views of the scheme of human redemption, that he found himself supplied from this source with inexhaustible materials for thought and for discourse. And in illustrating the scheme, he ranged through the whole field of Scripture history, biography, and prophecy. Under his hand, the world of nature, and the ever varying aspects of Providence, were made tributary to the same great design. Hence, while his discourses on the Sabbath, were diversified, in no common degree, his Fast and Thanksgiving sermons were very luminous and profitable, pouring rich instruction into the thoughtful mind, and supplying to the pious heart materials for its noblest exercise.

Dr. Tappan had a *manner* in the pulpit altogether his own. Yet it is not easily described. It was perfectly simple, unstudied, and unadorned; but full of meaning and of force. He employed little gesture. But his eye was eloquent; his whole countenance was eloquent. It spoke a mind entirely absorbed in his subject, and a heart feeling the same emotions which it would communicate to others. It spoke to the hearers of a preacher who not only brought a message from God, but who had himself been in communion with Him. Hence, a majesty blended with the kindest benignity, which at once overawed and attracted. Hence the hearer perceived in the message, the condescending, melting mercy of Heaven; and in the messenger, a tender, cordial friend to his soul.

But the eloquence of the pulpit must yield to that of the life. He is the powerful preacher, whose consistent and holy deportment shows that he believes and feels what he preaches. And here, by general confession, Dr. Tappan stood on high vantage ground. He was an eminent example of piety, and of all the Christian virtues. The religion which he inculcated from the desk, so beautiful, so heavenly, breathed in his spirit, and shone out in his life. While proffering the dainties of the Gospel to others, there was that in his manner, which showed

that they were the food and nourishment of his own soul. Nor did he ever inculcate on his hearers a purer or stricter mode of living than he honestly aimed at for himself.

I have thus expatiated somewhat largely on the excellencies of Dr. Tappan as a preacher; and this, partly because the subject is so refreshing, and still more with a view to furnish a model for imitation. This remarkable man has long since retired from earth, to shine in a more exalted sphere. Yet it is the privilege of the eminent to live, not for their own age alone, but for posterity. Our country, it is confessed, abounds, at the present time, with excellent and useful ministers. Yet who does not wish that their number, their excellence, and usefulness may be still greatly increased? If the pulpit be, as it unquestionably is, the grand engine of moral and spiritual reformation, how unspeakably important is it that it should perform its benign work to the greatest possible advantage.

Let me now glance at Dr. Tappan as Divinity Professor in Harvard University. The period of his appointment to this office was a period of great interest and difficulty. Our country was just rising from a long depression. Wealth and prosperity, with their usual attendants,—laxity of morals and dissoluteness of manners, were generally diffused. The infidelity which had long pervaded France, and was rapidly pervading Europe, was spreading its contagion through our community. Truths in morals and religion, hitherto unquestioned, were viewed by thousands with suspicion, and by other thousands with contempt. The public mind was unhinged and vacillating. These evils would naturally operate with peculiar power in the University. The ardour of youth, the love of novelty, the strength of appetite and passion, and the pride of science, all lent their aid. The prospect was indeed dark and appalling.

From the difficulties of such a scene the sensitive and humble mind of Dr. Tappan would have shrunk, but for strong, counteracting considerations; such as the unanimity of his electors, and likewise of an advisory council, backed by the decided opinion of his most judicious friends. To the voice of Providence, thus manifestly addressing him, he meekly listened; entering on the duties of the place in the very spirit which gave the best presages of success,—with great diffidence in himself, but with strong confidence in God.

The mode in which his new duties were discharged was judicious and happy. The public expectation, highly as it had been raised, was more than met. Dr. Tappan's vigour and versatility of mind, his clear perception and powerful exhibition of heavenly truth, his force of reasoning and richness of style, his sprightliness of imagination and seriousness of spirit, were all fitted to make the best impressions on the youth of the Seminary. Many of them were led to see that the evidences for the Bible and its doctrines were clear and impregnable; and that the cavils of scepticism and infidelity, however imposing, were hollow and false. Nor was the number small, who, surrendering their hearts to the claims of religion, presented in its loveliest forms by a beloved instructor, became, at a subsequent period, blessings to the Church and blessings to the world.

Such were the auspicious results of Dr. Tappan's labours at Cambridge, during a period of less than eleven years. It was the fond anticipation of many that his life would be long spared, and that his later exertions would be even more efficient and more fruitful of good than the former. But, in the meridian of life, in the full career of usefulness, and amid the tears of a heart-stricken community, he was, by a mysterious Providence, suddenly removed.

In contemplating the character of Dr. Tappan, it would be unjust to omit his *patriotism*. He dearly loved his country, cherished her interests, mourned over her sins and calamities, rejoiced in her prosperity, and fondly hoped that she would become the glory and blessing of the world. The principles and manners which his heart approved, had the warm support of his tongue and his pen. He delighted to honour those great and good men, who not only served their

ountry by their toils, but adorned it by their virtues. Nor did he fail, on proper ccasions, to do justice to their merits, and shield their character from undeserved eproach.

But his country was the world. His benevolent heart habitually grasped, with trong interest, the extension of the Church, and the salvation of a ruined race. lever was he so animated in prayer or in preaching, as when sending out his oul to the extremities of earth, and to the final, bloodless triumphs of his Saviour ver the sins and miseries of man.

It has been thought by some, however unjustly, that the eminently devout are ften deficient in the exercise of the *humane* sensibilities and virtues. To this harge the example of the man we contemplate gives no countenance. His soul eemed moved by the power of religion into every thing kind, gentle, and enerous.

"He had a tear for pity and a hand
"Open as day to melting charity."

n a word, *benevolence*,—taking the term in its broadest sense,—was the very lement in which he breathed. It cost him no effort to love the unamiable, or to e gentle and courteous to the unkind, or to forgive the injurious. Unjust, and ngrateful treatment—and from this he was not wholly exempt—might excite a nomentary feeling; but for cherished and lengthened resentments there was no orner in his heart, where they could find a lodging place.

But I must restrain my pen. It may be thought, perhaps, that it should have een restrained sooner; yet my object, if I know my own heart, has been simple. t has been to present some lovely lineaments of an eminent man; and this, for he honour of religion, and the excitement of Christians and Christian ministers. need not desire for my ministerial brethren, the genius, the eloquence, the opularity of a TAPPAN; but I may safely and properly wish for them a large hare of his purity and humility, of his love to God, his benevolence to man, and is ardent zeal for the salvation of souls.

I have long been convinced that the cause of religion in our country must rise r sink with the character of its clergy—their character, I mean, not so much in point of talents, as of solid goodness and eminent piety. Without this, could they possess the genius of a Newton, or *speak with the tongues of angels*, they would labour comparatively in vain. But thus enriched, they become the blessings of the Church, the glory of their country, and the benefactors of their race. They shine with a salutary light on earth; and they will shine in other worlds, *as the brightness of the firmament and as the stars forever and ever.*

Believe me, my dear Sir, very affectionately
Your friend and brother,
DANIEL DANA.

ELIHU THAYER, D. D.*

1775—1812.

ELIHU THAYER, son of Nathaniel and Mary Thayer, was born in Braintree, Mass., March 29, 1747. His father was a farmer in the middle walks of life, and both his parents were professors of religion. In his early childhood, he was placed under the care of a pious instructer, who daily taught him the Assembly's Shorter Catechism, together with a portion of sacred history. So rapid was his improvement that, at the age of seven, he had read the Bible through in course three times, and was nearly as well acquainted with the historical parts of it, as he was at any subsequent period of his life. It was eminently true of him, that, "from a child, he knew the Holy Scriptures."

Not far from this period, his mind became deeply impressed with the great truths of religion in their bearing on his own immortal interests. The immediate occasion of this was the death of a beloved sister. After a season of deep anxiety, during which he avowed his consciousness of being utterly unreconciled to the government of God, his mind settled into a tranquil and subdued state, from which he dated the commencement of his religious life. In his subsequent experience, he was the subject of many painful doubts and conflicts; but, on the whole, he found evidence in his own heart, and certainly gave evidence to others, that he truly feared the Lord from his youth.

As he early evinced good natural talents and a strong thirst for knowledge, it was determined that he should have the advantage of a liberal education. He accordingly fitted for College, and entered at Princeton, one year in advance, in 1766. The reason given for his going so far from home, when Harvard College was in the immediate vicinity, was, that several of his young friends were going to Princeton, and he preferred to continue associated with them. He had an excellent reputation as a scholar; and his sweetness of temper and bland and gentle manners, rendered him a great favourite in College. He was graduated in 1769. His intense application to study, during his college course, was the occasion of permanent injury to his constitution, and he could hardly be said to enjoy vigorous health in any subsequent period of his life.

After leaving College, it is believed that he was engaged, for some time, in teaching a school. His attention, however, was directed to the ministry as an ultimate profession; and his theological studies were prosecuted under the direction, partly of the Rev. Mr. Searle† of Stoneham, and partly of the Rev. Mr. Weld of Braintree. After being licensed to preach, he supplied, for nearly a year, the congregation in Newburyport, of which the Rev. Dr. Spring was afterwards pastor; and, but for some circumstances growing out of the peculiar state of the times, just at the commencement of the Revolutionary war, he would probably have been settled there. He

* MS. from his son, from William Cogswell, D. D., and Jonathan French, D. D.

† JOHN SEARLE was graduated at Yale College in 1745; was ordained pastor of the church in Stoneham January 19, 1758; resigned his charge April 24, 1776; and died in 1787. He published a Sermon at the ordination of Stephen Peabody—[who was born at Andover, Mass., in 1742; was graduated at Harvard College in 1769; was ordained pastor of the church in Atkinson, N. H., November 25, 1772; and died May 23, 1819, aged seventy-seven. He preached the New Hampshire Election Sermon in 1797, which was published.]

was set apart to the pastoral care of the church in Kingston, N. H., as the successor of the Rev. Amos Tappan,* December 18, 1776.

At the organization of the New Hampshire Missionary Society in 1801, he was elected its President,—in which office he continued until 1811, when his enfeebled health obliged him to decline a re-election.

In 1807, he received the degree of Doctor of Divinity from Dartmouth College.

Notwithstanding he suffered much from ill health, during the greater part of his ministry, and his labours were subject to frequent interruptions, yet his course was marked with untiring diligence and fidelity. He continued to preach until a very short time before his death; and, only the day before, performed the ceremony of marriage. He was slow to speak of his own religious exercises, even in the near prospect of death; but his whole appearance evinced that he was tranquil and happy. He expressed the utmost confidence in the truth of the doctrines which he had preached, and was especially comforted by the reflection that the time, and manner, and circumstances of his death, were all under the control of infinite wisdom. For some months previous to his departure, he declared that he felt no disposition to pray for the continuance of life; and when asked, in some of his last moments, if he could say,—"Not my will, but thine be done," he modestly replied,—"I hope I can." These were nearly the last words which he uttered, before entering into his rest. He died April 3, 1812, aged sixty-five years. The sermon at his funeral was preached by the Rev. Dr. Church of Pelham, and was published.

Dr. Thayer was not only an excellent scholar in College, but he retained his relish for classical learning to the close of life. He fitted a number of students for College, and not unfrequently received under his care suspended members from both Harvard and Dartmouth.

Dr. Thayer published a Sermon at the interment of Governor Bartlett, 1795; and a Summary of Christian doctrines and duties. A volume of his Sermons (octavo) was published in 1813.

Dr. Thayer was married, December 28, 1780, to Hannah, daughter of Col. John Calef, of Kingston. They had six sons and five daughters. Mrs. Thayer survived her husband many years, and died March 26, 1841, aged eighty-one years.

FROM THE REV JONATHAN FRENCH, D. D.

North Hampton, N. H., October 23, 1849.

My dear Sir: The feeble state of Dr. Thayer's health, for several years, prevented him from going much abroad beyond his immediate vicinity. He was not a member of the Association with which I became connected, and I did not see him very often. I, however, knew him so well as greatly to revere and esteem him. When he visited his friends in Braintree, his native place, he was accustomed, on his way, to visit my father at Andover, who was his townsman and contemporary Both were of the Puritan stock, and of the Puritan faith. I had therefore some acquaintance with Dr. Thayer from my childhood. When I settled in New Hampshire, within twelve miles of him, I considered it a great privilege to call on him at his parsonage whenever I could.

In his manners and mode of living there was the greatest simplicity. He w ; sedate, but pleasant and communicative; and his conversation was always instruc-

* Amos Tappan was born at Newbury in 1736; was graduated at Harvard College in 1758; was ordained at Kingston, N. H., August 18, 1762; and died June 23, 1771, aged thirty-five.

tive and engaging. All who knew him, held him in honour. But, whatever distinctions were conferred upon him, must have been wholly without his seeking. He was one of the most unassuming of men. His good sense, learning, purity of life, and unaffected humility, gave great weight to his sermons and his conversation. An anecdote is related of him, which, whether original in respect to him or not, must be considered by those who knew him as well applied. An acquaintance, speaking of Dr. Thayer's lowliness, observed,—"It has been said that of all meek men, Moses was the meekest; but if I might be allowed to take Moses out of the list, I would put Dr. Thayer in."

Regretting that my recollections of him are not more minute and extended, I remain, Yours fraternally,

JONATHAN FRENCH.

FROM THE REV DANIEL DANA, D. D.

NEWBURYPORT, November 10, 1849.

Rev. and dear Sir: The Rev. Dr. Thayer of Kingston was doubtless one of the most exemplary of Christians, and most devoted of ministers. Yet he shunned public notice as assiduously as many court it. His chief satisfaction was obviously found in retirement, and in the noiseless discharge of his important duties. He exemplified, more literally than most, the beautifully simple description which Goldsmith gives of the village preacher,—

"Remote from towns, he ran his godly race,
"Nor e'er had changed, nor wished to change his place."

Still his merit could not be wholly concealed. His ministerial brethren of the State honoured themselves, while they honoured him, by bringing him out of his beloved retreat. During the first ten years of the New Hampshire Missionary Society, he was annually elected its President. By request of the Trustees of the same Society, he prepared a "Summary of Christian doctrines and duties," which was printed for charitable distribution, and was circulated through the State. In this publication, the distinctness of Dr. Thayer's theological views, his decidedly evangelical sentiments, and the warmth of his pious heart, appear to great advantage.

In the manner and spirit of his social and public devotions, there was something remarkable,—yet not easily described. In these duties, his devout heart seemed to pour its freest aspirations in the ear of a Heavenly Friend and Father; yet nothing could be more distant from unhallowed familiarity. A profound reverence and humility pervaded and chastened the whole. Indeed his ordinary life was a bright exemplification of the lives of those ancient saints, of whom it is recorded, with a comprehensive and beautiful simplicity, that *they walked with God.*

In Dr. Thayer's ordinary preaching, there was combined, in a greater degree than is usual, the instructive with the simple, and the faithful with the affectionate. Having alluded in a New Year's sermon to the prevalence of religious dissensions among his people and their neglect of public worship, he addresses them in the following impressive and monitory strain:—

"What is the import of this, in the eyes of God and man? Is it not this,—the worship of God, and the instructions of his word, are of little or no importance? How can you answer it to Christ who died to give you the Gospel, when you consider this Gospel not worthy of your regard? Let me ask you, my hearers, do you not believe, if there were as great and prevailing inattention among this people in making provision for their bodies as for their souls, that multitudes would be in a starving condition, and that poverty and distress would stalk through our streets?"

"I now solemnly declare to you, in the name of the great God of Heaven and earth, that unless you repent of these great and prevailing evils, should God give you prosperity in your worldly affairs this year, he will send his curse with it. He will curse your very blessings. Remember, the curse of the Lord is in the house of the wicked, let its other circumstances be what they may."

"Your kindness to me I readily acknowledge; and yet if I know any thing of my own heart, could I see a spirit of inquiry after God, and a desire to be instructed in the way of salvation,—could I hear you inquire, 'What shall we do to be saved?'—it would afford me greater pleasure,—open to my heart a richer fountain of joy, than any temporal riches you can bestow on me or mine. Such are habitually my feelings respecting you. My poor discouraged heart would then rejoice; and I should come to you in this house, with a satisfaction which God has hitherto denied me. I feel unworthy of this satisfaction. But in such a case, you my hearers, would be the principal gainers. Such an event I cannot even hope for, until you put away these evils from you. The Heavenly Dove will fly far from regions of strife; and before God converts sinners in this place, his house will be filled. You will here come and earnestly implore his mercy."

It is one of the mysteries of Providence that so faithful and devoted a minister should have so little success. Yet even here there is something worthy of special notice. While this good man was sowing in tears, and almost in despondence, the seed he scattered was not lost. Not long after his decease there was a considerable revival of religion among his people. In this state of things, evening meetings for religious instruction were frequented by numbers, who, in former years, had absented themselves from public worship. And here it was that not a few who had turned their backs on the living preacher, were found seriously and tenderly listening to a volume of his sermons now published. It is easy to conceive that, under such circumstances, the instructions and entreaties of a once neglected minister might find their way to consciences and hearts, which had been closed to his living voice. And it was perfectly natural that the preacher, who was actively employed in the revival, should, in giving an account of it to the public, consider himself as gathering the harvest for which Dr. Thayer had sown the seed.

It may not be wholly uninstructive to advert to some circumstances, which may be viewed as throwing additional light on the ill success of Dr. Thayer's ministerial efforts. The fact is that, during most of his life, a spirit of bold infidelity pervaded a portion of that region in which it was his lot to labour. A few men, some in public station, and some of no mean talents, prostituted their powers and their influence to the diffusion of the grossest irreligion, and even of the rankest atheism. In an enlightened and religious community, efforts such as these, it might naturally be hoped, would prove abortive. But it is otherwise when religious ignorance prevails, and when the pious are few in number, spiritless in exertion, and feeble in influence. In circumstances such as these Dr. Thayer laboured,—often anxious, sometimes almost discouraged, but uniformly and perseveringly faithful to his Divine Master and to the souls of men. His labours, if followed with little success on earth, were recorded in Heaven, and doubtless have been richly recompensed by an omniscient and gracious Judge.

How delightful it is to contemplate the removal of such a man from his anxious toil, to endless rest; from hard-fought conflicts, to everlasting triumphs; from scenes of discord, opposition, and sin, to a region of perfect purity, peace, and love.

It is with some reluctance, my dear Sir, that I offer you so feeble an illustration of the character of one of the best of men. Had I been favoured with more intimate and frequent access to him, my sketch would probably have been more worthy of your acceptance. What I have said has, I am very sure, the recommendation of truth.

I am, with sincere respect and affection, yours,

DANIEL DANA.

JOSEPH BUCKMINSTER, D. D.*

1775—1812.

FROM MRS. ELIZA BUCKMINSTER LEE.

My dear Sir: The task which you have prescribed for me is delicate, and in some respects sad; and yet there is so much in it that is grateful to my feelings, that I am by no means disinclined to attempt it. I shall certainly feel embarrassed by the reflection that I am writing concerning my own father; but I will endeavour to give you as faithful an outline of his life and character as I can.

The first ancestor of my father, settled in New England, was *Thomas*, who came to Boston in the company of some of the earliest emigrants, and died at Brookline in 1656. His grandson *Joseph*, the second of the family which bore that name, was capable of making a mark upon his age,—a man of gigantic stature and powerful intellect. At twenty-seven years of age, he went with an axe upon his shoulder, to fell the trees and form the township of Framingham, Mass. He had great influence in the affairs of the town, and at the building of the first meeting house, "for services performed, he was allowed to set up a pew upon either side of the great door which he chose." This was when the congregation was seated upon benches, according to rank and age. Besides occupying a number of important places of civil trust, he held several military commissions, was commander of a company of grenadiers in the expedition to Port Royal, and had subsequently the command of a regiment of Colonial militia. He died in April, 1747, aged eighty-one years.

His son *Joseph*, called the second Colonel, was conspicuous in the transactions of the time; and, after a long life of public services and personal worth, (say the records of Framingham,) he died deeply regretted at the age of eighty-three years.

He had eight children. His second son, *William*, commanded a company of minute-men at the Battle of Bunker Hill, and was dangerously wounded. So great was the influence of his character from his patriotic exertions, that, although unfit for active service, he was retained in the army till the close of the war.

Joseph, the eldest son, my grandfather, was educated at Harvard College; was graduated in 1793, and was ordained at Rutland, Mass., September 15, 1742. He was greatly beloved and respected in his ministry. He published "Brief Disputations on Ephesians II, 8, 9, 10," 1767; and "a Brief Paraphrase upon Romans, X, 4," 1779; for one of which he received the thanks of an Association of ministers. He married Lucy Williams, whose mother was a daughter of Solomon Stoddard, a Divine of great celebrity in the New England Churches. She was first cousin to the yet more distinguished Jonathan Edwards. Of this marriage there were nine children.

My father, the fourth child, was born October 14, 1751. He was distinguished as a child for great activity and ardour in all athletic sports and in all mental pursuits. His early activity in the labours of the farm

* Parker's Fun. Serm.—Lives of the Buckminsters.

served to strengthen his muscles and to impart that freedom and grace to all his motions, for which he was eminently distinguished in after life. When about ten years old, he escaped from an accident which endangered his life, and his wonderful preservation made a deep impression upon his young mind. He was returning from the hay-field upon the top of the loaded wain, and was thrown off in such a position that the ponderous wheel passed directly over his head. He held a pitch fork in his hand, and in falling, it rested in such a position as to break the force of the wheel and preserve his life.

He was distinguished for the ardent affections of his boyhood. While he was yet young, his eldest sister married and went with her husband to the then far distant West of the Ohio river. It was the first breach in the family circle, and a separation that gave to the tender affection of his sensitive heart the deepest anguish. Although only a boy, he spent the whole day after her departure in the loft of the barn, shedding bitter tears, refusing to join the family circle, or to be comforted for the loss of a sister that he feared never to see again.

His father had been a son of Harvard, and retained a strong affection for his *Alma Mater;* but the influence of his mother's family,—the Stoddards and the Williamses, who were closely connected with Yale College, probably influenced his parents to send him to New Haven. Elisha Williams, a near relative of his mother, had been President of the College some years before. It is not known how or where he received his preparatory instruction, but he entered College in the class of 1766, at the age of fifteen, and was graduated in 1770. While an undergraduate, he was distinguished for his exemplary moral deportment, for a winning kindness of disposition, and for the grace and sweetness of his manners. He was also one of the best linguists in the class, and he retained through life a love for the Greek and Latin classics, and a readiness of quotation in the latter, which was not at that time considered a mark of pedantry. His well-worn copy of Virgil and Cicero remained till the close of life upon his study table, although, in his later years, the Bible superseded all other books.

His distinguished proficiency in the studies pursued at Yale caused him to be chosen one of the three who enjoyed the privilege of an added three years at the College upon the liberal foundation of Bishop Berkeley. The pursuits of these years were of such studies as inclination prompted them to select. "That Mr. Buckminster devoted himself to the study of Theology," remarks a son of Yale, "must have been from a high spirituality of feeling, as the religious state of the College was very low at that period." The advantages of these three years of added study must have been in proportion to the proficiency and merit by which they were obtained. Among the names of those who attained to this distinction, we find some of the most honoured in our country. Silas Dean, James Abraham Hillhouse, and Stephen Mix Mitchell, preceded him; and his contemporaries were President Dwight and Hon. John Davenport—the last named were warm personal friends whose attachment continued through life. The Epic bards of our country, Barlow, Trumbull, Dwight, were contemporaries and also friends of this period. At this time he was fascinated by the charms of music and poetry, in both of which arts he was a proficient; possessing a voice of great sweetness and flexible power. He might have been distinguished in any department of elegant literature; but his choice was fixed, and he gave up

all the waters of Castalia to taste only of "Siloa's brook, which flows fast by the oracles of God," and "for Parnassus substituted Mount Zion."

At the close of these three years of study, he was appointed Tutor at his *Alma Mater*, and held the office four successive years. Dr. Dwight was fellow Tutor during all but the last year of his residence at Yale. The contemporary quoted above, says,—"Mr. Buckminster was much esteemed by his brothers in office, and was universally beloved and respected by the young gentlemen who had the happiness to be under his instruction." In consequence of the agitated state of the country and the dangers to which the sea ports were exposed by the constant expectation of invasion from the British armament, the two last years of his Tutorship were rendered anxious and uncertain, and the instruction of his classes quite fragmentary. The College was disbanded, and the classes scattered in various directions, each class under its respective Tutor. Notwithstanding the distracted state of the country, the classes of 1777 and '78, were some of the largest that had ever entered College, and contained a very large proportion of men who were afterwards distinguished in the service of the country and in the pulpit.

Thus it is perceived that twelve years of a life, not very long in its whole duration, were passed in the bosom of *Alma Mater*. It was impossible that, with his ardent temperament and warm affections, he should not have formed a strong and deep attachment to New Haven and to Connecticut. His choice would have been to remain in that State, where his mind had received its highest culture, and where was the home of his affections; but Providence led him elsewhere. His attachment to the society and to the institutions of Connecticut remained through life; and all the journeys which a large family and a somewhat limited salary allowed him to make in after years, were directed to the loved halls and the shaded walks of *Alma Mater*.

During the time of his residence at New Haven, he passed through a period of deep mental distress, under conviction of his great sinfulness, till he sank into a state of almost complete despair. Possessing a temperament of peculiar tenderness and sensibility, his sufferings, during this season of darkness, were much exaggerated by constitutional nervous depression. It has been said that sometimes in after life, he looked back upon this as a season of mere nervous illness rather than as a true contrition for sin; but there is every reason to believe, as one of his contemporaries has said, that he now passed from death unto life; obtained a good hope of regeneration, and determined from henceforth to dedicate himself, his time, his talents, and acquirements to the service of the Redeemer and to God his Father. There remains to the present time in his own handwriting, drawn up at this period of distress, a form of self-consecration to the service of God and Christ, and a summary or confession of his faith. It is too long to be inserted here, but it accords completely with the Calvinistic doctrines of the New England Puritans. It expresses the highest spirituality, longing for an intimate communion with God, but manifesting the deepest humility and desire for more entire sanctification. It closes with these solemn words: "Oh God! perfect in Heaven that which I have attempted on earth; make me steadfast in this covenant, that this transaction may be remembered with joy and not with grief, when I shall stand before thy tribunal at the bar of Him who knoweth all things, and from whom nothing can be hidden."

Having spent a great part of the eight years of his residence at Yale College, after he graduated, in the study of Theology, he was fully prepared to

enter on the ministry. He accepted the invitation of the "North church" in Portsmouth, N. H., and became the immediate successor of Dr. Stiles, who, after the residence of about a year in Portsmouth, had been appointed President of Yale College. The predecessor of Dr. Stiles at Portsmouth had been the Rev. Mr. Langdon, who had been removed to fill the chair of President of Harvard College. Thus, at the age of twenty-eight, he succeeded in the desk two eminent Divines and scholars, who had successively been removed to fill the first literary stations in the country. It was an arduous and trying situation for a young man, but he was endowed with many gifts that eminently fitted him for the sacred office. He possessed personal advantages that gave him a rare power in the desk. His voice was strong and eminently musical; possessing that peculiarity that its lowest tones had a singular power, and could be distinctly heard in the remotest corner of the vast, old, double-galleried meeting house. He took a prominent part in the singing, and the pure, bell-like, silver tones of his voice could always be distinguished in the full choir. His appearance in the pulpit was dignified, graceful, and imposing; and when is added to the fervour and glow of his devotional exercises, that his whole manner in preaching was penetrated by a peculiar pathos, a deep feeling that illumined his countenance and trembled in his voice, it is not surprising that no one who ever saw him in the pulpit could forget the impression he made.

During the first part of his ministry, the country was experiencing those momentous events that finally established its destiny; but while they were passing, they deeply agitated the minds of all men, and laid upon public instructers a double weight of responsibility. It was then deemed proper, even indispensable, that ministers should preach upon all subjects of public and political interest, expressing their individual opinions with openness, decision, and independence. At this time there were few newspapers, the public press was just beginning to be the tremendous power for good or evil that it has since become; preaching from the sacred desk, at least in country places, was one of the most important means of informing the public in political as well as in religious duties. After his settlement at Portsmouth, the peace was concluded that finished the war of independence. The terrible depression of public credit that followed with all its distressing embarrassments, he bore, together with his faithful parish, waiting for better times for the full payment of his salary. Upon all the public events of absorbing interest that followed, he was expected to preach, and did preach sermons that were thought worthy of being more extensively known through the press. It was urged after his death that the best legacy which could be given to his people would be a volume of his sermons. Such a gift was rendered impracticable, by his habit of writing in cypher, the key of which he imparted to no one. Of the very large number of sermons he wrote, those upon public and especial occasions are all that remain.

The most distinguishing trait of his preaching, as it was of his character, was a deep and fervent sensibility; an entire intellectual conviction of the importance of the truths he taught, and a glowing and pathetic earnestness in all his addresses to his people. It was this that made him so precious to those who were anxious and distressed at their moral state, feeling the need of repentance and religious trust. It was this that made his presence so soothing at the side of the bed of sickness, so comforting to the afflicted, and that touched his lips with a pathetic eloquence as he stood before the

open grave, and that frequently so glowed in his petitions at the throne of grace that listeners said "it is immediate inspiration." This sensibility, so conspicuous in his public performances, gave to his private character and to the intercourse with his friends an irresistible charm. His influence as a member of the Piscataqua Association of Ministers was ever animating and ennobling. Many of the subjects of reform or of public utility originated with him, and in all their meetings, as a surviving member informs me, his catholic, enlarged, yet ever conciliating and animating presence, was felt as a living spirit among them; and if a meeting occurred and he was not present, there was an apparent loss of animation in their proceedings; the soul of the Association was not there.

My father had been settled about two years when he married Sarah Stevens, the only child of the Rev. Dr. Stevens of Kittery Point, near Portsmouth. The circumstances of her birth and education had served to increase the attractions of a nature endowed beyond most others. She lost her mother at the age of ten years, and was ever afterwards the pupil and companion of her father. All who remember her, speak not only of her richly endowed and highly cultivated intellect, but of the loveliness of her disposition; the humility, gentleness, and attractive grace of her character. She was the mother of Joseph Stevens Buckminster and of two daughters. She lived only till her son had attained the age of six years, but it was long enough to make those impressions on his tender mind that were never effaced; to sow the seed that afterwards blossomed into beauty and fragrance. Perhaps never did a mother or daughter die more deeply regretted. The aged father's gray hairs descended in sorrow to the grave; he survived his daughter only ten months. Her son, only six years old, ever cherished her memory with the deepest and tenderest reverence; and to those who were too young to know their loss, it was the most irreparable, bereft as well of the remembrance, as of the possession, of a mother's love!

After my mother's death, my father suffered the first severe attack of that constitutional melancholy, or nervous depression, to which minds of the most delicate organization are peculiarly liable. Such a disease is now far better understood than it was sixty years ago, but it still defies the scrutiny of the most sagacious science, and the alleviation of the most tender humanity. The mind and body partake equally of the prostration; but while the delusion of imaginary infirmity is so strong, it is often relieved by the reality; a serious attack of illness, or a real substantial fault, could the one invade the health, or the other be attached to the conscience, would alleviate the imaginary ills of the patient. But alas! the insidious enemy preys upon consciences the most void of offence, and upon health apparently vigorous. The victim's demands upon himself are of the most inexorable severity, and yet his will is powerless to perform, and the imagination cruelly excited at the disparity between the demand and the performance; the reason sinks before it, and the victim is overwhelmed with despair. In him, it took the form of morbid and exaggerated conscientiousness, melancholy apprehensions about the religious state of his friends and his parish, and a firm persuasion that he was shut out forever from the mercy of God. During this season of mental depression, he omitted preaching and even discontinued the family devotions, under the persuasion that every performance of religious service was an act of hypocrisy and an aggravation of his extreme sinfulness in the sight of God.

At this time he kept a diary or record of his feelings. But upon these touching memorials of a tried spirit, under the influence of disease that gave to them the colouring of despair, the eye of filial affection is closed. They are the expression of feelings which God alone can understand and comfort, and they should be exposed to no other eye.

In this season of his deep affliction, he was chosen Professor of Theology at Phillips Exeter Academy; the Trustees of this richly endowed institution having then the intention of directing the instruction more to Theology. Sympathizing friends urged his acceptance of this office, hoping that change of scene and of occupation would heal the deep wounds of an afflictive Providence. But he was now firmly rooted in the affections of his people in Portsmouth, and decided to remain among them.

When he recovered from his deep depression and the clouds of melancholy had rolled away, there was none of that exhilaration that usually follows the removal of nervous disease, but his people observed that, if possible, there was an increase of spirituality and fervour in the work of the ministry. He was in labours more abundant, anxious to spend and to be spent in his Master's service. To quote the words of another, "He loved the work of his Divine Lord and Master above every thing else, and nothing gave him so much joy as to win souls to Christ." At this time, beside the stated services of the sanctuary, he preached twice in the week, and an evening was set apart for meeting with the brethren and sisters of the church for especial prayer. Upon such occasions his addresses to the persons present and his prayers exhibited a wonderful variety and pertinency. He seemed to impart his own elevated and devout spirit to all present, and the near proximity into which they were brought, made him the friend and brother of them all.

During the years of my father's widowhood, his chief consolation and delight was in cultivating the opening talents and graces of his little son. He began to teach him Latin at four years old, and it was not surprising to those who were acquainted with the assiduous and careful culture of the father, that the son so eminently rewarded his care. To the father's watchful, minute, and ever anxious care, he was indebted for much of the early excellence of his character. Another proof, if it were needed, that the richest fruits cannot be gathered without watering, pruning, and guarding the young and precious plant.

It remains only to speak of my father in private and domestic life; and here I would that another hand might draw aside the veil that shrouds the joys and the sorrows, the trials and the consolations, of this true servant of God. He passed through a life of much domestic grief. In the last century, the salaries of ministers in every place except that favoured spot which has been named their "Paradise," were very small. Although the society at Portsmouth was as liberal as any other, and perhaps to the extent of its resources, it did not spare its ministers from anxieties and struggles that are singularly wearing to generous and refined natures. But my father experienced trials that more deeply affected his sensitive nature.

He remained a widower about three years, and then gave a mother to his children by marrying Mary Lyman, daughter of the Rev. Isaac Lyman* of York. His family of twelve children, four of which number died in

* Isaac Lyman was a native of Northampton, Mass.; was graduated at Yale College in 1747; was ordained pastor of the church in York, Me., in 1749; and died in 1810.

infancy, demanded, with his very moderate salary, the utmost frugality and economy in extending the elastic cord of ways and means in order to make both ends meet. With his extremely generous disposition and habits of hospitality, he would gladly have seen all his brethren and all the needy at his frugal table, where the viands were simple indeed, for the visitor; but for the olive branches so thickly sown around, consisted of primitive bread and milk. It was a fixed principle with him to "owe no man any thing." He never had his name upon a tradesman's book, preferring to deny himself and his family every thing rather than incur a debt.

His second marriage was productive of much happiness. His wife's eminently cheerful disposition was extremely well suited to check the tendency to melancholy which belonged to his nervous temperament. During her life he had no return of depression, and his only anxiety was the progressive delicacy of her health. After a union of twelve years, her sudden, almost instantaneous decease, plunged him into a depth of affliction, that for a time seemed almost insupportable. I well remember that, for a whole night and day, he walked to and fro in the apartment in agony of grief, tears flowing like rivers down his cheeks. At the end of that time he gained a degree of composure, quelled the anguish of his soul so far that he took his children into the room where their mother rested in the repose of death, and calmed their agitation while he himself became tranquil, where he was accustomed to still all agitation, at the throne of grace.

He was a most careful and devoted father. Although, in early life, when his first children were young, he maintained much of that strictness in his family, which belonged to the domestic manners of our Puritan fathers,—a mode of education that certainly withers up in the young heart many of the sweetest flowers of joy, yet he gradually relaxed that formality, and with his younger children he lived in the most indulgent familiarity. No sound was to them so dear as the silvery tones of their father's voice, and no playfellow so welcome. When his daughters were absent from his home, he wrote to them every three or four days, and wished, if he did not exact, punctual answers. His letters were filled with the tenderest, even maternal, counsel. In his second widowhood, his daughters were old enough to afford some companionship to his solitude.

His habits and mode of life were as exact and punctual as, with much illness in his family, he could preserve. He was an early riser. The summer sunrise found him, spade or hoe in hand, in his garden, and in the winter, he substituted the woodpile for his morning's exercise. His habit was always to finish his sermons,—and he usually wrote two a week,—before noon on Saturday. In the afternoon he shaved, because he would not shave on Sunday as on other mornings, and visited those sick or old people of his parish who could not attend church. Many old, attached people, were in the habit of saying that "their Sabbath began on Saturday, when his conversation and his prayers gave them a foretaste not only of an earthly but of a Heavenly Sabbath." His company was always sought by young and old, by the votaries of the world as well as by the serious; and, in all social meetings, his presence was indispensable to the cheerfulness of the occasion. His imagination was so lively, his conversation so rich and varied, he was so happy in allusions to subjects that arrested the attention, and made a valuable impression of truth and duty, where amusement alone had been sought, that it may be truly said that his character in its

beauty and goodness was as impressive a sermon every day, as those that fell from his lips on the Sabbath.

I should give a cold and faithless picture of my father, did I not speak of the deep spirituality of his life. He lived with God. He was much in prayer. Prayer was the breath of his daily life. His study was the scene of his ever living devotions. Indeed, as he himself said, "every beam in that humble parsonage had witnessed his prayers." The Bible was his constant study. It is not enough to say that the Bible was familiar to him; it was his by heart. His sermons were rich in quotations from the Scriptures. Scripture biography, especially that of the Patriarchs, was a favourite subject for his sermons, where his vivid imagination entered fully into the picturesque Orientalism of their lives and characters. But David was the character with whose poetical and devotional spirit he wholly sympathized. The fervent piety and touching humility of David, as exhibited in the Psalms, found a response in his own breast. The Psalms were committed to memory and were ever on his lips.

After the settlement of his son in the church in Brattle Street, Boston, his family was much divided. He deprecated this for his daughters, but as their brother was unmarried, one or two of his sisters were necessarily with *him*, which left a diminished household, and also deprived him of the comfort and solace of his eldest daughter,* whose life was a perpetual act of devotion to father and brother, and whom neither knew how to spare, after knowing the comfort of her presence. He married in 1810 Mrs. Ladd, the widow of one of his most esteemed parishioners. By this marriage, his pecuniary anxieties were removed, Mrs. Ladd possessing a competent fortune. He executed a will immediately after his marriage, by which her whole property, real and personal, was restored intact to her and her children.

In the autumn of 1811, he suffered a severe attack of illness, which left him in a state of debility and mental depression, such as he had suffered from, earlier in his ministry. The disease at this time took the form of melancholy apprehensions concerning the religious state of his society, and forebodings of the most distressing kind respecting his own safety and the sincerity of his religious faith. A journey was decided upon with the hope of restoring him to health and to tranquillity of mind. He continued to preach and to perform all the public exercises of the sanctuary till the last Sabbath in May, 1812, when the celebration of the Lord's Supper was advanced one Sabbath that he might enjoy this communion once more with his beloved church. He went through the services without much agitation, although it was apparent that he felt a foreboding persuasion that he should never again break the bread of life at the table of his Lord.

On Tuesday, the second of June, he departed with his wife and two members of his church, intending to proceed as far as the Springs of Saratoga. His friend, Dr. Parker, of the South Church, (for, notwithstanding the difference of their religious opinions, there existed between them the most confidential and affectionate attachment,) accompanied him as far as Newburyport. While Dr. P remained with him, his mind was comparatively tranquil, but after he left the party, my father relapsed into a state of complete nervous dejection. He was able, however, to exercise a severe control over his feelings, so as not to overshadow the friends who accompanied him, with gloom. The evening before he left home, the physician had

* Afterwards the wife of Professor John Farrar. She died in September, 1824.

thought proper to take a quantity of blood from his arm; the wound now became exceedingly painful, and his arm so swelled that he could not aid himself in moving, or bear the pressure of his coat. The swelling and pain extended across the chest and to the other arm; but, as his bodily sufferings increased, his mind regained its tranquillity and its usual vigour. He was able to enjoy the picturesque scenery, as they approached the green hills of Vermont, and he entered into conversation with lively pleasure and with his usual playfulness of remark.

On Monday, the 8th of June, at Brattleborough, he suffered a severe relapse. The physician, however, who was consulted at that town, advised proceeding on the journey, and did not suppose his situation alarming, although, from the journal kept by one of the company, my father evidently thought himself dying. On Tuesday evening, at Marlborough, they encountered a severe thunder storm; buildings were unroofed and several large trees prostrated near the inn where the fainting sufferer was sheltered. During the conflict of the elements he was extremely agitated. He was not able to rise from his chair, but sitting there with his agitated friends around him, he poured out the deep emotions of his soul in a prayer that touched and melted their hearts.

My brother at Boston was at this moment dying after a short and severe illness; but my father was wholly ignorant of the fact.

After this conflict of feeling, there was no more agitation or dejection; he was calm and manifested till his death the sweetest composure; not a complaint escaped him, and his countenance, though pale and sunken, was placid and elevated, as though he was enjoying peaceful communion with God.

That evening, June 9th, they proceeded as far as Reedsborough, to a retired and solitary inn, where the suffering patient was immediately placed in the bed, from which he was no more to rise. Considerate as he ever was of the comfort of others, he requested his friends to retire to their repose, one of his companions resting in the same room with him. He passed the night in prayer, and asking the gentleman if he disturbed his slumbers, he answered, "Oh, I have often slept under your preaching, but I cannot sleep under such prayers as those."

In the morning when Mrs. Buckminster arose, he said to her, "My son Joseph is dead." She, supposing him to have been dreaming, answered, "No, he was well a few days since, and we shall see him when we return." "No," said he calmly and decidedly, "he is dead."

His friends were not aware of his extreme illness. They had sent for a physician early in the morning, but as he dwelt at the distance of eleven miles, he did not arrive till ten o'clock. When he entered, he fixed his dying eyes upon him and said,—"I am in the hands of God." After some conversation with the physician, who did not conceal from him his dying state, he spent the time in ejaculatory prayer till about two o'clock, when he expired in serenity and peace.

My brother Joseph had preceded him less than twenty-four hours upon the path to immortality.

His remains were interred at Bennington, Vermont, and a funeral sermon preached by the Rev. Mr. Marsh* of that place.

* Daniel Marsh was born at New Milford, Conn., May 10, 1762; was graduated at Williams College in 1795; was ordained pastor of the church in Bennington, Vt., in the autumn

The parish in Portsmouth commemorated his death by a funeral service, upon which occasion, the Rev. Nathan Parker preached an appropriate sermon. A monumental stone was also placed by his attached society upon his grave in Bennington with a suitable inscription, written by the Rev. Daniel Dana, D. D., of Newburyport.

The following is a list of my father's publications:—A Thanksgiving Sermon on occasion of the ratification of the Treaty of Peace, 1783. A Discourse delivered when the President of the United States visited Portsmouth, 1789. A Sermon at the interment of Mrs. Porter of Rye, 1794. Two Discourses on the duty of Republican citizens in the choice of their rulers, 1796. A Discourse delivered at Hampton on a day of Fasting and Prayer: Being Remarks on the dispute and separation of Paul and Barnabas, 1796. A discourse delivered at Exeter on the death of Mrs. Rowland, 1798. A Discourse on Thanksgiving day, 1798. A Sermon before the Ecclesiastical Convention of New Hampshire, 1799. A Sermon delivered on the Lord's day after the melancholy tidings of the death of Washington, 1799. Two Sermons delivered in the First Church in Portsmouth, on the 9th of January, the house being shrouded in mourning in token of respect to the memory of Washington, 1800. A Sermon preached to the united Congregational churches in Portsmouth, on the 22d of February, the day appointed by Congress to pay respect to the memory of Washington, 1800. A Discourse on the anniversary of the death of Washington, 1800. A Sermon on Domestic Happiness, 1803. A Discourse occasioned by the desolating Fire in Portsmouth, 1803. A Discourse on Baptism, 1803. A Discourse upon Christian Charity,—being the conclusion of the Sermon upon Baptism, 1803. A Discourse before the Portsmouth Female Charitable School, 1803. A Discourse at the ordination of his son, 1805. A Discourse at the interment of the Rev. Dr. Haven and his wife, 1806. A Sermon at the Installation of the Rev. James Miltimore,* 1808. A Sermon before the Charitable Society of Newburyport, 1809. A Sermon at the Installation of James Thurston,† 1809. A Sermon at the interment of the Rev. Moses Hemmenway, D. D., 1811. Substance of three Discourses delivered in Park Street Church, Boston, 1811.

Besides the above mentioned Sermons, he published a short memoir of Dr. Maclintock of Greenland, N. H. He was also one of the authors of the Piscataqua River Prayer Book, for the use of families, and a constant contributor to the pages of the "Piscataqua Missionary Magazine."

In 1803, he received the degree of Doctor of Divinity from the College of New Jersey.

of 1806; was dismissed April 25, 1820; after which he went to Jamesville, N. Y., where he preached for several years,—until he lost his sight. He continued to reside there till his death, which occurred in the year 1843.

* James Miltimore was born at Londonderry, N. H., January 4, 1755; was graduated at Dartmouth College in 1774; was ordained pastor of the church in Stratham, N. H., February 1, 1786; was dismissed October 15, 1807; was installed pastor of the Belleville church, (Newbury,) Mass., April 27, 1808; and died in 1836. He published a Discourse delivered at New Market before a respectable musical choir, 1794; and a Sermon at the Dedication of the new meeting house at Belleville, 1807.

† James Thurston was born at Exeter, N. H., March 17, 1769; did not receive a collegiate education; was ordained pastor of the church in New Market, October 15, 1800; was dismissed; was installed pastor of the church in Manchester, Mass., April 19, 1809; resigned his charge June 17, 1819; and is deceased.

He left at his death one son and five daughters. *Olivia* married George B. Emerson, and has two children surviving. *Mary Lyman* married Rev. Samuel Kirkland Lothrop, and has five children now living.

I am, dear Sir, very truly yours,

ELIZA BUCKMINSTER LEE.

FROM THE REV DANIEL DANA, D. D.

NEWBURYPORT, June 22, 1848.

Rev. and dear Sir: It was my privilege to enjoy, for nearly twenty years, an acquaintance with the Rev. Dr. Buckminster of Portsmouth, and I may add, some share in his friendship. My impressions of his character and worth are very distinct and decided. Circumstances, however, did not favour a frequent personal intercourse, such as might have led me deeply into the *interior* of his mind and heart. Of his more prominent qualities I can speak with confidence.

From his first appearance in this region he possessed an unusual degree of popularity. For this he was indebted in part to certain exterior accomplishments;—to a fine commanding person, a brilliant eye, a voice of unusual melody, and a demeanour at once dignified and attractive. To these advantages were superadded a lively and active imagination, which imparted ornament to his sermons, variety to his prayers, and interest to his ordinary conversation.

He possessed likewise an unusual readiness of thought and affluence of language. Few public speakers have exhibited so entire a command over their own resources. Few have with so much facility summoned their faculties and acquisitions to the announcement and illustration of Scripture truth.

With these accomplishments he could scarcely fail to interest all classes of hearers. In this point, he had an unusual degree of success. There were other characteristics of his preaching which peculiarly endeared him to the pious. His discourses were truly evangelical. They exhibited the Gospel, in its simplicity, richness, and power. Still there was much variety in his preaching. It had much to do with the history and biography of the Old Testament. Indeed every part of the Bible became in his hands an instrument of spiritual instruction.

Dr. Buckminster was an attentive and devout observer of the events and aspects of Providence. From this source he drew much which went to diversify his pulpit instructions; much which gave them interest and impression. Topics of this description were made subservient, not to the purpose of display, not to the mere gratification of curiosity, but to solid spiritual instruction. He was specially solicitous that those dispensations of Heaven which came home to the bosoms of his beloved people, should turn to their immortal benefit. During his ministry, the town of Portsmouth was repeatedly visited with distressing and desolating fires. These calamities were made by him vehicles of the most pungent instruction and the most faithful warning.

Still, on these occasions, and in all his rebukes and denunciations of sin, there was a presiding spirit of tenderness—a spirit manifest in his eye, his aspect, and tones of voice;—a tenderness which, far from neutralizing his reproofs, gave them a double force and impression.

His intercourse with his brethren in the ministry was instructive and improving. It eminently combined the faithful and the affectionate. He was anxious that all their meetings, stated and occasional, should turn to their own spiritual account and that of their respective flocks. "He was ever ready," says one of his brethren, "to strengthen our hands and encourage our hearts. With tenderness he reminded us of our faults, and counselled us in our difficulties." Referring to a sermon addressed by Dr. Buckminster to the Association of which he was a member, the same brother remarks,—"He unfolded the danger to which ministers are exposed of neglecting their own hearts, while they preach to others; the

necessity of their possessing personal holiness and of their aiding each other in their responsible offices."

In the autumn of 1789, Dr. Buckminster was called to perform an extraordinary service. In that year, General Washington was on a tour to New England. He spent a Sabbath in Portsmouth, and attended worship one half of the day at Dr. Buckminster's church. The text selected for the occasion was a passage from the twenty fourth Psalm: "Lift up your heads," &c. Some thought the selection a great mistake; and some even viewed it as a kind of idolatrous homage to the great man. But the selection, whether legitimate or not, had a very legitimate design. The preacher's object was to direct the homage of his audience to the Supreme of beings; and to show that if such universal reverence was paid and justly paid to the Father and first Magistrate of his country, a veneration infinitely superior was due to the KING OF GLORY. So it was well understood by all the candid and judicious at the time.

I have been told that it was Dr. Buckminster's practice, when any of his congregation, and especially of his church, were absent from worship on the Sabbath, to call at their dwellings on Monday and inquire concerning their health. The practice was well fitted to secure a general attendance at the sanctuary. Its *revival*, however, would but ill accord with these degenerate days. It would oppress many a minister with a mass of Monday visitings. And it would doubtless be perplexing and mortifying to many a hearer.

Thus, my dear Sir, I have furnished you some brief and imperfect notices of a distinguished minister of a former generation. He was a man worthy to be held in everlasting remembrance. It is refreshing to look back on one who so ably and faithfully preached the Gospel of our adored Saviour, and whose life so beautifully enforced and adorned the Gospel he preached.

Believe me, with sincere respect and affection, yours,

DANIEL DANA.

In addition to the above ample and satisfactory testimony concerning Dr. Buckminster, I think proper to state that I had solicited a communication on the same subject from our illustrious statesman, Daniel Webster, who, for several years, sat under Dr. Buckminster's preaching and communed with his church; and he had kindly promised to furnish it, but died before he had time to fulfil his purpose. In his reply to my letter containing the request, he referred to his long intimacy with Dr. Buckminster and his family, and expressed a warmly affectionate and reverential regard for his character.

DAVID PARSONS, D. D *

1775—1823.

DAVID PARSONS was a descendant, in the fourth generation, from Joseph Parsons, who came from England about 1635, and settled first in Springfield, Mass; removed to Northampton in 1645, but returned to Springfield in 1679, and died there, March 25, 1684. He was a grandson of David Parsons, who was a native of Northampton; was graduated at Harvard College in 1705; was ordained minister of Malden in 1709; was dismissed May 21, 1721; was installed at Leicester in September following; was dismissed in 1735, in consequence of a difficulty arising from the neglect to pay his salary; and died at Leicester in 1737. He was a son of David Parsons, who was born at Malden, March 21, 1712; was graduated at Harvard College in 1729; was ordained the first minister of Amherst, November 7, 1739; was married to Eunice Wells of Wethersfield, Conn.; and died January 1, 1781, aged sixty-nine.

David Parsons, the subject of this sketch, was born at Amherst, January 28, 1749. He fitted for College, as is supposed, under the instruction of his father, and was graduated at Harvard in 1771. His theological course also is believed to have been pursued under his father's direction. He was licensed to preach about the year 1775, and preached with great acceptance at Roxbury, Mass., and in several churches in Connecticut, and received two or three invitations to settle in the ministry. But, owing partly to the unsettled state of the country, and partly to the feebleness of his health, he declined these invitations; and, in the course of four or five years, concluded to relinquish the ministry and engage in mercantile business in his native town. On the sudden death of his father, however, in the beginning of 1781, the people of Amherst immediately called upon him to give up his business arrangements, and settle with them in the ministry; and when he declined the invitation on the ground of inadequate health, they insisted upon his preaching for them for a season, by way of experiment,—to which he reluctantly yielded. After supplying the pulpit till the autumn of 1782,—his health having, in the mean time, considerably improved, he consented to become their pastor; and accordingly, on the 2nd of October of that year, he was ordained as his father's successor. The Rev. Mr. Breck of Springfield preached the ordination sermon.

In 1788, he preached the Annual Election Sermon before the Legislature of Massachusetts, which was published.

In 1795, he was elected Professor of Divinity in Yale College; but was led, chiefly by his strong attachment to his people, to decline the appointment.

In 1800, he was honoured with the degree of Doctor of Divinity from Brown University.

During the latter part of Dr. Parsons' ministry, there were several revivals of religion in his parish, of considerable extent,—especially one in 1816, which resulted in an addition to his church of more than a hundred members.

* MS. from his family.

He was an earnest friend to the cause of education. For many years he was in the habit of receiving into his family students who were suspended from Harvard College, and his instruction and discipline proved highly satisfactory to the College authorities. He took a deep interest in the establishment and prosperity of schools,—especially in all efforts to promote education among his own people. Not many years before his death, he had an important agency in establishing the Academy at Amherst, and gave the land for the building and procured a bell at his own expense. This was originally intended as a Collegiate School; and from it grew up what is now known as Amherst College. He contributed largely, in different ways, to the establishment of the College, though he did not live to see it in operation.

Dr. Parsons, after a ministry of nearly thirty-seven years, was dismissed at his own request, on the 1st of September, 1819; and a few months after, his place was filled by the Rev. Daniel A. Clark. He died suddenly, while on a visit to his friends at Wethersfield, Conn., May 18, 1823. His funeral sermon was preached by the Rev. Dr. Tenney of Wethersfield; and, on the succeeding Sabbath, a sermon appropriate to the occasion was addressed to his former flock by the Rev. Mr. Clark.

He was married on the 24th of November, 1785, to Harriet, daughter of Ezekiel Williams of Wethersfield,—a gentleman who lived to a great age, and was distinguished for his piety, benevolence, and public spirit. Mrs. Parsons survived her husband many years, and died June 5, 1850, aged eighty-six. They had eleven children, of whom six were sons. Two of them have been graduated at College, and three connected with the liberal professions.

FROM THE REV SAMUEL OSGOOD, D. D.

SPRINGFIELD, February 29, 1856.

My dear Sir: When I came to settle in this place in 1809, Dr. Parsons had been for many years the minister of Amherst; and, as he had relatives here whom he frequently visited, I was soon brought into pleasant relations with him, which continued till the close of his life. I have perhaps as distinct an impression of his peculiar characteristics, as of those of almost any individual who has passed away.

Dr. Parsons had the advantage of an uncommonly fine person. He was of about the medium height, and rather inclined to corpulency; his features were regular; his eye was raven-black, and his whole face beamed with intelligence and good-nature. He possessed social qualities of a high order. No matter into what circle he might be thrown, it was impossible that he should be either buried or hidden in it; for though there was nothing in his manner assuming or monopolizing, his great fluency of utterance, his fine flow of social feeling, his extensive knowledge of men and things, and his inexhaustible fund of anecdote, seemed to mark him as a leader in almost any conversation that might be introduced. His manners were at once free and graceful, and seemed to have been formed from an extensive intercourse with the world.

In his theological views, Dr. Parsons was of the Edwardean school; and he never faltered in his attachment to this system till the close of life. His preaching was sensible and instructive and gave you the impression that there was a good deal of reserved power that was not put forth; that his faculties, the ordinary operation of which was highly respectable, were yet capable of being stimulated to a much higher effort than you actually witnessed. He read his sermons

closely, after the ancient New England manner, and had little or no action in the pulpit, though he was far from being tame or dull in his delivery. He was, if I mistake not, in his earlier days, much more popular as a preacher, than in the later periods of his life.

That would be a very unfinished and even false portrait of Dr. Parsons, that should not include his irrepressible good-humour and facetiousness. He had not only the keenest sense of the ridiculous, but he indulged himself in this way without much restraint; and many of his witticisms have been embalmed by tradition. It is due to justice, however, to state, that he was capable of being profoundly serious, and bringing those about him to feel deeply the solemnities of the eternal world. I believe that his passion for drollery never came out in the least degree in the pulpit; though it may reasonably be doubted whether his jokes *out* of the pulpit, with which the memories of his hearers were stored, did not sometimes occur to them in the meeting-house, to neutralize, in some degree, the effect of his solemn appeals. The Doctor was himself fully sensible of this infirmity, and in conversation with his friends, used sometimes deeply to deplore it. I remember one anecdote of him, which not only illustrates this, but shows also the great strength of the propensity. He had been to Wethersfield to attend the funeral of his sister-in-law, Miss Williams, an eminently pious woman. On his return, he called upon his brother-in-law, Dr. Howard of this place, and they entered into a conversation on the exemplary and excellent character of their deceased sister. Dr. Howard, finding his brother Parsons in a more than commonly thoughtful and tender mood, availed himself of the favourable moment to remind him of his want of due circumspection in his ordinary intercourse. The Doctor heard him, not only with a kindly spirit, but with much apparent emotion, and remarked—"I know it all, brother Howard; and it has been my burden through life; but I suppose after all that grace does not cure squint eyes." That was Doctor Parsons exactly.

I am, very truly, yours,

S. OSGOOD.

EZRA SAMPSON.*

1775—1823.

EZRA SAMPSON, the son of Uriah and Ann (White) Sampson, was born in Middleborough, Mass., in February, 1749. His early years were spent in labouring on his father's farm. Having gone through his course of preparation for College in an unusually short time, under the instruction of the Rev. Solomon Reed† of Middleborough, he entered Yale College in 1769, and was graduated in 1773: though his class was distinguished for the number of eminent men it produced, he was reckoned inferior to none in point

* MS. from Joseph Sampson, Esq.

† SOLOMON REED was born in Abington, Mass., in 1718; was graduated at Harvard College in 1739; was settled in the ministry at Framingham in 1747; was dismissed in 1756; was installed pastor of the North church in Middleborough, Mass., in January 1757; and died in May 1785. He had four sons; three of whom were ministers. *John*, the eldest (Unitarian) forms a distinct subject in this work. *Solomon*, the second son, was born in 1752; was graduated at Yale College in 1775; was ordained pastor of the church in Petersham, Mass., October 25, 1780; resigned his charge June 25, 1800; and died February 2, 1808, aged fifty-five. *Samuel*, the third son, was born in 1754; was graduated at Yale College in 1777; was ordained pastor of the church in Warwick, Mass., September 23, 1779; and died July 21, 1812, aged fifty-seven. *Timothy*, the youngest son, was born in 1756; settled as a lawyer in Bridgewater, Mass.; received the Honorary degree of Master of Arts from Yale College in 1782; and died in 1813.

of scholarship. On leaving College, he immediately commenced the study of Theology, and was in due time licensed to preach. In 1775, he acted as volunteer Chaplain in the camp at Roxbury, and in July of that year preached a sermon before Colonel Cotton's regiment, of so patriotic and inspiriting a character that it was immediately printed by request of the army. His heart was warmly in his country's cause; and he lost no opportunity of serving that cause, during the whole period of the Revolution.

On the 15th of February, 1775, he was settled as minister of the Congregational church at Plympton, Mass. Here he remained in the faithful discharge of his duties, and greatly beloved by his people, during a period of twenty years. He is *known* to have fitted for College the Hon. John Davis, for many years Judge of the District Court of the United States; and it is *believed* that he performed the same service for some others. In consequence of an affection of his head, together with a partial failure of his voice, which disqualified him for the active duties of his profession, he resigned his pastoral charge on the 4th of April, 1796. Shortly after this, he removed to Hudson, N. Y., where he devoted himself chiefly to literary pursuits, preaching only occasionally, either at funerals, or on the Sabbath, when the Presbyterian church in that town could not be otherwise supplied. In 1801, he, in connection with Mr. (now the Rev. Dr.) Harry Croswell, originated the well known newspaper at Hudson, called "The Balance." Of this paper he continued joint editor with Mr. Croswell until 1804, when he withdrew and left Mr. C. its sole proprietor. In 1802, he published a Compilation from the Sacred Scriptures, called "The Beauties of the Bible"—a work designed especially for the use of schools, and alike felicitous in its conception and its execution. Soon after this he published another valuable school book entitled "The Historical Dictionary;" which passed through several large editions. In the year 1804, he was solicited to take the editorial charge of that old and highly respectable paper, the Connecticut Courant. He went to Hartford, without removing his family thither, and remained about a year, and then returned to Hudson; but he continued to write for the Courant for many years afterwards; during which time, the soundness of his views on general polities, and the elevated tone of his numerous moral Essays, contributed greatly to the popularity and usefulness of that paper. The labours of his pen were concluded with the last number of "The Brief Remarker," in 1817; or rather with a revision of that admirable series of papers with a view to their being published in a volume; in which form they have passed through several editions. In April, 1814, he was appointed by Governor Tompkins one of the Judges of the Court in Columbia county; but he served in that capacity only a short time. During the last three years of his life, he resided with his children in the city of New York, and until within about two weeks of his death, continued the same diligent, nay indefatigable, student as before.

Mr. Sampson's last illness was of but a few days' duration—it was a severe cold attended by fever and an affection of the throat. Though he experienced intense suffering, the use of his intellectual faculties was continued to him to the last, and the testimony which he rendered to the all-sustaining power of Christianity was most unequivocal and delightful. The last words which he was heard to utter were—"Bless the Lord, O my soul, and forget not all his benefits. He has crowned me with loving kindness, and his ten-

der mercy has held out to the last." He died in New York, on the 12th of December, 1823, having nearly completed his seventy-fifth year.

Beside his publications noticed above, were a Thanksgiving Sermon, 1795; and "The Sham Patriot unmasked," 1803. This was first published in a series of numbers in "The Balance," and afterwards in a small volume. In 1806, a large edition was published in Massachusetts, with the addition to the title page—"Who shall be Governor—Strong or Sullivan?"

Mr. Sampson was married in the spring of 1776, to Mary Bourne of Falmouth, Mass. They had six children. One of the sons studied law under Elisha Williams of Hudson, and was admitted to practice, but died shortly afterwards. The rest of the sons were educated to mercantile pursuits. Mrs. Sampson died at Hudson in the year 1812. She was a sensible, discreet, and affectionate wife and mother.

FROM THE REV EDWARD ROBINSON, D. D.,

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY IN NEW YORK.

NEW YORK, May 3, 1856.

Rev. and dear Sir: From my early childhood I heard much of the Rev. Ezra Sampson from my father, who was his classmate in College, and was ever his warm friend. My personal acquaintance with him was confined to a few months in the year 1817, during which I resided in Hudson. If, therefore, my notices of him are few and meagre, you will not wonder; especially as the shadow of almost forty years has spread itself over these recollections.

My father was accustomed to speak of his friend while in College, as being both Sampson by name and Sampson by nature; as the first among the members of his class both in intellectual and physical strength. A strong friendship and intimacy sprung up between them; Mr. Sampson being twenty-four when he graduated, and my father nineteen. Distance and the cares of life interrupted the intimacy; but the friendship continued until their dying day. Among my father's papers are several letters from Mr Sampson, written during the years 1774 to 1777; as also one in 1805, and another in 1817.

In a letter dated from Plympton, October 2, 1775, and written not long after a visit from my father, Mr. Sampson speaks of sending him a copy of his Sermon "to the soldiers," then recently printed, which he characterizes as "needing many apologies;" some of which he proceeds to enumerate. In another letter dated May 18, 1776, he announces to his friend his recent marriage with Mary Bourne; and sends no less than nine subjects for a master's disputation. The two friends did not meet again until after the lapse of nearly thirty years; nor does the correspondence appear to have been kept up.

When Mr. Sampson removed to Hudson, and had charge of the "Balance," my father received the paper regularly, and took great satisfaction in perusing it. I also read it, as a boy; and formed an exalted idea of the editor, as boys usually do of all editors. While Mr. Sampson was at Hartford, the personal intercourse of the friends appears to have been renewed. My father was often in that city; and Mr. Sampson promised, and laid his plans, to visit my father at Southington. But his purpose was frustrated; as he wrote in a letter dated September 24, 1805, the day before his departure from Hartford. No further intercourse took place until the year 1817.

In February of that year, I went to Hudson, intending to enter the law office of the late Elisha Williams. By the advice of his partner, Mr. McKinstry, I was led to change this purpose, and went into the office of the late James Strong, afterwards Member of Congress. There was in Hudson at that time a circle of young men, connected mostly, though not all, with the law offices; who had a

good deal of literary taste, and a desire to cultivate it. I may mention here the late Rev. Dr. Bedell, afterwards of Philadelphia; the late William L. Stone, who had just removed to Albany, but was often in Hudson; besides several others who have since become eminent at the bar. I soon became acquainted with them; and, as a matter of course, also with Mr. Sampson. Whether my father gave me a letter of introduction to him, I do not now remember; but I cannot suppose otherwise. At any rate, I have to look back upon my intercourse with him at that time, as one of the most pleasing and profitable epochs of my life.

He was then living entirely retired from all public employment, and devoted his time mainly to reading. Just about that time he had completed, or was completing, his admirable volume, the "Brief Remarker." He was greatly interested in all that was going on in public; and took special interest in young men and their pursuits. He seemed to enjoy the entire confidence of the whole community, old and young; and all looked up to him as a wise counsellor and father. When the little circle above mentioned established a Debating Society, the meetings of which were held in the court house, Mr. Sampson consented to appear as its head; and presided for some time in its public meetings.

Of the more private intercourse which I had with him, I retain mainly the impression of the kindness of his manner, the suavity and richness of his conversation, and the wisdom of his counsels. His stature (if I recollect aright) was about the middle height; and his frame rather stout than slender, indicating strength. He had light eyes, and hair of a silvery grey, with an expression of countenance strikingly benevolent. He was then sixty-eight years of age. His habits were regular and simple. He kept a window of his "solitary room" (as he called it) continually open, both summer and winter, as he told me, for the purpose of ventilation,—he having been a great lover of fresh air.

His acquaintance with me served to revive his early affection for my father; and after my departure he wrote him a letter, dated September 24, 1817,—from which the following is an extract:—

"My dear Sir: I have sometimes found by my own experience, that certain things, for a long while faded from recollection, are brought back anew and with freshness by an association of ideas; and never perhaps in all my life has it been more remarkably so with me, than in the instance I am going to mention.

"Between us two there was, in our juvenile days, the closest intimacy. But time and distance,—the lapse of almost half a century and the wide space that separates us,—had well nigh obliterated in me the minute particulars of that intimacy,—when an acquaintance with your son, alike unexpected and pleasing, seemed at once to bring them up from oblivion into clear view. Believe me, dear Sir, in thought I am now and then walking with you in the suburbs of old Yale, just as we used to walk together, when your own age was about the measure of his. It is thus I dream with my eyes open."

During the three years that Mr. Sampson still remained in Hudson, my father once visited him on his way to or from Catskill. After his removal to New York, I likewise once called upon him. He appeared to be unwell; and, though kind and gentle as ever, he did not exhibit that vivacity and interest in the various topics of conversation, to which I had been accustomed in him. Not long afterwards he was called home.

I take pleasure in this opportunity to give my testimony to the high worth of my father's friend and the friend of my own youth.

Ever truly yours,

EDWARD ROBINSON.

ELIPHALET PEARSON, L. L. D.*

1775—1826.

ELIPHALET PEARSON was a descendant, in the fourth generation, from John Pearson, who was born in Yorkshire, England, in 1615, and came to this country and settled in Rowley, Mass., about the year 1643. He built there the first clothing mill in New England, was one of the largest landholders of the town, and for nine years was a Representative at the General Court. He was chosen Deacon of the church in 1686, and died December 22, 1692, aged seventy-eight years.

The subject of this sketch was the eldest son of David and Sarah (Danforth) Pearson, and was born at Byfield, a parish in Newbury, Mass., in June, 1752. His father was a respectable farmer and mill owner, and took sides strongly against all political and religious innovations. He (the son) spent his early years partly in aiding his father in his agricultural pursuits, and partly in preparing to enter College. He pursued his preparatory studies under the celebrated Master Moody, at Dummer Academy, which was opened when he was only eleven or twelve years old. The school being distant three or four miles from his father's house, he was accustomed to walk that distance twice every day, carrying his dinner, and preparing for his recitations, in a great measure, as he passed to and fro. He entered Harvard College in 1769 and graduated in 1773 with great distinction, his classmate Parsons (afterwards Chief Justice of Massachusetts) and himself sustaining a forensic on the African Slave trade. The performance was so remarkable that it was afterwards published by request.

Soon after leaving College, he engaged in teaching a Grammar school at Andover, in connection with which he prosecuted a course of theological study. In due time he was licensed to preach. He, however, never preached as a candidate for settlement, but only occasionally to supply a vacancy; his sight being at that time so weak as to forbid the hope of his being able to engage permanently in the ministry. In 1775, he was of great service to Lieut. Governor Phillips in executing a commission he had received from the General Court convened at Watertown, to manufacture saltpetre and gunpowder for carrying on the war. He was designated by his friend Governor Phillips to the office of first Preceptor of Phillips Academy, opened at Andover in April, 1778. He continued in this office until April, 1786, when he removed to Cambridge, having been elected Professor of Hebrew and other Oriental languages in Harvard College. In 1800, he was chosen Fellow of the College, and held the office until 1806. On the decease of Lieut. Governor Phillips in 1802, he was chosen to succeed him as President of the Board of Trustees of Phillips Academy, and continued in this office until 1820. In 1802, he was honoured with the degree of L. L. D. from both Yale College and the College of New Jersey. After the death of President Willard in 1804, he discharged the duties of President, as the oldest member of the Faculty, and was one of the prominent candidates for that office. He performed the various duties of his Professorship with great diligence, fidelity, and success; and it may be doubted whether he had his equal in this country, at that time, especially in the department of criticism.

* MSS. from his family.

In March, 1806, he resigned his offices in Harvard College and returned to Andover, after a twenty years' residence at Cambridge. He immediately engaged, in connection with one or two other gentlemen, in the project of establishing a Theological Seminary at Andover; and when a similar institution was projected at Newbury by another class of founders, he engaged earnestly in promoting the union of the two. On the accomplishment of this object, and the opening of the Seminary, he was ordained and inducted, September 22, 1808, into the office of Professor of Sacred Literature, the sermon on the occasion being preached by President Dwight. After filling this office for a single year he resigned it; but continued to reside in Andover, cultivating a small farm, in connection with his literary and religious pursuits. He continued an active Trustee of the Academy at Andover; was Secretary of the American Academy of Arts and Sciences; President of the Society for promoting Christian Knowledge; one of the founders of the American Education Society; a member of the Massachusetts Historical Society; of the Society for propagating the Gospel among the Indians and others in North America; of the Massachusetts Congregational Society; of the Society for the Suppression of Intemperance, &c., &c. He preached occasionally at home and abroad; and was always ready to put forth a helping hand in aid of the interests of learning or religion.

In 1820, Dr. Pearson removed to Harvard, Worcester County, where he spent the residue of his days, chiefly in the business of agriculture. He died of dysentery, while on a visit to his daughter in Greenland, N. H., September 12, 1826, aged seventy-four. A sermon on occasion of his death was preached by the Rev. Dr. Parker of Portsmouth.

Dr. Pearson published a Lecture occasioned by the death of President Willard, 1804; a Sermon before the Massachusetts Society for promoting Christian Knowledge, 1811; a Sermon at the funeral of Madam Phoebe Phillips, 1812; a Sermon at the ordination of Ephraim Abbot at Greenland, N. H., 1812; a Sermon before the American Society for educating pious youth for the Gospel ministry, 1815.

He prepared and published, while Professor at Cambridge, a Hebrew Grammar. He also prepared for the press an abridgement of Bishop Wilson's *Sacra Privata*, and prepared, or superintended the publishing of, several religious Tracts.

He left numerous unpublished manuscripts; the most valuable of which is a course of Lectures on Language delivered in Harvard College.

Dr. Pearson was twice married. His first wife was Priscilla, daughter of President Holyoke of Harvard College. She died at Andover in 1781, leaving one daughter, *Mary Holyoke*, who was married to the Rev. Ephraim Abbot of Greenland, N. H., and deceased in 1829. In 1785, he was married to Sarah, daughter of Henry Bromfield of Harvard, by whom he had four children. One son, *Henry Bromfield*, was graduated at Harvard College, and was for some time a member of the Philadelphia Bar, but is now (1856) settled as a farmer at Harvard. A daughter, *Margaret Bromfield*, was married to the Rev. J. H. T. Blanchard, who was a native of Weymouth, was graduated at Harvard College in 1817, was Tutor in the College in 1820 and 1821; was ordained pastor of the church in Harvard, January 1, 1823; and died in 1845. He published a Sermon on the death of John Atkins, 1835.

FROM THE REV DANIEL WALDO.

GEDDES, May 15, 1853.

My dear Sir: I am more thau willing—I consider it a privilege—to comply with your request in recording my recollections of my venerable friend, Dr. Pearson; for I can truly say that I have known few men whom I have so much reason to remember with a grateful and affectionate respect. My acquaintance with him commenced shortly after the opening of the Andover Seminary. I went to Andover to attend the anniversary exhibition of the students, and while at Dr. Pearson's house, was taken suddenly and seriously ill, so that, for some time, my life was nearly despaired of. During the fortnight that I was detained in his family, his kind attentions towards me were unremitted, and every thing was done that could be for my comfort and restoration. Here commenced an intimacy between us, which, in subsequent years, proved a source of great pleasure and advantage to me. It was by his recommendation that I was employed a year (1810–11) to preach at Cambridgeport; and that I was employed afterwards for several years under the Society for promoting Christian Knowledge, as a missionary in Rhode Island; and, at a later period, after he had removed to Harvard, through his instrumeutality, I was introduced to the people of that place, and occupied their pulpit for a year, residing six months of the time in Dr. Pearson's family. During my residence at Greenwich, Rhode Island, he came and paid me a visit, which was scarcely less gratifying to all the people who had an opportunity of making his acquaintance than to myself. On one occasion when I visited him at Andover, he took me into his carriage, and we went on successive days to visit three different Academics,—namely, Dummer Academy at Byfield, Phillips Academy at Exeter, and the Academy in the North parish of Andover. I mention these circumstances to show you that the acquaintance I had with him justifies me in speaking of his character with some degree of confidence.

Every thing about Dr. Pearson was in admirable keeping. He had a noble, commanding person, which looked like a tower of strength. His face was indicative at once of strong thought and strong feeling. If you had met him casually, without knowing who he was, and he had not opened his lips, you would have been impelled to the conclusion that he was an extraordinary man. His mind was a great store-house of knowledge, and it was not easy to introduce a subject, especially one connected with literature or science, on which he was not perfectly at home. He seemed familiar with the whole history of learning, and his conversation was enlivened by pertinent and endlessly varied illustrations. His taste was most exact; and I have understood from those who have been his pupils, that, as a critic, he was well nigh without a rival. In all my intercourse with him, I uniformly found him courteous and kind, and, I may say, a very model of politeness; and yet I always knew that he had at his command a fearfully stern manner: if occasion required, he could wrap himself in a thunder-cloud and make every look a dagger; but I believe he never did this, except in what he considered cases of flagrant delinquency. He was quick to discover an overbearing spirit in others, and had as little patience with it, I believe, as most other people. A young man was sent to the Seminary at Andover, who not only made no profession of religion, but was said to have doubts in regard to the truth of Christianity, and withal had a severe and ungovernable temper. He became a member of the institution by his father's particular request, in the hope that he might be spiritually benefitted by living in such an atmosphere, and the result was that he was really hopefully converted, and has since made a useful and somewhat distinguished minister. After he professed to hope that he had experienced a change of character, Dr. Pearson undertook to examine him in regard to his Christian evidences, and one of the first questions he asked him was, whether he was able to keep in subjection that hitherto ungovernable temper. It was said

that the answer he received was such as to show at least that grace had not had its perfect work.

I think I never heard Dr. Pearson preach, and I believe he preached very rarely. I have read one or two of his published sermons, which are characterized by vigorous and discriminating thought and a terse and forcible style. His prayers in the family I used to think were unrivalled for simplicity, dignity, and reverence. In the early part of my acquaintance with him, he was evidently a Calvinist of about the Doddridge school; and he was a great admirer of your predecessor, Dr. Lathrop; but before the close of his life, it was pretty evident to me that his mind had undergone a change which placed him in much more intimate sympathy than he had formerly been with the "liberal" school. His admiration of Buckminster, I remember, was intense; and I have understood that his most intimate relations, towards the close of his life, were with clergymen of that denomination. What the precise type of the faith in which he died, was, I am unable to say.

Dr. Pearson's intercourse was very much with the higher classes, as his intellectual tastes and sympathies would lead you to expect. Into whatever circle he might chance to be thrown, he was pretty likely to appear as the master spirit. His vast treasures of knowledge were always at command, and he spoke like one having authority, though there was nothing in his manner like ostentatious display. In some points of character, I think he strongly resembled the late Dr. Osgood of Medford; but perhaps he used the knife rather more sparingly and discriminatively. Though his manners were worthy of the Court, he laboured under the disadvantage of being lame during his latter years, which detracted considerably from the natural grace of his movements.

Very truly yours,

DANIEL WALDO.

FROM THE REV ABIEL ABBOT, D. D.

PETERBOROUGH, September 21, 1853.

Dear Sir: In November, 1780, I became a member of Phillips Academy, Andover, when I came under the care and instruction of Dr. Pearson as Principal of the institution. During the two years and a half that I remained there, there existed between us as intimate relations as could be expected between an instructer and a pupil. He came to Cambridge as Professor when I was in my Junior year; but I had little to do with him there, except that I attended the lectures which he occasionally delivered on the English language. He still recognised me, however, as one of his former pupils, and I remember, in one instance, to have watched with him, while he was suffering from the dislocation of a limb. After I left College, my acquaintance with him continued, and once during my residence at Coventry, he came and passed a night with me. I frequently met him in my occasional visits to Massachusetts, and my last interview with him was after he had begun to suffer the wreck of some of his faculties. I recollect with gratitude many testimonies of his good will.

My most vivid recollections concerning Dr. Pearson have respect to him as a teacher. In that capacity, he undoubtedly took rank with the most distinguished of his day. He was a remarkably thorough and exact scholar; and he was never satisfied unless those who were under his care became in that respect like him. I do not think he had originally much imagination—if he had, he certainly kept it not only under control, but in absolute confinement; but his taste was so perfect that no defect, even the smallest, in composition, would escape his observation. He was remarkably particular in his instructions—the least mistake in the pronunciation of Latin for instance, would as certainly arrest his attention as the greatest blunder in grammar that could be committed. He was a mortal enemy to every thing that savoured of bombast; he was particular not only to correct all

words that were positively improper, but to cast out all that were redundant, regarding purity in style as one of its most important characteristics.

But for nothing was Dr. Pearson more remarkable as an instructer, than discipline. His maxim was that "order is Heaven's first law," in a school as well as every where else; and order he would always maintain, no matter at what expense. There was an air of authority—perhaps I might say of severity, about him, that inspired his pupils with a kind of awe, and rendered it difficult for them, unless they possessed more than common hardihood, to even seem to disobey him. In the early period of his connection with the Academy, he was accustomed to have a record kept of all delinquencies, and to meet the delinquents on Saturday P M. and oblige them to spend a season in study, proportioned to the character of the offence of which they had been guilty; but this regulation had ceased before I became a member of the institution. He sometimes undoubtedly used his talent at sarcasm towards the students with undue freedom; and I remember to have heard of his saying, in the later period of his life, "I have been a teacher of boys so long that it has spoiled my temper." Whenever he had occasion to be absent from the school for a short time, he would direct the monitor to note every thing disorderly, and report it to him on his return. On one such occasion, one of the boys, in the exercise of a little roguery, got out of his place and went behind the Prceptor's desk. Dr. Pearson, on his return, received the monitor's report concerning the young delinquent, and immediately called him to an account, when something like the following conference ensued—"Jack, have you been out of your place?" "Yes, Sir." "What did you do when you got out of it?" "I made up faces, and made signs to the boys," &c. "Monitor, did Jack do all this?" "I did not see him, Sir." "I forgive you, Jack, because you have told me the truth. I love an open mind. I shall not punish you, but you must not do the same thing again." He had the highest sense of the value of truth, and he lost no opportunity for endeavouring to imbue the minds of his pupils with it. I recollect that he once caught a boy in a falsehood; and, as a punishment, he forbade the boys who boarded with him, and I believe also the whole school, believing any thing he should say for a week—thus marking him as a sort of outlaw.

Notwithstanding Dr. Pearson's constitutional or acquired severity, there was still a vein of tender feeling which sometimes discovered itself when it was least expected. I remember an illustration of this that was given me by the late Judge Strong. He said that, on one occasion, when he was in College, while Dr. Pearson was delivering one of his lectures on the English language, he happened to hold his head down, which the Doctor supposed was an indication of his lack of interest in what he was saying. At the close of the lecture, when the other students retired, the Professor requested him to remain; and though he was utterly unsuspicious of the cause, he took for granted that it was for some real or supposed delinquency, and began to nerve himself for at least some strong expression of disapprobation. But, instead of severity, there was the utmost gentleness. Said Dr. Pearson, "I observed with great pain that you seemed to be indifferent to my lecture. I thought I was saying something that was worth your attention, but you held your head down as if you thought otherwise," and at that moment Judge Strong said that he observed there was a tear standing in his eye. He was himself deeply affected by the circumstance, and many years after, on meeting Dr. Pearson, he reminded him of it, and expressed to him the warmest gratitude for having dealt with him in so much kindness.

I cannot say much of Dr. Pearson as a preacher; for I think I never heard him but once, and that was during my residence at Andover as a pupil in the Academy. His manner, as I remember it, was not particularly impassioned, while yet it was not wanting in earnestness. His utterance was clear, his emphasis remarkably

good, and, his voice was pitched on a bass key. I think he had little or no gesture.

As to Dr. Pearson's religious opinions, I always supposed that he was what in that day was called a moderate Calvinist—certainly he was very strongly opposed to Hopkinsianism. It has been said, and perhaps not without some reason, that, towards the close of life, he approached near to Unitarianism. I preached for his son-in-law at Harvard not long before his death, and called upon him, but his power of speech had so far failed that it was difficult for him to utter a sentence, or for me to understand what he attempted to say. I caught something, however, concerning the word προσωπον—(person,) from which I inferred that the doctrine of the Trinity occupied his thoughts, and that he probably was not reposing fully in his former convictions.

Dr. Pearson took a warm interest in the great conflict that gave us our independence. He was an intimate friend of Governor Samuel Phillips, who was a very zealous Whig of '76; and they co-operated in aid of the cause of their country. As there was a great lack of powder in the country, Mr. Phillips built a powder mill, and Mr. Pearson had scientific knowledge enough to show how it was to be made. I believe they rendered in this way an important service.

Dr. Pearson always appeared to me like a devout man, who took a deep interest in promoting the cause of Christianity and the best interests of his fellow-men. I well remember that he used to give excellent counsels to his pupils, and especially to urge upon them the duty of secret prayer. His agency in founding the Andover Seminary is too much a matter of history to need to be adverted to.

Faithfully yours,

ABIEL ABBOT.

WILLIAM ROBINSON.*

1776—1825.

The earliest ancestor of the family in this country was William Robinson of Dorchester, Mass., who became a member of the Rev. Richard Mather's church in 1636 or 1637; but was not one of the original members. His grandson, John Robinson, was born in Dorchester, in March, 1671; was graduated at Harvard College in 1695; being the earliest graduate of the name in this country. He preached, for a short time, as a missionary in Pennsylvania. In September, 1700, he received a call to settle as pastor of the church in Duxbury, where he was ordained, November 18, 1702. He was dismissed in 1738, and removed to Lebanon, Conn., where he had two daughters married,—one of them to Jonathan Trumbull, afterwards Governor of the State. He died November 14, 1745, aged seventy-four years. He was a man of strong powers of mind, eccentric in character, impetuous, and not remarkably polished in his mode of expression.

The subject of this notice was the grandson of John Robinson above mentioned, and the second son of Ichabod Robinson, who succeeded to his father's homestead in Lebanon, and who was married first to Mary Hyde, and afterwards to Lydia Brown. He was born at Lebanon, August 15, 1754,—a child of his father's second marriage. His mother was a woman

* MS. from Rev. Dr. E. Robinson.

of strong mind and of earnest and energetic character. His father was not an early riser; but his mother was always up before daylight, and she always took him up when she rose herself; and thus he acquired the habit of early rising which he continued with great advantage through life.

He was fitted for College in the celebrated school of Master Tisdale in Lebanon; entered the Sophomore class in Yale College in 1770; and was graduated in 1773. Though the class was distinguished for an unusually large number of excellent scholars, most of whom occupied positions of influence and honour in after life, Mr. Robinson was reckoned among the very first in respect to both talents and scholarship.

In the autumn of 1775, he returned to New Haven to prosecute his theological studies. At that period, Timothy Dwight and Joseph Buckminster were Tutors, and were at the same time preparing for the ministry. Mr. Robinson stood in close relations of friendship with them, which continued through life. But under whose guidance they pursued their studies cannot now be ascertained.

Mr. Robinson united with the church in Yale College, May 5, 1776. On this occasion he wrote a solemn private covenant, in which he consecrated himself to the service of God and Jesus Christ, and expressed an earnest desire that he might be made instrumental in promoting the interests of God's heritage. He was licensed to preach, shortly after, (May 29th,) at Wallingford, by the New Haven Association; and preached his first sermon on the 1st of September following, in the parish of Goshen, Lebanon.

During the ensuing two years, he made Lebanon his home, and was occupied in study, in writing sermons, and in preaching in different towns in Connecticut and Massachusetts. In November, 1777, he was applied to by the church at Northampton to preach several Sabbaths with reference to a settlement; but he declined from a conviction that he was too young and inexperienced in the duties of the ministry to assume a charge involving so much responsibility.

In the summer of 1778, Mr. Robinson was chosen to a Tutorship in Yale College, and entered on its duties shortly after. He held this office one year; and in the mean time preached in the towns adjacent to New Haven, and especially in Southington. In December, 1778, he was invited to settle at Southington, and he ultimately accepted the call, though he was not ordained until the 13th of June, 1780. The sermon on the occasion was preached by President Stiles; in respect to which the preacher has left a record that he "preached about two hours: that they went in at eleven o'clock and finished at two."

When Mr. Robinson was settled, his parish was small and feeble, and the salary which they gave him was scarcely adequate to the support of a family. This led him to engage in agricultural pursuits; and ultimately to a much greater extent than probably he at first intended; though it is understood that he always made these subordinate to his professional engagements,—devoting to the latter the earliest and best hours of each day.

About the beginning of this century, some dissatisfaction arose in his parish on the alleged ground that he devoted too much time to his farm and too little to his flock. In December, 1801, the matter was brought up in a parish meeting, and a committee appointed to confer with Mr. Robinson in relation to it. He peremptorily denied the charge that was thus brought against him, and expressed a willingness to give up all his worldly business,

if the parish would pay him a salary sufficient for the support of his family, or, if they preferred it, he would resign his pastoral charge. Not being prepared to adopt either side of the alternative, the matter was dropped.

In January, 1818, as the infirmities of age began to gather upon him, he addressed letters to both the parish and the church, requesting that he might be provided with a Colleague or be dismissed from his charge. The church acceded unanimously to his request for a Colleague; but the parish declined. Two years and a half later, in September, 1820, he renewed the application; when the parish, after some delay, decided to take measures for his dismission; and he was accordingly dismissed by an ecclesiastical council, with strong expressions of regret, on the 24th of April, 1821, after a ministry of forty-one years and two months.

Mr. Robinson's ministry seems to have been, by no means, an unfruitful one. In the year immediately succeeding his ordination, thirty-eight were added to the church; in 1799, twenty-two; in 1815, twenty-eight. There was an average addition of eight or ten a year, during his whole ministry.

Dr. Stiles in his diary, (1787,) mentions Mr. Robinson as "one of the supporters of the New Divinity."

After his dismission, Mr. Robinson continued to reside on his homestead till the close of his life. He gave to his successor in the ministry, the Rev. D. L. Ogden, a cordial welcome, always treated him with the greatest kindness, and did his utmost to sustain and elevate him in the regards of his people. His infirmities continued to increase, and ultimately assumed the form of dropsy, especially in his lower limbs and feet. In his last days, he lay most of the time in a lethargy; but in his brief intervals of consciousness, he expressed a strong and joyful confidence in the truths which he had preached, as the only foundation of his hope. He died on his birth day, August 15, 1825, aged seventy-one years.

Mr. Robinson was married, about a month after his ordination, to Naomi Wolcott of East Windsor, to whom he had been engaged for some time. She died of small pox, under very aggravated circumstances, in April 1782, having had one child only, who died before her. In September, 1783, he was again married to Sophia Mosely of Westfield, Mass.; who died of a quick consumption in December, 1784. She left a son, *William*, who was graduated with honour at Yale College in 1804, but died of consumption in November of the same year, aged twenty years. He was married a third time, in August, 1787, to Anne Mills of Simsbury, Conn. She died in July, 1789, of measles, soon after the birth of a child, which also died. She left a daughter who was married, and died in November, 1849. In August, 1790, he was married to his fourth wife, Elizabeth Norton of Farmington, who was a sister of the Rev. A. S. Norton, D. D., of Clinton, N. Y., and a niece of the Rev. Cyprian Strong, D. D., of Chatham. She died in December, 1824, about eight months before her husband. They had six children, one of whom is the Rev. Dr. Edward Robinson, well known as one of the most distinguished Oriental scholars of the age.

FROM THE REV NOAH PORTER, D. D.

FARMINGTON, Conn., September 20, 1854.

Dear Sir: Having had no personal acquaintance with the Rev. Mr. Robinson till he was considerably advanced in life, and never having been connected with him in Association or other stated meeting of ministers, I had not the best opportunity

of marking his distinguishing traits of character; and such as I did mark, from occasionally hearing him preach in my early youth, and from the intercourse I had with him after my settlement in the ministry, have in some degree faded from memory in the progress of the thirty years which have passed away since his death. Some things, however, were too deeply impressed upon me to be effaced—such were his person and bearing,—tall, full, erect, well becoming one of "nature's noblemen," which he truly was, in mind and moral dignity, as well as in form and mien. He was a man of strength, in body, in intellect, in feeling. He was also a man of great urbanity, kind, social, free, and open-hearted. He had also great variety and comprchensiveness of knowledge, particularly in matters of common concern. I do not know that he excelled many others of his profession in science and literature; although a mind so active and penetrating could not have left him behind the clergymen of his connection in these respects; but I refer more particularly to his knowledge of the times and passing events in their political and economical, as well as moral and religious, bearing; and from his habits of reading and reflection on these subjects, his conversation with men of all classes was remarkably interesting, vivacious, and instructive.

His theology was Hopkinsian; and his preaching, more than that of any other minister in this vicinity, was imbued with the distinguishing doctrines of that system. He believed not only, in common with other Calvinists, in the universal providence of God and his eternal and sovereign purposes, in respect to all events, but in his direct efficiency in the production of whatever comes to pass: and what he believed on these great and awful subjects, he preached abundantly and with no disguise or faltering. Yet he preached on these subjects, as on others, practically, and with uncommon tenderness, often with tears, and sometimes with emotion that, for the moment, prevented utterance.

His sermons were remarkably biblical. So far as they were written, they seem to have been merely outlines of the current of his thoughts, together with copious references to passages of Scripture for illustration and proof; to which, in preaching, he turned with great readiness and facility, explaining and urging them, and reasoning from them with much freedom and power.

From this sketch of his character and habits it might naturally be inferred that he was of an independent mind. No one who was at all acquainted with him, could fail to be impressed with this. The following anecdote illustrative of it, has been preserved, although I cannot tell on what authority. While he was preaching at Southington as a candidate for the ministry,—being at that time a Tutor in Yale College,—he returned there one Monday morning after preaching on the Sabbath, when one of his fellow Tutors said to him,—"So, you are about to be settled over the people at Southington." "Yes," he replied, "if I am settled there, I shall be settled *over*, and not *under* them." His ministry of more than forty years was correspondent to this remark, and yet was not, in any degree, despotic or overbearing. He had his own opinions in Theology, in politics, and in matters pertaining to his social relations and domestic economy; and he fearlessly spoke and acted according to them. As a Calvinist, his preaching sometimes awakened opposition, but "he believed and therefore spoke." As a Federalist of the Washington school, his political was to many not less offensive than his religious creed; and he was no less open and decided in propounding and advocating the former than the latter.

As a man, he regarded it a primary duty to provide for his own; and his engagement in secular business for this purpose, when his salary was found incompetent, drew upon him censure; but believing that in this, as well as in his more appropriate work, he was serving his generation by the will of God, he would not be diverted. It would have been strange if so inflexible a mind was never inflexibly, even though unconsciously, in the wrong. His Christian friends in general lamented that a man so well fitted to impress himself upon his age,

suffered himself to be diverted by secular engagements, from the high attainments and the extensive usefulness of which he was so remarkably capable. Whatever necessity there may have been for this at the first, his perseverance in it, after God gave him abundance, natural though it was, and in similar cases common, had not the same plea in its vindication. But however he may have erred, he enjoyed, to the last, the confidence and esteem of the people which he so long served, and of the church wherever he was known. When the time came for him to resign his pastoral charge, he quietly submitted to the decision; and when he died, the conviction of the community around him was, that a great man, and a good, had fallen.

I am, Sir, with much respect and esteem, yours truly,

NOAH PORTER.

FROM THE REV HEMAN HUMPHREY, D. D.

PITTSFIELD, December 7, 1854.

Dear Sir: Though I cannot say that my acquaintance with the Rev. Mr. Robinson was very intimate, yet it was perhaps sufficiently so to justify me in attempting a brief estimate of his talents and preaching. I had frequent opportunities of hearing him in the pulpit of my pastor, Rev. Jonathan Miller of the North Parish of Bristol, then called West Britain, now Burlington. My personal acquaintance with him commenced when I was in Yale College. As I passed through Southington in going to and from New Haven, I generally called at his house, and was hospitably entertained by him and his estimable family; and I met him from time to time, afterwards, till near the close of his life.

Mr. Robinson's personal appearance was uncommonly imposing. He was tall and muscular, and his frame every way indicated great strength, as well as remarkable symmetry. He had a noble forehead, rather a light complexion, hair rather sandy than dark, and his face, as I remember him, was altogether highly intellectual. When he entered the pulpit, there was something in his appearance, which could hardly fail to awaken high expectations in regard to what we were to hear from his lips. He was dignified in all his attitudes, solemn, and perfectly self-possessed. He spoke with great deliberation; his articulation was distinct, his voice strong, and altogether a good one for a public speaker. He had but little gesture in the pulpit, and ordinarily manifested but little emotion; but sometimes he was deeply moved, and as those who heard him oftener say, even to tears. His sermons were not generally written out; but they were so thoroughly premeditated, as never to betray any confusion or hesitancy, either of thought or expression. He usually preached with a small Bible in his hand, and in quoting from it, would sometimes turn to his proof-texts and read them, when they did not recur instantly to his memory. He had a remarkably clear and logical mind. He could not preach without a subject. He must have some important truth to prove or illustrate; and as he went on step by step, like a strong man, as he was, he convinced his audience, that whether they agreed with him on all points or not, it would not be safe to encounter him in argument.

Mr. Robinson was eminently a doctrinal preacher. His creed was decidedly Calvinistic; more of the Hopkinsian type, perhaps, than any other. His sermons were highly intellectual, and so instructive and convincing, that if his stated hearers did not become rooted and grounded in the truth, it must have been their own fault. There was nothing, perhaps, in his preaching, which impressed you more, than the idea of reserved strength. You could not listen to him attentively, without feeling that what he said cost him but little effort; and that he was capable of rising to a point which he by no means ordinarily reached.

Mr. Robinson was the minister of a respectable country parish; and had no ambition, I believe, to mingle much with the world as it was, and as it is. He

came upon the stage about the same time with the late President Dwight; and I have heard it said that he was regarded by his contemporaries as not at all inferior to him in intellectual power and promise. And had circumstances called his powers into equally vigorous exercise, and opened before him an equally wide field, I see not why he might not have had an equally brilliant career.

I am, dear Sir, truly yours,

H. HUMPHREY.

FROM THE REV E. C. JONES.

SOUTHINGTON, October 25, 1854.

Dear Sir: The traces of the Rev. Mr. Robinson's influence upon this town are yet plainly discernible, although upwards of thirty-four years have elapsed since he closed his public labours. During the early part of my residence here, which commenced about seventeen years ago, his sayings and doings were very often quoted with great deference by the older class of people; nor is it uncommon to hear them repeated at this day by those who have received them by tradition from their fathers. He evidently impressed the minds of his generation with the conviction that he was a man of much wisdom, both in regard to secular and religious interests; and his observations and opinions seem to have been held in high veneration. From much that I have heard concerning him I have been led to infer, that he was remarkably keen and discriminating in his judgment of human character and actions; and that men were made to feel in his presence that he knew them well. The idea of his being eminently sagacious and discreet, is one of the first and last that has held possession of my mind in regard to him.

My impression of the general influence of his ministry is, that it was rather fitted, like that, perhaps, of most able preachers of his day, for laying "the foundations of many generations," than for producing immediate visible results; and I have long supposed, and often said, that the subsequent growth and prosperity of this church were probably based, in a good measure, upon the sound doctrinal knowledge in which he had established the minds of the people in his day. The high views which he inculcated of the sovereign holiness and grace of God, prepared their hearts to bow low before the mercy-seat, when the "time of refreshing came from the presence of the Lord;" and prompted them to enjoin upon their children the same sentiments which they had themselves imbibed. "And herein is that saying true, one soweth, and another reapeth." This view of the case would probably be better appreciated by the older than the younger portion of the community; and by his colleagues, and successors in the ministry, than by ordinary laymen. I have often heard him spoken of in clerical circles as a sound and able Divine, and as a man of great practical discernment and wisdom.

On the whole, estimating him in connection with the circumstances and customs of his times, he appears to me to have been one of the strong pillars of the church, and to have moulded the opinions and character of society after a true pattern, both in respect to the great doctrines of revelation, and the well-ordering of public institutions and private affairs of life.

With great respect, yours very truly,

E. C. JONES.

I had the pleasure of seeing Mr. Robinson on two different occasions—the first was in 1811, when I was on my way to enter College, accompanied by the minister of my native place. Of course I had not much conversation with him then, as I was a mere boy; but I well remember his noble air and bearing, and the whole-souled hospitality which he proffered to us.

My second interview with him was after I had entered the ministry, when I saw him to better advantage and was more capable of appreciating his fine intellectual and moral qualities. Though I have forgotten not only what he said, but most of the topics on which he conversed, the impression of intellectual greatness which he made upon me still remains. I remember also asking a favour of him which he granted cheerfully and with the best grace. So far as my observation of him went, it was fully in accordance with the statements contained in the preceding letters.

JOSEPH ECKLEY, D. D.*

1776—1811.

JOSEPH ECKLEY was born in the city of London, October 11, (O. S.,) 1750. His father was Thomas Eckley, a respectable and well educated man, who migrated with his family to this country, and settled at Morristown, N. J., about the year 1767 The son, being about seventeen years of age, when he left England, had nearly completed his course preparatory to entering College ; and, accordingly, soon after his arrival here, his father sent him to the College of New Jersey, then under the Presidency of Dr. Witherspoon. Here he commenced Bachelor of Arts in the year 1772.

About the time of his graduation, he met with a most severe affliction in the sudden death of his mother, who was killed in consequence of being precipitated from a carriage. I have seen a letter written by his father, a year after, to an English lady then in this country, containing the most touching allusion to his bereavement, and showing that time had done little, even then, to assuage his grief.

Mr. Eckley remained at Princeton after he graduated, and prosecuted his theological studies, probably under the direction of Dr. Witherspoon, though he was also for some time a student under Dr. Bellamy. He was licensed to preach on the 7th of May, 1776, by the Presbytery of New York ; and, shortly after, spent a few Sabbaths, as a supply, in Albany. His first appearance in the pulpit was such as to give great satisfaction to his friends. He travelled into New England, and the Old South Congregation, Boston, being now re-collected, after the dispersion occasioned by the Revolution, invited him to preach to them with reference to a settlement. The result was, that on the 9th of September, 1778, he was chosen to be their pastor, as successor to the Rev. John Hunt; and, shortly after, he signified his acceptance of the call.

The edifice occupied by the Old South Church, as a place of worship, being at that time in a state of dilapidation, from the outrages of the British troops, he was ordained in the edifice now known as the "Stone Chapel," and before the Revolution as "King's Chapel." This solemnity was performed on the 27th of October, 1779. Their own place of worship was not occupied till March 2, 1783.

* Lathrop's Fun. Serm.—Wisner's Hist. Disc.

The College at which Mr. Eckley graduated, conferred on him the degree of Doctor of Divinity, after he had been settled in the ministry about fifteen years.

Though Dr. Eckley had a delicate constitution, and never enjoyed very vigorous health, he performed his official duties with but little assistance, until 1808, when he was provided with a colleague in the Rev. Joshua Huntington.

Dr. Eckley died on the 30th of April, 1811, in the sixty-first year of his age. His death was occasioned by the repetition of a violent attack of disease, which had threatened his life at New York, a little less than two years before. His funeral sermon was preached by the Rev. Dr. Lathrop from Rev. XIV, 13, and was published. A sermon in reference to his death was preached the next Sabbath by Mr. Buckminster, in the Brattle Street Church, a part of which is published in the volume containing the Lives of the Buckminsters, by Mrs. Lee.

During the first twenty-four years of Dr. Eckley's ministry, he admitted to the church, on an average, only about five persons a year; but in 1803 and 1804, religion was, to some extent, revived among his people, and a weekly meeting established from which were experienced very happy results. In this state of things Dr. Eckley manifested the deepest interest, and did every thing in his power to promote it. In these efforts he seems to have been more particularly associated with his two Baptist brethren, Doctors Stillman and Baldwin.

The following is a list of Dr. Eckley's publications:—Divine glory brought to view in the condemnation of the ungodly: By a friend of truth, 1782. A Sermon at the installation of the Rev. Israel Evans* at Concord, 1789. Artillery Election Sermon, 1792. A Discourse on the annual Thanksgiving, 1798. A Sermon before the Boston Female Asylum, 1802. A Discourse before the Society for propagating the Gospel, 1805. Dudleian Lecture at Harvard University, 1806. A Sermon at the installation of the Rev. Horace Holley, Boston, 1809.

FROM THE REV CHARLES LOWELL, D. D.

CAMBRIDGE, December 10, 1853.

Dear Sir: I enjoyed an affectionate friendship with Dr. Eckley, so far as the disparity in our years would permit. He received me, when I came into the ministry, with great kindness, and welcomed me always to his house and study with warm cordiality. Indeed it was a very prominent feature of his character that he was given to hospitality.

When I was about to be ordained, I prepared a statement of my theological views, somewhat general, which I showed to my intimate friends, Channing and

* ISRAEL EVANS was a native of Pennsylvania, and was graduated at Princeton in 1772. His father and grandfather were settled ministers in this country, and his great-grandfather was a minister in Wales. He was ordained at Philadelphia in 1776, as Chaplain in the American army. From 1777 till the close of the war, he was Chaplain to the New Hampshire Brigade; and by means of this connection he was introduced to the church in Concord, of which he was ordained pastor on the 1st of July, 1789. He resigned his pastoral charge in July, 1797, but continued ever after to reside in Concord. He died on the 9th of March, 1807, in the sixtieth year of his age. He published an Oration delivered at Hackensack at the interment of Brigadier General Enoch Poor. 1780; a Sermon delivered near York, Virginia, on the memorable occasion of the surrender of the British army to the allied forces of America and France, 1781; a Sermon delivered in New York, on the day set apart by Congress as a day of public Thanksgiving for the blessings of independence, liberty and peace, 1783: a Sermon to the officers and soldiers of the Western army, after their return from an expedition against the Five Nations of native Indians; New Hampshire Election Sermon, 1791.

Buckminster, and I am quite confident, to my friend Dr. Eckley, also. At any rate, I had frequent and affectionate intercourse with Dr. E. previous to my ordination. In the council which assembled to ordain me, objections were raised against my making any statement of my views. Dr. Eckley and Mr. Channing both were in favour of my doing it. Both declared themselves entirely satisfied with the candidate, and ready, so far as they were concerned, to proceed to ordination; but they thought the practice of reading a statement was a proper one, and ought not, on any such occasion, to be dispensed with. They said they felt at greater liberty to urge it, as they had no doubts respecting the candidate for ordination. Among those who opposed the giving in of a statement, and who also declared themselves satisfied, I remember were Dr. Kirkland and Mr. Buckminster. They thought the practice an improper one.

Dr. Eckley's temperament was an ardent one. I suspect he even sometimes thought that "he did well to be angry;" though his nature was most kind. I never witnessed his indignation at any thing but bigots and bigotry; and then it was expressed emphatically. I do not remember his ever talking on points of theological controversy,—not even on the subject of the Trinity; though that was a subject which, in his day, was but little discussed among us. His relations were certainly more intimate with the "liberal party" as they were termed, than with the Calvinistic party. It was not so with his young colleague, Mr. Huntington, with whom I enjoyed pleasant personal and ministerial intercourse during his life; but he was most kind, gentlemanly, and Christian-like, in his treatment of those from whom he differed in sentiment.

The following extract of a letter which Dr. Eckley addressed to one of the Worcesters, not long before his own death, shows that he did not then accept the common view of the doctrine of the Trinity:—"My plan respecting the Son of God was very similar to what your brother (Dr. Noah Worcester) has now adopted. The common plan of three self-existent persons, forming one essence, or infinite being, and one of these persons being united to a man, but not in the least humbling himself or suffering, leads to and ends in Socinianism; and, though it claims the form of orthodoxy, it is a shadow without a substance; it eludes inspection; and I sometimes say to those who are strenuous for this doctrine, that they take away my Lord, and I know not where they place Him. The orthodoxy, so called, of Waterland, is as repugnant to my reason and views of religion, as the heterodoxy of Lardner; and I am at a loss to see that any solid satisfaction for a person who wishes to find salvation through the death of the Son of God, can be found in either."——"I seek for a plan which exalts the personal character of the Son of God in the highest possible degree." Dr. Eckley believed that the Son of God is derived from the Father, having a real Divine nature, but not self-existent and independent.

As it regards Dr Eckley's person, he was of about the medium stature and size. His countenance was a pleasing one, though his features were not remarkably delicate. His hair was turned back on his forehead, over the head to the neck, and there, if I remember right, arranged in what were called "cannon curls," (the hair twisted around wire,) which were not unusual with the clergy of that day. He was neither loquacious, nor taciturn, but joined freely in conversation. At the meetings of the Association he did his full part, and was always cheerful and pleasant.

As a preacher, Dr. Eckley's standing in the community may be estimated somewhat by the fact that he was called to preach on several of the most important public occasions. I cannot say, however, that I think that his preaching was generally of the plain practical cast; for he was inclined to abstraction, and sometimes was absolutely "in nubibus." His voice was not musical, and his accent was slightly foreign. The pulpit in the Old South Church, was a "tub pulpit;" and it was exchanged for a larger one, constructed partly of mahogany and partly

of some other material. A wag in the parish said that Dr. Eckley had requested that the pulpit might be *mog*nified,—placing a prolonged accent upon the first syllable, and the parish substituted one not wholly mahogany, but mahoganified it.

In his general bearing in society, it is scarcely needful that I should add that Dr. Eckley was always correct and dignified, and that he enjoyed in an unusual degree the confidence and good will of the whole community. There are those still living, (and I am one of them,) who, after the lapse of more than forty years, still cherish his memory with affectionate and grateful respect.

Affectionately yours,

CHARLES LOWELL.

ASA BURTON, D. D.*

1777—1836.

Asa Burton was born at Stonington, Conn., August 25, 1752. He was a son of Jacob and Rachel Burton, being the sixth child in a family of thirteen. While he was yet in his infancy, his parents removed to the North parish in Preston, where several of his earlier years were passed, under the ministry of the Rev. (afterwards Dr.) Levi Hart. When he was about fourteen, his father removed again to Norwich, Vt., and purchased a large tract of land, upon which the son, for the next six years, was occupied in the laborious work of clearing up the forest in preparation for cultivating the soil. His health suffered from excessive labour, and, at the age of twenty, there was much reason to fear that his constitution had been effectually and irrecoverably undermined.

It was but a short time previous to this that the foundation of Dartmouth College had been laid by Dr. Wheelock; and young Burton is said to have been one of a few who first engaged in cutting away the forest trees from the spot on which the College edifices now stand. For the want of accommodations at Hanover, the Trustees of the College, for two or three years, were accustomed to hold their meetings at his father's house,—the Connecticut river only intervening between Norwich and Hanover; and the circumstance of his being thereby brought in contact with educated men, seems to have given to his mind its first impulse in favour of a collegiate education. Having, with some difficulty, gained the consent of his father to such a course, he commenced his preparation for College, when he was a little past twenty, and actually became a member of the infant institution at Hanover, on the day that completed his twenty-first year. Joel Barlow was associated with him in his preparatory course, and is said to have been, at the time, "under serious impressions."

Scarcely had he entered College before he was subjected to great embarrassment, as well as deep affliction, by an uncommon desolation occasioned by malignant disease in his father's family. His mother, two sisters, and a brother on whom his father chiefly relied in carrying on his business, were swept away within the compass of a few weeks. He was himself also

* Amer. Quart. Reg., X.

severely ill, so that for about two months, he was obliged to intermit his studies altogether. And when he had so far recovered as to be able to return to them, his father stated to him his conviction that it would be impossible for him to proceed in his business without *his* aid, and reluctantly proposed that he should leave College and return to his place on the farm. The son, in the exercise of a truly filial and magnanimous spirit, acceded to the proposal; but when the father called upon the President to procure for him his dismission, he was finally persuaded to withdraw his request and allow his son to return to College.

During his collegiate course, he was not a little straitened in respect to his pecuniary means; but there was no amount of self-denial to which he would not cheerfully submit for the sake of gaining so desirable an object. He pursued his studies with great ardour, and evinced an unwillingness to rest upon the surface of any thing. He especially excelled in natural, moral, and mental philosophy, and was remarkable, if not for the most graceful, yet for an uncommonly simple and lucid, style of writing. As the war of the Revolution was in progress, during nearly the whole of his college life, there was much of apprehension and disquietude felt throughout that whole region, and he was often on guard at night, with the constant expectation of an attack from hostile Indians and from tories of the neighbouring Province. He was graduated in 1777: owing to the peculiar state of the times, the usual public exhibition was dispensed with, and the degrees conferred at an earlier period than usual.

From early childhood he was occasionally the subject of religious impressions; but it was not till about the time of commencing his preparation for College, that his attention became decidedly and permanently directed to his higher interests. For several months, his mind was deeply exercised in respect to his spiritual condition; and he had an awful sense of his depravity and ill desert; but there were seasons when he found himself the subject of an unwonted calmness and joy. As he had little knowledge of Divine truth, and had never conversed with a person in a state of religious anxiety, he was quite incapable of forming a correct estimate of his own spiritual exercises; though it never occurred to him that his occasional joyful feelings, which, for the most part, were very transient, were an indication of his having actually experienced a saving change. During the illness which immediately succeeded his admission to College, his anxiety for himself was intense; but, on recovering from it,—though he regarded himself not only a stranger to religion, but comparatively indifferent to it, yet he felt a deep and unaccustomed interest for the salvation of others. His feelings prompted him to warn the wicked of his evil way, and to endeavour to save souls from death; and he wished that he were a Christian and a minister, as this would then be appropriate to his character and his office; but it seemed to him both indecorous and impertinent that he should attempt to urge upon the regards of others that of which he had himself no practical knowledge. His interest in the general subject increased, till, at length, President Wheelock, to whom he was accustomed to unbosom himself with an almost filial confidence, remarked to him, on one occasion, that it was possible that some persons might be true Christians without even suspecting it. When he came to examine himself in the light of this remark, and to compare his experience with the Divine testimony, he began to think that possibly a principle of religion had been implanted in his heart; and from

that time he indulged the hope that he was a new creature in Christ Jesus. The period of his college life was favourable to the growth of his Christian character, as it witnessed to no less than three revivals, of which nearly half of the members of College were reckoned as subjects.

After he was graduated, he still continued at the College with one of his classmates by the name of Daniel Foster,* reading Theology with reference to entering the ministry; though they seem to have had little or no theological instruction. The account of his being licensed to preach, as given by himself, shows that there has been at least some advance in the amount of intellectual qualification requisite for the ministry, since that day. His statement is as follows:—"In August or September 1777, the Grafton Presbytery convened at the house of President Wheelock, and sent for me and Foster to come where they were sitting. We went. They asked us several questions in Divinity, to give us directions how to proceed in our studies, as they said, and dismissed us. We returned to our room, but were soon recalled, when we were each of us, to our great surprise, presented with a license to preach the Gospel." His first sermon was preached at Norwich, and the subject of it was "Justification by faith." Shortly after this, he put himself under the instruction of the Rev. Dr. Hart of Preston, with whom he remained for three months, preaching occasionally in the neighbouring parishes, as there was opportunity. During this period, he attended the meeting of the Association of ministers to which Dr. Hart belonged, and submitted one of his sermons for the criticisms of the members; and the judgments which they passed upon it were so severe, that he became well nigh discouraged from ever attempting to write another sermon; and, but for the encouraging words spoken to him by Dr. Hart, he thought he might have abandoned the ministry altogether.

In January, 1778, he visited Topsfield, Mass., and supplied the congregation there several months; but he would not consent to be considered a candidate for settlement. He then preached for some time at Windsor, and afterwards at Royalton, in Vermont, and in the latter place received an invitation to settle, which, however, he declined. As he was on the eve of making a journey to Connecticut, he was invited to preach a Sabbath or two at Thetford; and his acceptance of the invitation resulted in a unanimous call from the church and society to become their pastor. Though his impressions of the character of the people would seem to have been by no means favourable, he thought that this very circumstance might render the field of usefulness greater, and his obligation to occupy it the more imperative; and hence he accepted their invitation, and was ordained on the 19th of January, 1779.

Notwithstanding the field of labour into which he was now introduced, gave promise of any thing else than comfort to a minister, he resolved to keep on labouring there till he should witness the opening of a brighter day.

* DANIEL FOSTER was the son of the Rev. Isaac Foster, who was not graduated at College; was settled as pastor of the church in West Stafford, Conn., in 1764; and died in 1807. He (the son) was born in what is now Warren, Mass., in 1751; was graduated at Dartmouth College in 1777; was ordained pastor of the church in New Braintree, Mass., October 29, 1778; and died September 4, 1795, aged forty-four. He published a Sermon at the ordination of Joshua Crosby; [who was ordained pastor of the church in Enfield, Mass., December 2, 1789; received the Honorary degree of Master of Arts from Brown University in 1792; and died in 1838;] Massachusetts Election Sermon, 1790. Mr. Foster was settled as colleague pastor with the Rev. Benjamin Ruggles—[who was born in 1700; was graduated at Harvard College in 1721; was ordained at Middleborough, Mass., in 1724; was dismissed; was installed at New Braintree, April 18, 1754; and died May 12, 1782, aged eighty-two.]

In public and in private, he ceased not to preach and to exhort with all tenderness and fidelity. He was especially intent on the promotion of the spiritual welfare of the young; and whereas he found them making an idol of worldly pleasure in its various forms, he endeavoured, by every possible means, and especially by instituting a religious service particularly for their benefit, to attract them away from forbidden paths into the ways of virtue and piety. Though no very marked visible effect was produced by his ministry for some time, yet, after about two years of earnest and persevering labour, he began to reap the harvest. A revival took place, in the blessings of which nearly every family in the town had a share, and about thirty were, in consequence, added to the church. The general character of the community for public spirit and intelligence, as well as morality, was thereby greatly improved; and even the most sceptical were constrained to acknowledge that the town was not the worse, but the better, for the religious influence which had pervaded it.

Few ministers have been placed in circumstances to require a greater amount of labour, and few have been more ready to task themselves to the utmost, than was Mr. Burton during the first years of his ministry. As no house for public worship had been built, they held their religious services during the winter in private dwellings, and in the summer in barns. Besides discharging his appropriate duties as a minister, he conducted a singing school gratuitously, during two successive winters, that that branch of the public worship might be performed in a more tasteful as well as more edifying manner. At the same time, as the surrounding country was all new, and Christian privileges were very scantily enjoyed, there were frequent demands for labour made upon him from abroad; and in one instance, in the year 1783, when a general attention to religion prevailed in the region about Otter Creek, he spent two months there as a missionary, and laboured so incessantly, and with so little regard to his own health, that his strength was completely prostrated, so that even his recovery was, for a while, considered very doubtful.

A second revival of considerable extent occurred within two or three years after the first; but that was succeeded by several years of more than common spiritual barrenness. About the year 1794, he commenced a course of lectures with special reference to the young; but, though they generally attended, it seemed to be rather for purposes of merriment than edification. At length, however, God, by his providence, administered a rebuke to them, which brought them into the attitude of earnest and solemn inquiry. A young man of respectable family, and highly esteemed by his companions, on one Sabbath was in the house of God, as the leader of the music, and on the succeeding Sabbath was there, as a corpse. Mr. Burton read the first Psalm in the morning; but, when the choir rose to sing, the impression was so overwhelming, that one after another burst into tears and sat down, until scarcely enough remained to perform the service. This was the commencement of one of the most remarkable revivals on record. For four years it was constantly upon the increase; and it was four or five more before it had entirely ceased. It was characterized by the absence of every thing that was even allied to fanaticism, by uncommonly pungent convictions of sin, and great self distrust and humility in those who were hopefully renewed. During this whole time, there were frequent and considerable additions to the church,

but only a single individual, as far as is known, ever subsequently apostatized.

Still another revival occurred under his ministry, in the year 1821. After a protracted season of indifference, that year witnessed to a general waking up of both the church and the world, and, in consequence of it, about one hundred and fifty made a public profession of their faith. The venerable pastor, though now in the decline of life, entered into the work with the deepest interest, labouring to the extent of his ability, and rejoicing with exceeding joy.

From 1786 to 1816, he had always a greater or less number of theological students under his care; and during this period he must have assisted, either wholly or in part, nearly sixty young men in their preparation for the ministry. Among them are some of the most useful clergymen of the present day, besides several of distinguished name who have passed off the stage.

In 1804, the degree of Doctor of Divinity was conferred upon him by Middlebury College.

In 1824, he published a work which has attracted considerable attention, entitled "Essays on some of the first principles of Metaphysics, Ethics, and Theology," in a volume of four hundred pages, octavo. It is designed to vindicate what is usually called the "Taste scheme," in opposition to the "Exercise scheme," of which Dr. Emmons was the acknowledged champion. The work was written some twenty years before it was published; but it was finally printed with scarcely any variations from the original manuscript.

Dr. Burton continued abundant in his labours until, after having passed three score and ten, the infirmities of age admonished him of the necessity of having some younger person to share with him the duties of the pastoral office. Accordingly, in 1825, his congregation provided him with a colleague. In 1831, the colleague was dismissed, and another succeeded him, who continued and became sole pastor at the time of Dr. Burton's death. On the settlement of his colleague, he voluntarily relinquished a large part of his salary; and, at a subsequent period, from an apprehension that some difficulty might arise from the payment of any part of it, he relinquished the whole.

Dr. Burton had a full share of domestic affliction. About five months previous to his settlement in the ministry, he was married to Mercy Burton, his half cousin. They had two children,—both daughters; one of whom died at the age of nine, the other at the age of seventeen. Two months previous to the death of the latter, Mrs. Burton, while walking on a wet floor, slipped and strained the muscle of her heel, in consequence of which, a painful lameness, afterwards amputation, and finally death, ensued; though her death did not occur for a year after she received the injury. She died in 1800, greatly lamented by all who knew her. In 1801, he was married again, to Mary Child of Thetford, who also died, after having lived with him five years, leaving one daughter. Three years afterwards, he married a Mrs. White of Randolph, Mass., sister of the Rev. Mr. Braman of Rowley. She died, after a distressing illness of nearly two years, in 1818. Few men have been more eminently blessed, or more deeply afflicted, than he, especially in regard to the conjugal relation.

When he had been fifty years in the ministry, he addressed a communication to the Orange Association, with which he was connected, containing

some of the results of his long experience, together with his affectionate parting counsels. About the same time, he preached his half century sermon, which was marked by much vigour of thought, and was altogether a highly interesting performance. As the result of his labours, he stated that four hundred and ninety persons had been added to the church, of whom three hundred and twenty then remained members. Shortly after this, his mental faculties began rapidly to decay, and at no distant period, scarcely a trace of his former intellectual greatness remained. While his mind was in this enfeebled state, he was sometimes oppressed with painful doubts in regard to his Christian character; but he ultimately rose above them, and in his last days enjoyed an unwavering confidence of his interest in the Divine favour. The long and gradual decline which he had experienced, was finally terminated by death, on the 1st of May, 1836.

This venerable man was well known and highly esteemed far beyond the community, or even the State in which he resided. He corresponded with several of the most eminent clergymen in New England, chiefly upon metaphysical and theological subjects; and some of his letters which have happened to fall under my eye, contain most ingenious and elaborate philosophical disquisitions. He was one of the original Trustees of the University of Vermont, and was afterwards a Trustee of Middlebury College. He was twice appointed to preach the Election Sermon before the General Assembly of the State.

Besides the volume already referred to, Dr. Burton published a Sermon before the Legislature of Vermont, 1785; a Sermon before the Legislature of Vermont, 1795; a Sermon at the ordination of Timothy Clark,* 1800; a Sermon before the Phi Beta Kappa Society at Dartmouth College, 1800; a Sermon at the funeral of Mrs. Joanna Shaw, 1803; a Sermon at the ordination of Caleb J. Tenney, 1804; a Sermon at the ordination of T. A. Merrill, 1805; a Sermon at the ordination of Chester Wright,† 1809; a Sermon entitled "False teachers described," 1809; a Sermon at the funeral of Mrs. Sophia Robinson, 1810; a Sermon at the funeral of Mrs. Maria Allen, 1811; a Sermon at the ordination of Benjamin White,‡ 1811; a Sermon on the State Fast, 1815; a Sermon on the National Fast, 1815; a Sermon on the death of Mrs. Lucy Thompson.

FROM THE REV. DAVID THURSTON, D. D.

WINTHROP, ME., February 16, 1848.

My dear Sir: It gives me pleasure to comply with your request for some estimate of the character of my venerated instructer and friend, the Rev. Dr. Burton. I knew him intimately, and few men whom I have ever known, have I respected so

* TIMOTHY CLARK was born in Connecticut in 1764; was graduated at Dartmouth College in 1791; was ordained pastor of the church in Greenfield, N. H., January 1, 1800; was dismissed May 1, 1811; and died in 1841.

† CHESTER WRIGHT was born in Hanover, N. H., November 6, 1776; was graduated at Middlebury College in 1805; was Preceptor of Addison County Grammar School from 1805 to 1807; studied Theology under Dr. Burton; was ordained first pastor of the church in Montpelier, Vt., August 16, 1809; was dismissed in 1830; and was pastor of the church in Hardwick, Vt., from 1837 till his death, which occurred at Montpelier, April 16, 1840. He was a member of the Corporation of Middlebury College from 1819 till the close of his life. At an early day, he published the Federal Compendium, (an Arithmetic,) and afterwards several Sermons.

‡ BENJAMIN WHITE was a native of Thetford, Vt.; was graduated at Dartmouth College in 1807; was ordained at Wells, Me., in June, 1811; and died at his father's house in Thetford, March 23, 1814, aged thirty-three.

much. I however rarely saw him, after leaving his family in 1805, at the close of my theological course preparatory to entering the ministry.

Dr. Burton was a man of uncommon intellectual powers. He had a clear, penetrating, comprehensive mind. By a course of severe discipline, he had so schooled his understanding that he was capable of taking the most profound and discriminating views of any subject that occupied his attention. Though his library was small, and his reading by no means very extensive, he was familiar with the ablest writers on metaphysical science. He was not accustomed to stop in the investigation of a subject, until he supposed he had reached the legitimate boundary of human knowledge. As an instance of his great perseverance, he used to say that he had spent more than three months of intense study upon three words,—*free-moral-agency*. Nor was the time spent in vain; for he acquired a knowledge of the mind and its operations, which comparatively few have ever reached.

In the ordinary intercourse of life he was not particularly sociable; and yet, whenever any subject of moment was introduced, he was sufficiently free, and always highly instructive. His people occasionally complained that he talked so little. He would reply, "You did not give me any thing to talk about." In his domestic relations he was exemplary and affectionate. He was "given to hospitality, and a lover of good men." Firm and decided in his opinions, he was yet forbearing towards those who differed from him. His standard of Christian character was high, and he always seemed pressing forward to yet higher spiritual attainments. Humility was among his most prominent traits. His prayers in his family as well as in public, evinced a deep sense of the evil of sin, of the corruption of his own heart, and of the exceeding riches of Divine grace in the salvation of the lost.

As a pastor, he was most laborious and faithful. I cannot say that his public discourses were remarkable for felicitous arrangement; but yet they were so full of thought,—direct, appropriate, solemn, and pungent thought, that, upon the intelligent and reflecting hearer they could hardly fail to produce an effect. He generally preached both parts of the day from the same text. He laid great stress upon having the distinguishing doctrines of the Bible clearly and fully stated and enforced, to produce a genuine revival of religion. This he regarded as specially important in preventing a spurious religious experience, as well as in detecting and destroying false hopes. As an illustration of this, he used to mention a fact that occurred in his neighbourhood. Much had been said of an awakening that was in progress in the place, and he had been repeatedly solicited to preach there; but he felt confident that if he were to comply with the request, and were to preach as he usually did in seasons of revival, the effect would be very different from what was anticipated. Hoping that some good might result from the excitement, he deferred his visit to the place as long as he could find any reasonable excuse. At length, however, yielding to urgent solicitation, he went and preached as impressively as he could, and the result was precisely as he anticipated—the work ceased. It had been originated and sustained by something else than deep, searching views of Gospel truth. A very considerable number had professed to be converted, but, with one or two exceptions, their goodness proved as the morning cloud and the early dew.

Dr. Burton was once requested to hold himself in readiness to preach at an ordination, in case of the failure of President Dwight, whose services on that occasion were expected. It was understood throughout the whole region that Dr. Dwight was to be the preacher; and this drew together an unusually large congregation. But he was providentially prevented from being present. None felt the disappointment so keenly as Dr. Burton, as it devolved on him to appear as Dr. D.'s substitute. He showed his excellent judgment by preaching from those solemn and impressive words,—"We must all appear before the judgment

seat of Christ." By selecting such a passage, and leading his audience to a contemplation of the momentous truth involved in it, he contrived in the happiest possible manner, to make them forget their disappointment. Mr. (afterwards Dr.) Channing of Boston, who was present, remarked that Dr. B., with all his metaphysics, was any thing but a dry preacher. And this was a just remark. Though he sometimes treated subjects in a manner which required, on the part of the hearers, close and patient thinking, yet his people had the good sense to appreciate what was so much to their advantage, and had learned to apply their minds to a sustained and even profound course of reasoning.

As an instructer in Theology, he was much distinguished. As his views were exceedingly lucid, his method of imparting instruction was simple and easy. However abstruse the subject on which he was speaking, his pupils never had occasion to ask him what he meant. The first ten subjects in the system which he prescribed were metaphysical; for he said he never had a pupil from any College, who had any consistent or definite views of free, moral agency. He considered that a correct knowledge of the human mind bore much the same relation to a correct understanding of Divinity, as that of anatomy does to the healing art. Whatever may be thought of some of his speculations in mental philosophy, he unquestionably took the only consistent method to a right and thorough understanding of his subject. He treated it according to the laws of classification. He instructed his pupils to inquire into the general and specific differences of their mental operations;—how the intellectual or perceptive differed from the sentient or feeling; and how these differed from the voluntary; and to reckon all those which had a common nature as belonging to the same faculty, and to inquire why these faculties were necessary to constitute accountable, moral agents. It had been gencrally agreed that beings who had the three faculties, understanding, heart, and will, were moral agents; but comparatively few had ever thought of inquiring why these faculties or any others were necessary to render them such.

He placed a great value upon truth. Few minds have ever been more strongly or solemnly impressed with the importance of correct views of all subjects, especially of religion. At the same time, he was not captious, nor disputatious, nor censorious. His success as a minister of Christ, in winning souls and in promoting the holiness and comfort of God's people, was such as to stamp his ministrations with peculiar honour. He was an able and judicious counsellor; was often called to assist in the ordination of ministers, and the organization of churches, and the adjustment of difficulties. But in nothing were his services more important, or his influence more enduring, than in aiding young men in their preparation for the ministry. Indeed he sustained with honour, dignity, and usefulness, every relation. I am very truly,

Your friend and brother,

DAVID THURSTON.

DANIEL CHAPLIN, D. D.

1777—1831.

FROM THE REV JOHN TODD, D. D.

PITTSFIELD, Mass., May 17, 1856.

My dear Sir: I cheerfully comply with your request for such notices as I am able to furnish of my venerable friend, the late DR. CHAPLIN.

In the year 1638 or '39, eighteen years after the landing of the Pilgrims at Plymouth, a number of people came from Rowley, England, and settled in Rowley, Mass. At their head was the famous Ezekiel Rogers, who had been their pastor for twenty years before they crossed the waters. Among these pious colonists was a young man by the name of Hugh Chaplin. It is now two hundred and fourteen years since, but the subject of this notice was only the *third* generation from the first who came to America, bearing the name of Chaplin.

Daniel Chaplin was born at Rowley, December 30, 1743. His parents were Jonathan Chaplin and Sarah Boynton, the former of whom died, January 1, 1794, in his eighty-eighth year, and the latter, February 19, 1784. The father is thus described by his son. "He was small in stature, and at no period robust. Temperance and regularity contributed much to his enjoyment of an uncommon degree of health, comfort, and longevity. He was remarkable for modesty of spirit, for calmness and constancy. As a Christian, he never made high professions, but was always steady and persevering in the practice of what he deemed to be his duty. He was punctual and devout in attending on all the external duties of religion. It plainly appeared to be a fixed principle of his mind, that no one can be a real disciple of Christ without doing what He hath commanded. To the best of my recollection, I never knew him to sit down to a regular meal in his family, or in the field, or wherever he laboured and ate abroad, though there were but one person present to eat with him, without asking a blessing and returning thanks." A Puritan father truly!

The mother of Daniel was uncommonly discreet, judicious, and devoted as a Christian, and the father was very industrious and economical; brought up his children with great care and tenderness; gave them many lessons of wisdom, virtue, and piety; and always added a good example to his precepts. As he lived, so he died, with serenity; entertaining a good hope of salvation by Christ. By these parents Daniel was dedicated to God in baptism in infancy. He seems to have spent the early part of his life on the little farm of his father at manual labour. I am not informed at what time he became a subject of grace, but from some hints in his writings, I gather that it was his conversion and consequent desire to do good, that first led him to think of a College education. He *probably* made a public profession of religion in March, 1769, in his twenty-sixth year.

The same year, young Chaplin entered Harvard University, where he graduated one of the first three scholars in a class of forty-eight, six of whom became ministers, in 1772. Eight of the class survived him. From the same College he received the degree of Doctor of Divinity in 1817. During his college course he was much respected for his manners,

always mild and courteous ; for his scholarship, always of a high order ; and for his piety, always alive and consistent. Just after graduating, he resolves "to keep one day in every month, when my circumstances will admit of it, as a day of fasting and prayer, more especially to seek unto God for ministerial gifts and graces, for direction and assistance in all spiritual life, and for the enlargement of Christ's kingdom in the world;"—"to make it a rule to do no action, at any time or place, of which action I should not be willing to be a witness against myself hereafter."

Mr. Chaplin fitted for College at Dummer Academy, at which time Dr. Fisher remarked, "Young Chaplin had a large corporeal frame, and a mind no ways inferior." From his graduation to his ordination, January 1, 1778, six years intervened, a part of which time he spent in teaching, and a part in the study of Theology under the instruction of the Rev. Mr. Chandler of his native place. His call to Groton was, I believe, unanimous, at a time when the town had been convulsed by a high political excitement, resulting in the dismissal of his predecessor. A moral hurricane had just swept over them, and the foam was on the waters still, when he took the helm, and held it with a calm and strong hand. He had invitations to posts more lucrative, but he loved his work, and held to it, though, in the scarcity of money, he and his family were often greatly straitened.

The public ministry of Dr. Chaplin continued for fifty years. At the time of his settlement, the Half-way Covenant, as it was called, paralyzed the churches. The practice continued during a great part of his ministry, though he deplored it. He was settled during the Revolutionary war, at a time when the country was invaded, laws almost suspended, the question of the future government and even liberty of the nation swallowed up all thought and feeling. The fate, the form, and the destiny of the nation were the only questions about which men would think or speak. The active, powerful men whom Dr. Chaplin found at Groton, were not expending their strength upon the cause of Christ. It was a long dreary period from the commencement of the war to the final settlement of the government of the country, when questions so new, so important, and so great, were occupying all minds. Mr. Chaplin married Miss Susan Prescott, daughter of the Prescott, famous on Bunker Hill, and this naturally brought him into the circle of excitement. For a long period of his ministry, he had to fight as one beating the air, or like one watering a rock. Almost any man can push his boat ahead when wind and tide favour, but if both be contrary, he must have a strong arm who can do more than keep her from going backward. He had eight children, four sons and four daughters. One son was a very eminent physician, and another a lawyer.

When my acquaintance with Dr. Chaplin commenced, he was an old man, tall, venerable, with white, soft, silvery hair, most graceful in manners,—one who would have made a good sitter for a picture of Abraham, as he gracefully bowed before the sons of Heth. My first and last impressions of him were, that he was eminent for courtly manners, venerable appearance, and fervent, devoted piety. He was not tied up to systems of Theology, perhaps not altogether methodical in his classification of doctrines as modern Doctors are ; but for clear, definite, scriptural, common-sense views of the government of God, he had few to excel him. In a Sermon preached before the Convention of Congregational Ministers of Massachusetts,—which Sermon was published, he says, "The faithful preacher will preach and dwell

on those *doctrines* of revelation which appear to have been considered by the sacred writers as fundamental, and of the greatest importance, and which have had the greatest influence on the minds of men. These doctrines are, —the being and perfections of God,—a Trinity in the unity of the Godhead, —the eternal Divinity of the Son and Spirit,—the unchangeable sovereignty of God in all his operations,—the apostacy and ruin of man by sin,—the freedom and accountableness of all the human race,—the mission of the Son of God,—the nature and necessity of regeneration by the influence of the Holy Spirit,—justification by faith in the blood of Christ,—the new obedience and progressive sanctification of Christians,—the resurrection of the dead,—the final judgment, and the everlasting destination both of the righteous and the wicked, according to their respective characters;—to the former God will give an ample salvation, and to the latter He will assign complete and endless destruction."

While most amiable and kind, Dr. Chaplin was *a very decided man.* His people always knew where to find him. He never brought his foot down with great vehemence, but when once down, there was no moving it. It was that kind of persevering decision which does not tire out. Cautious and cool in concluding on a course of conduct, he was inflexible in pursuing it. No obstacles or difficulties turned him aside. On one occasion he found a poor and sick family suffering with the cold. He told the woman she should have a load of wood the next day. During the night a heavy snow fell and completely blocked up the paths. But the next day, the old man, nearly seventy years of age, was chopping in the woods, while his youngest son, with a few sticks at a load, was breaking paths, till the suffering family had the full load promised, and then they went and cut it up. By this time it was night, but he had kept his word to the letter, while others thought it an impossibility. This decision of character gave him great influence. The temperament of a public man impresses itself upon the community. If he is fickle or easily moved, there will be enough to move him, and then complain of his want of consistency. If he is firm and moves in a right line, they will learn to lean upon him and let him pursue his own course unmolested.

Deep and uniform piety was a marked characteristic of Dr. Chaplin. In prayer, he had a compass of thought, a humility of expression, a reverence of manner, and a solemn bearing that awed those who heard him pray. It was more than appropriateness—it was the out-going of a soul that was familiar at the mercy-seat. He seemed at times to stand on the top of Pisgah and see all the promised land. From a remark made to me in great humility, I was led to infer that for more than sixty years he had daily knelt in his closet in prayer. His piety was kindled, and strengthened, and matured there. He was a great reader; but morning, noon, and night, during all my acquaintance with him, I used to find him, with the simplicity of a child, reading the word of God. He wonderfully understood "the mind of the Spirit." During his last sickness even, he would ask and answer questions of interpretation with surprising discrimination. While on the very verge of the river and ready to go over, he looked back to the Prophets and Apostles for light and consolation.

During his pilgrimage, Dr. Chaplin passed through many and severe trials. That his parents and relatives should die, was in the order of nature. But of eight children whom he saw ripening into maturity and promising to be the stay and staff of his age, he was called to bury five. I can never forget

the manner in which he passed through one ordeal. The name of his son, James P. Chaplin, M. D., of Cambridgeport, will not soon be forgotten—a man highly esteemed and universally beloved. He was emphatically "the *beloved* physician." He was cut down suddenly in the bloom of life and in the strength of his usefulness. His fall was felt far round the spot where his dust sleeps, and his beautiful form and nobleness of character will long live in the memory of all who knew him. The child of many prayers, he was all that a father could desire in a son. The affection between the old patriarch and his son was beautiful. The one leaned as on a strong staff confidingly; the other repaid the confidence with a tenderness that nothing could surpass. Like Jacob, the old man's heart was bound up in the child. On Friday, tidings came that Dr. James P Chaplin was sick, though no danger was apprehended. On Saturday the only remaining son went to Cambridge to see him. On Sabbath evening, as I was just entering a full room to hold a religious meeting, I had to announce the death of Dr. Chaplin the beloved physician! A loud groan ran through the house—testifying how he was esteemed in his native village. As we were going to carry the tidings to the aged father, the son said to me—"These are heavy tidings to carry to an old man—a father almost ninety years old." It was all that passed between us on the way. In a few minutes I was standing in his little parlour. There was the aged man with his worn Testament in his hand, surrounded by his wife and two daughters. He arose, as he always did, and gave me his hand. His son dared not trust his feelings to come in. "Have you heard any thing from Cambridge to-day, Sir?" "No"—he replied with an uncommon quickness. There was a long pause, each dreading to speak. "Are you prepared, Sir, for any tidings that Providence may send you?" He started perceptibly—the hectic flush passed over his face, but it was gone in a moment. "At what hour"—said he, with a calmness that was more than affecting, it was sublime—"at what hour did the awful event take place?" I told him. A burst of agony broke from every one except the aged father. As soon as he could speak, he said in a subdued tone of voice, "I think I can say I am truly thankful that I had such a son to give back to God." He then opened his lips and for an hour spake with a calmness, a clearness, and an eloquence that I have never heard surpassed. It was the man, the father, the minister, baptized by the Holy Ghost. A letter which he shortly after wrote to a beloved grandchild, shewed that this was not the result of insensibility to his loss. From that blow, so calmly received, he never recovered.

At a proper time, Dr. Chaplin, when health and strength failed, more than once respectfully asked his people to afford him an assistant, but these requests were not complied with. When his health actually gave out, he procured me to assist him for a few Sabbaths. I was then just leaving my theological studies. This gave offence to some of his people; and the result was, that a majority of his church left the meeting house with their aged pastor. They clung to him, and he was never dismissed from the church. In the mean while his people settled a Unitarian minister. A young church was also organized, of which I became the first pastor. So that, although Dr. Chaplin was a father to me, and I loved and honoured him as a son, yet we were never colleagues. Without expressing any opinion on the merits of the controversy, I can truly say that I never heard him, during all his trials, make use of any angry expressions, or make a severe remark against

any man, or evince the least bitterness of feeling. It seemed hardly possible for imperfect human nature to pass through what he did, and yet so uniformly and so clearly reflect the image of Christ. I do not believe he knew what it was to feel enmity against any human being, or that, for years before his death, he had a personal enemy.

His last sickness was severe and trying, but he bore it in meekness. As death approached, there were no raptures, no high excitements, nor were there any fears. He went down the valley of death as the full sun of autumn sets, when not a cloud dims its brightness. He had been so often on the mount, and had so often seen eternal things, that when the king of terrors came, he found the pilgrim ready. It was not so much like dying, as like the sweet confidence of the infant falling asleep in the arms of its mother. Many men have been more noticed in life, and, perhaps, longer remembered after death, but few, it is believed, have found a nearer passage to the bosom of the Redeemer, or will wear a brighter crown in the day of his appearing.

Ever faithfully yours,

JOHN TODD.

TIMOTHY DWIGHT, D. D.*

1777—1817.

TIMOTHY DWIGHT, the son of Timothy and Mary Dwight, was born in Northampton, Mass., May 14, 1752. His father was graduated at Yale College in 1744, and was a merchant in Northampton, and a person of excellent understanding and exemplary piety. His mother was the third daughter of Jonathan Edwards, and inherited much of his intellectual superiority. She conducted the education of this son entirely during his earliest years; and, under her skilful training, he quickly gave indications of not only a thirst for knowledge but a facility at acquiring it, which foreshadowed the eminence to which he was destined. As an evidence of his great precocity, he is said to have mastered the alphabet at a single lesson; and at the age of four, he could read the Bible correctly and fluently.

When he was six years old, he was sent to the Grammar school; and though his father objected to his studying Latin at so early an age, yet so intense was his desire to study it, that he contrived to avail himself of a grammar owned by one of his fellow pupils, and thus stealthily undertook the accomplishment of his purpose. The consent of his father that he should prosecute the study of the languages, having at length been obtained, through the intercession of his instructer, he made such rapid progress that, but for the discontinuance of the school, he would have been fitted, at the age of eight years, to enter College. In consequence of the interruption of his classical studies, which now occurred, he was brought again under the instruction of his mother, who seems to have drilled him most thoroughly in the elementary branches, and especially in geography and history. It was a great advantage he enjoyed, that not only his daily intercourse with his parents was of the most improving and elevating kind, but his father's

* Memoir prefixed to his Theology.—Port Folio, 1817.

house was the resort of many persons of high intelligence, whose conversation, especially on the political topics of the day, was fitted, as well to enkindle in his bosom the fire of patriotism, as to quicken his intellectual faculties.

In his twelfth year, he was sent to Middletown to pursue his studies under the direction of the Rev. Enoch Huntington. Here his application was most intense and successful. In September, 1765, when he had just passed his thirteenth year, he was admitted a member of the Freshman class in Yale College; having read not only the classical authors which were required for admission, but a considerable part of those which were included in the college course.

The first two years of his college life hardly fulfilled the promise of either intellectual or moral development which his earlier years had seemed to give. Various circumstances contributed to this untoward result; but happily the slight delinquencies with which he was chargeable drew towards him the considerate and monitory regards of one of the officers of the College, (the late Hon. Stephen Mix Mitchell of Connecticut,) through whose influence he was reclaimed and restored, when his feet had only begun to slide. This timely and benevolent interference he ever afterwards acknowledged with the warmest gratitude, as having been the means, under Providence, of giving a better direction to his life.

At the commencement of his Junior year, he set himself in good earnest to repair the loss of preceding years, and from that time to the close of his college course, his industry as a student was almost unparalleled. Not at all satisfied with doing in the best manner whatever was included in the regular curriculum, he became a proficient in various other branches, especially in poetry and music. It is hardly necessary to add that he attained to the highest rank in scholarship, and was equally distinguished for the variety and the thoroughness of his acquisitions. He was graduated in 1769, when he was a little past seventeen; and though he and his classmate Strong (afterwards the Rev. Dr. Strong of Hartford) were regarded as equally deserving of the first honour at Commencement, yet it was actually conferred upon Strong, in consideration of his being the elder, with an understanding that the case would be reversed when they should receive the second degree.

Shortly after he left College, he took charge of a Grammar school in New Haven, where he remained two years. During this period, besides fulfilling his duties as a teacher with the utmost diligence, he devoted no less than eight hours of each day to intense study.

In September, 1771, he was chosen a Tutor in Yale College; and, notwithstanding his extreme youth,—being at that time only in his twentieth year, he showed himself fully adequate to the responsibilities of the office. Here he continued for six years, devoting himself with the utmost assiduity as well to the culture of his own mind as the improvement of his pupils and the general interests of the College. So intense and unintermitted was his application to study during this period, that his health became seriously impaired, and there was much reason, for a time, to apprehend that his constitution was effectually undermined; though he succeeded, chiefly by means of regular and vigorous exercise, in restoring his bodily system to its accustomed soundness. His eyes, however, which had been weakened, first from reading too much by candle-light, and afterwards from too early and severe

application after recovering from the small pox, never regained their wonted strength, but were a source of serious embarrassment to him through his whole subsequent life.

In 1774, Mr. Dwight made a profession of religion, by joining the College church. Of the particular exercises of mind of which this step was the result, we have no knowledge; but it can scarcely be doubted that his permanent religious impressions were to be referred, remotely at least, to the faithful training of an excellent mother. He appears, at this time, to have contemplated the study of the Law, and afterwards to have actually engaged in it; but, from some cause or other, his ultimate determination was in favour of Theology.

In March, 1777, he was married to Mary, daughter of Benjamin Woolsey, Esq., of Dosoris, Long Island. They became the parents of eight sons, who have been distinguished in the various walks of public and private usefulness. Mrs. Dwight, who was an eminent example of the domestic and social virtues, survived her husband many years, and died at New Haven in October, 1845, aged ninety-one years and six months.

In consequence of the tumult and peril occasioned by the Revolutionary war, the students of the College dispersed in May, 1777, accompanied by their Tutors, to various places, where they might pursue their studies in greater safety and quietude. Mr. Dwight went with his class to Wethersfield, and remained with them till the ensuing autumn; and, in the mean time, he was licensed to preach by a committee of the Northern Association of the county of Hampshire, Mass. So great was his popularity among the students of College that, when it was ascertained by them that the office of President was likely to be vacated by the resignation of Dr. Daggett, they made out a formal petition to the Corporation that Mr. Dwight might be chosen as his successor; and, but for Mr. D.'s own interference, the petition would have been presented.

Mr. Dwight had been a watchful and deeply interested spectator of those great public events which brought on the Revolution; and, as he never doubted that the cause of the Colonies was a righteous cause, so he was ever ready to help it forward by any service that he was able to render. Accordingly, within a few months after he was licensed to preach, we find him accepting the appointment of Chaplain to General Parsons' brigade, which belonged to the division of General Putnam. He joined the army at West Point in October, 1777, and remained in it somewhat more than a year. The duties of this highly responsible station, as of every other which he had previously occupied, he discharged with the most scrupulous fidelity. While he laboured to the utmost for the promotion of the spiritual interests of those among whom he was thrown, he contributed, not only by the patriotic discourses which he delivered, but by the patriotic songs which he composed, to put new vigour into the aspirations and efforts of his countrymen for national liberty. Here he made the acquaintance of many distinguished officers of the army,—especially of Washington, who formed a high estimate of his talents and virtues, and ever afterwards honoured him with his friendship.

Mr. Dwight resigned his Chaplaincy in obedience to the dictates of filial duty. His father had died at Natchez, where he had gone to provide a settlement for two of his sons; leaving a widow and thirteen children, of whom Mr. Dwight was the eldest. As the family were left without any

adequate means of support, this generous and devoted son and brother immediately quitted the army, and removed with his own family to Northampton, where, for a series of years, he lived with the responsibility of this double charge upon him. His labours, during this time, would seem almost incredible. With his own hands he worked upon the farm during the week, and on the Sabbath supplied some vacant congregation in the neighbourhood. He established a school also for both sexes, which acquired great celebrity, and which marked an epoch in the history of education, at least in that part of the country. He rendered important services in a civil capacity; representing the town not only in the County Conventions, but, during two years, in the State Legislature; and his influence in these important places was not only always for good, but was most efficient, and often decisive of important measures. So conspicuous had he become, about the close of the Revolution, on the arena of political life, that some excellent men, who were by no means unmindful of the interests of the Church, gave it as their decided opinion that his services ought to be retained for the benefit of the State; and there was an incipient movement to secure his election to the Continental Congress, which was abandoned only because he would not consent to be considered as a candidate. He had sacredly devoted himself to the Christian ministry, and he was inflexible in the purpose to spend his life in what he regarded the noblest of all callings.

While Mr. Dwight was a member of the Legislature of Massachusetts, he occasionally preached in Boston and its vicinity, and attracted so much attention by his services in the pulpit, that he received invitations to settle in the ministry from two highly respectable congregations. Both these invitations, however, he declined; but in July of the same year, (1783,) he accepted a call from the church and congregation in Greenfield, Conn., and on the 5th of November following, was ordained their pastor. The ordination sermon was preached by his uncle, the Rev. Dr. Edwards of New Haven.

As the stipulated salary of Mr. Dwight was found entirely inadequate to the support of his family,—his expenses being not a little increased by the great amount of company which his eminent character and attainments drew to him,—he found it necessary to resort to some employment not immediately connected with his profession. Accordingly, he established an Academy, which very soon became extensively known, and, as long as it continued, enjoyed the patronage of distinguished men from various parts of the country. To this institution he devoted six hours of each day; while, at the same time, he discharged the appropriate duties of the ministry with great fidelity and acceptance. Though he preached regularly twice on the Sabbath, it was generally from short notes; and it was his own opinion that his preaching then was more effective than when, in subsequent life, and upon a change of circumstances, he wrote out his sermons and read them as they were written.

In 1787, he was honoured with the degree of Doctor of Divinity from the College of New Jersey; and in 1810, the degree of Doctor of Laws was conferred upon him by Harvard University.

In 1794, he was invited to the pastoral charge of the Reformed Dutch Church in Albany;—a circumstance which was rendered remarkable by the fact that he belonged to another denomination, and one with which the

Dutch church, at that time, had but little intercourse. He declined the call, partly on the ground that there were some minor things in the constitution of the Church, to which he could not conscientiously subscribe.

Upon the death of Dr. Stiles in 1795, the public eye was very generally directed towards Dr. Dwight as his successor; and, in accordance with this general expectation, he was chosen, shortly after, to the office of President, and was inaugurated in September of that year. He had resided at Greenfield for twelve years, where he had been going on in an increasingly useful and honourable course; and it is no matter of surprise that the loss of such a man should have occasioned sore regret, not only to his own immediate flock, but to the whole community in which he lived.

In this office Dr. Dwight continued till the close of life;—not merely, however, discharging its appropriate duties, but connecting with it an amount of labour belonging to other departments, which it seems truly wonderful that any one man should have performed. Besides instructing the Senior class, as his predecessors had done, he was really Professor of Belles Lettres, and Oratory, and Theology; and in this latter department, he was accustomed to instruct a class of resident graduates, who were preparing for the ministry. He was also, to all intents and purposes, the pastor of a church and the minister of a congregation; in which capacity he was accustomed to preach in the College chapel twice every Sabbath. It was in the discharge of this duty, that he prepared and delivered the course of Sermons constituting his System of Theology, with which his reputation as a writer and preacher is chiefly identified.

During nearly the whole period of his Presidency, he was accustomed to pass his vacations in journeying, chiefly in New England and the State of New York. With his habits of minute and accurate observation, and his extensive acquaintance with the most intelligent men of all classes, it was to be expected that he would accumulate large stores of valuable information; and the results of his observation, on these annual or semi-annual tours, have been given to the world in his four volumes of "Travels" published since his death. This work contains a vast amount of statistical and other information, no where else to be found.

Dr. Dwight's health continued in undiminished vigour until February, 1816, when he experienced the first serious attack of the disease which finally terminated his life. During the month of April, little hopes were entertained of his recovery; but, at the end of twelve weeks, his case assumed a more favourable aspect, and, at the opening of the next term, in the early part of June, he was able to return, in some measure, to his accustomed duties. His first sermon in the College chapel had special reference to the protracted indisposition from which he felt himself then to be only recovering; and it exhibited a most impressive view of the estimate which he placed upon the Gospel, when he supposed that he was about to take leave of all terrestrial scenes and objects. On the 17th of June, he met the General Association of Connecticut, which held its session that year at New Haven, and manifested the most intense interest in the evidence that was presented of the progress of the Redeemer's Kingdom. He assisted, on that occasion, in the administration of the Lord's Supper, and spoke with a fervour and elevation of spirit which seemed to betoken his near approach to the communion of the glorified. He continued, during the summer, to perform his duties in the College without interrup-

tion, though not a day passed but he was obliged to resort to a surgical operation to relieve himself from pain. He also, during this time, performed a considerable amount of miscellaneous business, and wrote several articles on moral and theological subjects, which he designed for the press. He presided at the Commencement in September; and, during the succeeding vacation, his health, though feeble, seemed to be improving. At the commencement of the next term, he attempted to resume his labours, but his debility and suffering were such as really to unfit him for active effort. He met the Senior class, for the last time, on the 27th of November, and continued to hear the recitations of his Theological class, at his own house, till the week before his death; and, on the occasion of his last meeting with them, in the midst of intense suffering, delivered himself on the subject of their recitation with great energy and eloquence. During his last days and hours, his mind seemed to repose with unlimited confidence and joy on the great truths which he had believed and preached, and his departure was as serene and beautiful as the going down of the sun in a cloudless sky. His death occurred on the 11th of January, 1817. His funeral was on the 14th. It assembled an immense concourse, and clothed both the College and the city with gloom. A sermon was preached on the occasion by the Rev. Dr. Chapin of Rocky Hill, one of the Corporation of the College; and subsequently a Eulogy was delivered by Professor Silliman. Both were published.

The following is a list of Dr. Dwight's publications:—A Dissertation on the History, Eloquence, and Poetry of the Bible, delivered at the public Commencement at New Haven, (anonymous,) 1772. A Valedictory to the graduating class in Yale College, (anonymous,) 1776. A Thanksgiving Sermon preached at Stamford, (anonymous,) 1777 A Sermon preached at Northampton on occasion of the capture of the British army under the command of Earl Cornwallis, (anonymous,) 1781. The Conquest of Canaan: A Poem, 1785. The Triumph of Infidelity: A Poem, (anonymous,) 1788. An Election Sermon, 1791. A Discourse on the genuineness and authenticity of the New Testament, delivered at New Haven on the Tuesday before the Commencement, 1793. Greenfield Hill: A Poem, 1794. A Sermon delivered before the Connecticut Society of Cincinnati, 1795. Two Sermons on the nature and danger of Infidel Philosophy, addressed to the candidates for the Bacealaureate in Yale College, 1797. A Discourse delivered at the funeral of the Rev. Elizur Goodrich, D. D., 1797 A Discourse delivered at New Haven on the Fourth of July, 1798. A Discourse delivered at New Haven on the character of George Washington, 1800. A Discourse delivered at New Haven, on some events of the last Century, 1801. A Discourse on the death of Mr. Ebenezer Grant Marsh, 1803. A Sermon on Duelling preached in the chapel of Yale College, and afterwards in the Old Presbyterian church in New York, 1805. A Sermon preached at the opening of the Theological Institution at Andover, and at the ordination of the Rev. Eliphalet Pearson, L. L. D., 1808. A Sermon occasioned by the death of Governor Trumbull, delivered at New Haven by request of the General Assembly, 1809. A Charity Sermon preached at New Haven, 1810. A Statistical Account of the city of New Haven, 1811. A Discourse at the ordination of N. W Taylor, 1812. A Discourse in two parts delivered in the chapel of Yale College on the State Fast, 1812. A Discourse in two parts delivered in the chapel of Yale Col-

lege on the National Fast, 1812. A Sermon delivered in Boston before the American Board of Commissioners for Foreign Missions, 1813. Observations on Languages, and on Light, published in the Memoirs of the American Academy of Arts and Sciences. Remarks on the Review of Inchiquin's Letters published in the Quarterly Review, (anonymous,) 1815.

The following have been published since his death :—Theology explained and defended in a series of Sermons ; with a Memoir of the Author's life. In five volumes, octavo, 1818. Travels in New England and New York. In four volumes, octavo, 1822. Sermons on miscellaneous subjects. In two volumes, octavo, 1828.

Of Dr. Dwight's sons, five were graduated at Yale College. *Benjamin Woolsey* was graduated in 1799; studied medicine, and was for several years a practitioner,—first at Catskill, N. Y., and afterwards at New Haven. He subsequently engaged in mercantile pursuits in New Haven, New York City, and Catskill, and finally removed to Clinton, N. Y., where he died in 1850, aged seventy. He was a man of literary taste, of a philosophical turn of mind, and of most exemplary Christian character. *John* was graduated in 1802, was a young man of very amiable temper and fine poetical talents, and died the year after he was graduated. *Sereno Edwards*, who was graduated in 1803, forms the subject of a distinct article. *William Theodore*, now the Rev. Dr. Dwight of Portland, was graduated in 1813. *Henry Edwin* was graduated in 1815, and subsequently spent two years or more in preparation for mercantile life. Soon after his conversion, which took place about that time, he commenced the study of Theology, and, leaving his eldest brother's counting-house, entered the Seminary at Andover. There he studied with great assiduity and success for about two years, when he was attacked with hemorrhage of the lungs. He subsequently went to Europe for his health, where he spent four years. Some time after his return, he published an exceedingly interesting volume of "Travels in the North of Germany." He was engaged with his brother Sereno in conducting a gymnasium at New Haven, which was discontinued after about three years. His health gradually grew feeble, though he was able for several months to occupy himself in delivering a course of Lectures in New York and Philadelphia, connected with his European residence. He died greatly lamented in August, 1833. I have the most pleasant recollections of him as a classmate in College. The gentleness of his spirit and the urbanity of his manners made him a universal favourite ; and he subsequently became distinguished as a graceful and attractive writer. I heard him spoken of in Germany in terms of the highest respect, in regard to the qualities of both his intellect and his heart.

It was my privilege to pass my College life under the Presidency of Dr. Dwight, and, like all his pupils, I have a vivid impression of the peculiar features of his character, and a distinct recollection of many incidents which might serve to convey a similar impression to others. But as I have already recorded my personal reminiscences of him in another form,* I prefer to furnish the testimony and opinion of several eminent gentlemen who were contemporary with him, and had the best opportunity of estimating his character.

* Spark's American Biography, IV., 2nd Series.

FROM DENISON OLMSTED, L. L. D.,

PROFESSOR IN YALE COLLEGE.

YALE COLLEGE, October 27, 1849.

My dear Sir: I cannot refuse your request for some of my impressions in respect to the character of Dr. Dwight, though you must allow me to avail myself, to some extent, of a sketch which I wrote shortly after his death; and now, after an interval of more than thirty years, I cannot feel that I overrated, at that period, either his intellectual or moral character. Being one of the Tutors during the two last years of his administration, and often in his family, and being a member of a select class in Theology, who recited to him until within a week of his death, I enjoyed opportunities of becoming better acquainted with the President, and of contemplating his character under more aspects, than fell to the lot of most of his pupils; and my impressions of him were committed to paper in all their freshness. It was not my privilege to be much with him during his last hours, nor was I present at the closing scene; but I remained with the body the day after his decease, and being much of the time alone, it was to me a most interesting and solemn scene, and one that has never faded in my memory, to gaze for the last time upon features now fixed and motionless, which I had so recently seen lighted up with the highest expressions of the workings of the intellect and the emotions of the heart, that ever clothe the human countenance. Nor could I fail to recall to mind how often and how impressively I had heard the change now before me described by his own lips.

With a mind of vast capacity, President Dwight grasped at universal knowledge. At an early age, he had with great avidity entered the field of literary criticism and mathematical science; but he was soon arrested by a weakness of his eyes from which he never recovered. For the greater part of his life, he was able neither to read nor write. In ancient learning, therefore, he was not so great a proficient as Bentley, nor in science as profound as Horsley. He was more like Bacon and Boyle, being distinguished like them for originality, a thirst for knowledge, and a fondness for inductive philosophy. No one who knew him would hesitate to ascribe to him very superior intellectual faculties; yet it was his own opinion that whatever success he had exhibited in the acquisition of knowledge, and in the power of communicating it to others, was owing chiefly to the exact method to which he trained his understanding, and in which he had arranged all his ideas. To such perfection had he carried this art, that his mind resembled an ample and well regulated store-house of various wares, so well assorted and so systematically arranged, that the owner could lay his hands immediately on any article that might be inquired for. He availed himself, in a wonderful degree, of the advantages which so perfect an arrangement was fitted to confer. A few moments of reflection would enable him to place in their proper cells, along with kindred articles, the acquisitions of a single day, as the printer, with surprising dexterity, restores his types to their several compartments. Such skill in laying up his ideas was attended with a corresponding facility in bringing them out again, whenever it was necessary to use them. Few men, I believe, ever had their acquisitions so completely at command. His memory was either remarkably retentive by nature, or had become so by art. It was stored with a prodigious variety of numbers; though it was in the power of retaining numbers that he himself considered it most defective. He has been heard to say that he formerly made repeated efforts to remember a certain point of latitude, but was finally unsuccessful. His own thoughts, however, he could remember with the greatest ease and exactness, even to a distant period;—a proof of the distinctness and force with which they were conceived. Facts also he collected with great assiduity, arranged with minute care, and retained with infallible certainty.

But it will be useful to contemplate this great man in the several spheres in which his talents were developed, in order to form a fair estimate of their magnitude and variety.

As an instructer, it is not easy to overrate his merits. He united, in a remarkable degree, the dignity that commands respect, the accuracy that inspires confidence, the ardour that kindles animation, the kindness that wins affection, while, at the same time, he was able to exhibit before his pupils the fruits of a long and profound research, of an extensive and profitable intercourse with the world, and of great experience in the business of instruction. He taught much also by example. He exhibited a vast memory, and showed the pupil how it might be acquired. He urged the importance of observing and retaining facts, explained the principles of association and the various arts which would contribute to fix them in the mind, and also displayed in his reasonings and illustrations both the efficacy of his rules, and the utility of the practice which he so earnestly recommended. If he insisted on the importance of thinking in a train, and of adhering to an exact method in the arrangement of one's acquisitions, and in communicating his thoughts to others, the value of these directions he proved by the readiness with which he assembled his own thoughts to elucidate a point in discussion, and the clearness with which he unfolded them.

In his deportment towards the students, so well did he maintain the post of real dignity, that while the most timid approached him with confidence, the boldest were awed into profound respect. His feelings towards them all were truly paternal. His counsels, his warnings, his solicitude, his sympathy, were entirely in unison with such feelings. The student who uniformly merited approbation was encouraged by his smiles; he who had only been surprised into some unaccustomed neglect or violation of duty, was reproved in a gentle and persuasive tone; but the incorrigible offender trembled at his voice.

As a preacher, President Dwight's manner was distinct, forcible, and free from any appearance of affectation, either in action or utterance. It will not be difficult to discriminate the peculiar features of his pulpit eloquence. His voice was unusually heavy and sonorous. Its inflections were highly musical and agreeable, but limited to a comparatively small number. A very strong and frequent emphasis, though it imparted dignity, conspired with some uniformity of tones, occasionally to tire the ear and to lull attention. At times, however, he rose to an almost unequalled height, and exhibited some of the finest specimens of pulpit oratory. Whenever his mind was filled with peculiar transport, as in contemplating the capacities and employments of the holy angels and glorified saints, his eloquence resembled a mighty stream, flowing majestically through meadows of living verdure or groves of spices and golden fruits: whenever he was roused by viewing the awful nature and consequences of the Infidel Philosophy, it resembled the same stream, augmented to a mighty flood, and hurrying its way onward in an overwhelming torrent.

In his manners, President Dwight was, in the highest degree, dignified, affable, and polite. Like Johnson, he shone no where with brighter lustre than in the circle of friends he loved, when the glow of animation lighted up his countenance, and a perpetual stream of knowledge and wisdom flowed from his lips. As his was a life of observation and reflection, rather than of secluded study, his acquisitions were all practical; they were all at hand, ready to enrich and adorn his conversation. In Theology and Ethics, in Natural Philosophy and Geography, in History and Statistics, in Poetry and Philosophy, in Husbandry and Domestic Economy, his treasures seemed alike inexhaustible. Interesting narration, vivid description, and sallies of humour; anecdotes of the just, the good, the generous, the brave, the eccentric—these all were blended in fine proportions to form the bright and varied tissue of his discourse. Alive to all the sympathies of friendship, faithful to its claims, and sedulous in performing its duties, he was beloved

by many from early life with whom he entered on the stage, and whom, as Shakspeare says, he "grappled to his soul with hooks of steel." I think it may safely be said that those who gained the most intimate access to him, whether associates, or pupils, or amanuenses, admired, revered, and loved him most.

No love of study and abstraction ever detached him long from his family, or prevented his taking the deepest interest in their welfare. The multiplicity of his engagements did not hinder his being to the partner of his bosom, with whom he had been united from early life, a tender and affectionate companion. His children approached him with reverence, but still with the utmost freedom,—daily sharing his conversation and receiving his counsel. Nothing which promoted their enjoyment or gave them pain, was too minute to affect his feelings. His brothers and sisters also, and more remote connections, uniformly received the proofs and benefits of his strong attachment. Indeed the humblest domestic in his household regarded him with an attachment almost filial, and received a correspondent return from his feeling and benevolent heart.

I remain, dear Sir, very truly yours,

DENISON OLMSTED.

FROM THE REV NATHANIEL W TAYLOR, D. D.,*

PROFESSOR IN THE THEOLOGICAL SCHOOL CONNECTED WITH YALE COLLEGE.

YALE COLLEGE, February 20, 1844.

My dear Sir: It would give me great pleasure to comply with your request in relation to your proposed sketch of Dr. Dwight, were I confident that I could say any thing which would essentially subserve your design. I will commit to paper a few thoughts as they occur to me, and you can make whatever use of them you may think proper.

Dr. Dwight, in original powers, in mental acquisitions, and especially in elegant literature, was acknowledged to hold a place scarcely second to any of his contemporaries. If there were some other stars equally bright, there were scarcely any whose place was equally high. I think I never knew the man who took so deep an interest in every thing,—the best mode of cultivating a cabbage, as well as the phenomena of the heavens or the employments of angels. Attention,—stretching his mind in every direction, made him so great.

At the same time, I think there was still more to be admired in his character as a minister and a Christian. Nothing is plainer to my mind, (and I can speak from a long and intimate acquaintance with him,) than that, though by nature an ambitious and proud man, loving greatly distinction and influence, and claiming superiority above others, which was so extensively conceded,—his talents, his acquisitions, his influence, were conscientiously devoted to the cause for which the Son of God lived and died. His heart was in this cause. He was—what those who knew him less than I did, would perhaps not so readily admit—pre-eminently a conscientious, disinterested man, under the influence of a deep and earnest piety, without the least pretence or affectation of sanctity. His character has often presented itself to my admiration and love; but never so impressively as under the aspect of so much greatness controlled by so much principle.

Passing over his strong attachment to the system of religious faith held by the Puritan fathers, as well as the deep interest which he took in revivals of religion,—both of which, however, were prominent features of his religious character,—I may notice his earnest desire and vigorous efforts to increase the means of theological education. He always advised and even urged young men,—when the fashion was to be licensed to preach within a few months, or even weeks, after they were graduated, to remain and study Theology, at least for one or two years. It was in compliance with his counsel that I did so, though it was a thing nearly

* This and the two following letters were addressed to me with reference to a more extended notice of Dr. Dwight than the present, but they have not before been published.

or quite unprecedented, and though my classmates, and even ministers, regarded it as time and labour little better than lost. But Dr. Dwight, in his views of this subject, was greatly in advance of most of his contemporaries. To him I think is pre-eminently to be traced the great progress of theological education, especially in New England, for the last thirty or forty years. When I was his amanuensis, he told me that he had long had it in his heart to extend the means of a thorough preparation for the ministry in this College; that, in consequence of his wishes on this subject, his eldest son, Timothy Dwight, Esq., of this city, had then appropriated a certain stock in trade, with its profits, to the establishment of a Professorship of Theology in the College. It was this which resulted in the present extended theological department. I think he did much, though I cannot say exactly how much, in getting up the institution at Andover. I remember well that I was with him when the project was started. Doctors Morse and Spring came from Massachusetts to consult him on this subject, when the first donations were offered for the purpose. I heard much of their conversation with him. He entered into the subject with the deepest interest, unfolding his views of the advantages and necessity of such an institution; and seemed to exult as an eye witness of its great and blessed results. The gentlemen were evidently greatly influenced by his views in their determination to go forward with the enterprise. I remember his stating to them distinctly his own plans in regard to extending the means of theological education in this College; and particularly of his saying that, should the time come when this should be done, and the graduates of Yale should be induced to pursue theological study here, it must not be considered as interfering with their undertaking.

His support of missions, and especially his efforts for the establishment of an American Bible Society, deserve to be recorded. I would not venture to say that the latter institution is to be traced to him as its author; but I *can* say, not only that he was the first person from whom I heard any thing on the subject, but that he evidently supposed that none else had thought of it. State Bible Societies were already established; but any thing *national* in such matters was a novel idea; and when it was first talked of, was treated, to a great extent, as chimerical. Dr. Dwight conversed on the subject with ministers and others, and, if I mistake not, corresponded with some distinguished individuals in the Presbyterian Church.

The countenance and encouragement which he gave to young men, formed another most interesting feature of his character. He not only never failed to cheer and encourage the desponding and distrustful young man, but he often took pains to raise still higher the hopes and aspirations of those of whose talents and worth he had formed a favourable opinion. I know of more than one who has succeeded well in life, because, through Dr. Dwight's influence, he was led to a suitable appreciation of his own powers. I can speak on this point somewhat from experience. I came to College very young; my health failed; and I lost three years from study. When I came the last time, (for I entered three different classes,) it was rather to gratify my parents, than with any expectation or intention of being a scholar; for, though I had previously felt an intense interest in study, I had by that time entirely lost it. Occasionally, however, my emulation was stirred; but it was to little purpose, as I had abandoned the thought of either doing or being much in future life. In my Senior year, I read as an exercise before Dr. Dwight, an argument on the question—"Is virtue founded in utility?"—a question in which he always felt a peculiar interest. To those who preceded me he said, "Oh, you do not understand the question;" but when I had finished my argument, he remarked with great emphasis,—"That's right," and added some other commendatory remarks which, to say the least, were adapted to put a young man's modesty to rather a severe test. But it certainly had one good effect—it determined me to make intellectual efforts, which, otherwise, I probably never should have made; not to say the very kind which, above all others, I love to

make. When I received a call to the church in this city, which I, in every suitable way, tried to avoid accepting, Dr. Dwight was very anxious that I should accept it. I told him frankly my principal objection. You know the great popularity of my predecessor in that pulpit; and I told Dr. Dwight that, if I were settled there, I could expect nothing else than that I should be dismissed within a year. "Why so?" said he. "Because," replied I, "I cannot satisfy the demands of the people as a preacher." He thought I could. I said, "I think not without a miracle." He answered with emphasis, "You do not know what you can do. No young man of even respectable talents knows what he can do, and hence, in many cases, they do so little. Believe me," said he, "I have no fears of the issue, and I know much better what *you* can do, than you know yourself." After I was settled, I was occasionally at the end of the matter as to sermons,—not exactly sermons, but such sermons as I was willing to preach. Once, after having preached several Fast sermons, (for the demand for these was pretty frequent in those days,) I went to him and told him in much depression, that I could not write another that would be fit to preach. "Why," said he, "you are in as bad a plight as President Edwards said he once was, when he could not find another text in the Bible on which he could make a sermon." He asked me if I had thought of a subject,—text,—plan. I mentioned to him that I had three or four, which, by his request, I repeated to him. "Which, on the whole," said he, "do you like best?" When I had named it, he said, "Go to your study, ask the Divine blessing, and make as good a sermon as you can on that text, and it will be good enough." I did so; and, with the cheerful courage which he inspired, I succeeded in making an effort, which, otherwise, I think, I could not have made. After a while I got over these fits of despondency, and no one can tell how much I owe to him for it.

I may notice also his efforts to bring the religion of the Gospel to educated minds. To appreciate these one needs to know how extensively this class of minds had come to regard religion as a thing fitted only for the lowest of the people. Before the entire community he stood up boldly,—in the face of the greatest of them, greater than they. Many of them, it is true, died infidels; some, however, after ceasing to despise religion, have been hopefully converted; several, since my own ministry began. He took great pains not only to elevate preaching, that it might command the respect of this class of men, but also to direct the religious reading of students and of the community around him. No man seemed to appreciate more highly the right sort of books, taking the standard of taste, style, &c., into the account. You know how current, at one time, was what may be called metaphysical preaching—dull, dry, tedious, and, to a great extent, useless. Dr. Dwight, I think, by his own preaching and instructions, did more to effect the requisite change in relation to this, and to bring preaching to bear on the higher classes, and on all classes, (though the lower classes are not now reached by our preachers as they should be,) than perhaps any other man of his day, at least in New England.

I might go on in a similar mode of specification respecting other parts of his character. His humility and condescension, when suitable occasions occurred, were in my view strikingly conspicuous. If Burke could learn something even from his hostler in his stable, Dr. Dwight could, for as good a reason, talk familiarly with any servant in his kitchen. I knew him once show as much interest in a theological conversation with Mr. H——, the college joiner, as he would have done with the profoundest Divine; and often with him, and with other good men like him, in the humblest walks of life, he apparently took as much pleasure in conversation as with men of cultivated minds. But the interest he took in youth, —even in little children,—I may say in all classes, on the subject of personal religion, was, I think, remarkable. After indulging the Christian hope in some faint degree, while a Junior in College, I had very many doubts and perplexities respecting my religious character. These I had often stated to Dr. Dwight. When I

was his amanuensis, he took a deep interest in me on this account, and would often introduce the subject as one on which he knew I was glad to hear and to learn. On one or two occasions, wishing evidently to encourage my hope, he was led to speak of his own. This conversation I could relate substantially, if it were desirable to do so. I will only say of it, that it was one of the most affecting and instructive that I ever heard on the subject. His own heart melted under it, and the tears flowed freely.

I do not think his powers as an extempore preacher were fully appreciated. I might assign the reasons for this. But without prolonging this detail, I will only say that, on some few occasions, I have heard him in an off-hand speech, surpassingly eloquent;—far exceeding any thing in himself, when preaching his most eloquent written discourses.

One thing more occurs to me as perhaps worthy of notice. Dr. Dwight told me that, when a young man, he was, on the subject of Christian resignation, a thorough-going Hopkinsian;—that he wrote a long Dissertation in support of that doctrine, and read it to Dr. Hopkins, who strenuously urged its publication. "But," said he, "I concluded to keep it, and think of the matter longer; and the result was, I put it in the fire." His tendencies in early life were to extremes,—the result of an ardent, sanguine temperament; but he was a striking instance in which natural foibles and tendencies are corrected by reflection, good sense, and good principles, and are made to result in great excellence and perfection of character.

I am yours affectionately,

N. W TAYLOR.

FROM THE HON. ROGER MINOT SHERMAN,

JUDGE OF THE SUPREME COURT OF CONNECTICUT.

FAIRFIELD, Conn., February 7, 1844.

My dear Sir: While I was a Tutor in Yale College, Dr. Dwight became the President. My acquaintance with him was intimate and continued during the residue of his life. Those distinguishing characteristics of his mind and heart, which gave him eminence, were constantly exhibited in his daily intercourse with society. His mind was richly stored with knowledge on subjects scientific and practical. When in company, he led conversation, and little would be said by any but himself. This was not the result of vanity or conceit on his part, but of the disposition manifested by others in his presence to hear rather than to speak. His mind was both profound and brilliant; his discourse sentimental and instructive; his manner animated, and his colloquial style easy and elegant. I have seen him in social circles among some of the most distinguished men of our country. There too he would lead the conversation. I have noticed but one exception. That was the late Chief Justice Ellsworth. Whenever he was present, Dr. Dwight, in his turn became a listener, and his remarks were generally in the form of interrogatories.

At the time he became President, infidelity, the offspring of the French school, was extensively prevalent among the undergraduates, and throughout this State. Laymen of distinction generally, and our most eminent lawyers especially, were its advocates. The high reputation of Dr. Dwight attracted these men, when the Legislature and Courts were in session at New Haven, into the College chapel. Such occasions were improved by him to meet the prevailing errors of the day. This he did, not by reproaches, but by sound argument and overwhelming eloquence. The effect was wonderful. The new philosophy lost its attractions. In Connecticut it ceased to be fashionable or even reputable; and the religion of the Pilgrims, which was fearfully threatened with extermination, regained its respectability and influence. The character of the College was restored; and its increasing numbers, gathered from all parts of the United States, extended an influence

over the nation, which, I trust, will be felt for centuries to come. I often expressed the opinion, which length of time has continually strengthened, that no man except "the Father of his Country," had conferred greater benefits on our nation than President Dwight.

Upon the subject of politics he was unreserved and decided. He always espoused the principles of the Federalists, in opposition to those of the school of Jefferson. This was not as a partisan, but from an honest conviction of the rectitude of the great constitutional principles which were adopted by Washington, Hamilton, and the other distinguished men of that class, who formed and first administered the national government. He viewed the contest as a struggle between the friends of law and order, on the one part, and those, on the other, who favoured the licentiousness of the French Revolution. He was a strong friend of liberty; but considered law, constitutionally enacted and justly administered, as its only preservative; and he regarded that freedom which elevates the people above the laws made and administered by their own officers, as its most dangerous enemy.

My high regard for Dr. Dwight and strong approval of his sentiments and character have led me to these remarks; and if they should be irrelevant to the particular object of your inquiries, I hope you will excuse it.

Accept, dear Sir, assurances of my high and sincere esteem.

ROGER M. SHERMAN

FROM THE HON. JOHN COTTON SMITH,

GOVERNOR OF CONNECTICUT.

SHARON, February 13, 1844.

Rev. and dear Sir: My intercourse with President Dwight was official, rather than intimate and confidential. Indeed our acquaintance with each other was not particular, until after my entrance into public life; and even then, as the session of our Legislature at New Haven occurred during the autumnal vacation of College, the Doctor was generally absent on an excursion for his health. During the several years I was in Congress, I scarcely enjoyed an annual glimpse of him. Although our interviews became more frequent while I occupied the Executive chair of the State, and was *ex officio* a member of the Corporation of the College, yet you are sensible there is more of form than of familiarity in the meetings of such bodies. Still I have been favoured with the means of forming an estimate of his character; and a very high estimate it has been. He was not only an accomplished gentleman, but a ripe scholar, a profound theologian, and an eloquent Divine. He had a mind equally well adapted to soar in flights of sacred poesy, and to penetrate the depths of metaphysics;—a mind so wonderfully constituted, as to dictate to two and even three amanuenses at the same time, on as many distinct subjects, and keep them all busily employed. Nor were his colloquial qualities less remarkable. So fascinating was he in social intercourse, that, although he gave to others full opportunity to take their share in the conversation, they would rarely avail themselves of the privilege, unless for the purpose of suggesting some new topic, or eliciting some further information.

I will only add that I regret my inability to contribute any thing of importance in aid of your object, while I heartily rejoice in every effort to extend and perpetuate the fame of that illustrious man.

I am, Rev. and dear Sir,

Very respectfully, your obedient servant,

JOHN COTTON SMITH.

ISAAC STOCKTON KEITH, D. D.*

1778—1813.

Isaac Stockton Keith, the son of William and Margaret Keith, was born in Newtown, Bucks county, Pennsylvania, January 20, 1755. His parents were exemplary members of the Presbyterian church, and were particularly attentive to the religious education of their children. As this son early gave indications of a more than common intellect, and was much inclined to devote himself to books, the parents determined to give him the advantages of a collegiate education. Accordingly, at the age of fourteen, he was sent to the grammar school at Princeton, and having gone through his preparatory studies there, he became a member of the College,—Doctor Witherspoon being then President,—and graduated in 1775, at the age of twenty. It was during his connection with the grammar school that his mind became permanently impressed with religious truth; and his whole course from that period, both in the grammar school and in College, was marked with great circumspection and with every evidence of an humble and devout spirit.

Shortly after he was graduated, he accepted an invitation to teach a Latin school at Elizabethtown, N. J. But though he discharged his duties as a teacher much to the satisfaction of both his employers and his pupils, he did not remain in this employment long, as he was unwilling to be detained from what had then become the commanding object of his life—the Christian ministry. On retiring from the school, he placed himself under the care of the Rev. Robert Smith, of Lancaster county, Penn., and pursued his theological studies in conformity to his directions, while residing at his father's house.

In the autumn of 1778, having previously put himself under the care of the Presbytery of Philadelphia, he received from that body a license to preach the Gospel. The succeeding winter he was engaged in a sort of mission; but he returned in the spring to his father's, suffering from a severe and dangerous affection of the liver. The manner of his recovery was remarkable. A blister was applied near his shoulder blade, and the matter which had collected internally, and occasioned him intense pain, was thereby discharged; and this was followed by an almost immediate restoration.

In March, 1780, the Presbyterian congregation of Alexandria, to whom he had previously preached, being vacant, unanimously invited him to become their pastor. He accepted the call and was ordained by the Presbytery of Philadelphia, with a view to take the pastoral charge of that church. On the 30th of May, 1780, he received his dismission from the Presbytery of Philadelphia to that of Donnegall, with which the church at Alexandria was at that time connected. He had previously declined a call from the church in Allentown, New Jersey.

Notwithstanding he had recovered, in a good degree, from the illness already referred to, he had by no means reached his wonted measure of bodily vigour; but, in the autumn of 1784, his constitution became still

* Yeadon's Hist. of the Circular Church, Charleston.—Biography prefixed to his Sermons.

more enfeebled by a violent attack of fever. His religious exercises at this period, as indicated by a letter that is still preserved, show that he was disposed to take the most serious view of this affliction, and that his chief desire was that it might minister to his spiritual improvement and promote the great ends of his ministry. On his recovery from this illness, he proposed the formation of a Society to consist of Christians of different denominations, that should meet at stated periods for the purpose of religious conference and devotion. The constitution for such a Society was found among his papers; but it is not now known whether the plan was ever carried into effect.

In the year 1788, Mr. Keith received a call to settle as colleague pastor with the Rev. William Hollingshead, over the Independent or Congregational church in Charleston, South Carolina. After some hesitation on his part, and amidst the deep regrets and remonstrances of his congregation, he finally determined to accept the call. Accordingly, on the 16th of September, the pastoral relation was dissolved by the Presbytery of Baltimore, who "recommended him very affectionately, as a valuable evangelical minister of the fairest character." His introductory sermon at Charleston was preached on the 30th of November, and was published,—though not till after his decease.

In 1791, he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania.

Dr. Keith's ministry in Charleston was continued through a period of upwards of twenty-five years. On the 13th of December, 1813, he attended a meeting of the Charleston Bible Society, of which he had been a Vice President from its formation, and spoke with great earnestness in favour of sending the Scriptures to the destitute French in Louisiana, in their native language. Within thirty hours from that time he had made his passage through the dark valley. He died at the age of about fifty-nine. A Sermon on occasion of his death was delivered at the request of the Managers of the Charleston Bible Society, by the Rev. Dr. Flinn, from Psalm XII, 1. It was published.

Dr. Keith was married, shortly after his settlement in Charleston, to Hannah, daughter of the Rev. Dr. Sproat of Philadelphia. She died on the 30th of September, 1796. His second wife, to whom he was married on the 3d of April, 1798, was Catharine, daughter of Thomas Legare of Charleston. She died of a lingering disease on the 15th of May, 1803. His last wife was Jane Huxham, a native of Devonshire in England, and daughter of William Huxham, who had resided many years in South Carolina.

As Dr. Keith had no children, and yet had an estate of about thirty thousand dollars, he manifested his interest in various good objects by the liberal bequests which he made in aid of them. To the General Assembly of the Presbyterian Church he gave twenty-five hundred dollars. To each child bearing his own name, or that of either of his wives, (about twenty in number,) he bequeathed a copy of Scott's Commentary on the Bible. To the church of which he was co-pastor, he bequeathed about five thousand dollars, with the request that the income alone should be expended for pious purposes.

Dr. Keith published about half a dozen sermons and addresses delivered on special occasions during his life; and these, with two or three others,

together also with the sermon occasioned by his death, a brief biographical notice of him, and a somewhat extended selection from his correspondence, were published in a volume in the year 1816.

FROM THE REV EDWARD PALMER.

WALTERBORO', S. C., April 20, 1853.

My dear Sir: The venerable man concerning whom you inquire is associated with some of my earliest and warmest recollections, having been my revered and beloved pastor to the day of his death. I knew him very intimately, and I think I shall be in little danger of mistaking in regard to the prominent features of his character.

The personal appearance of Dr. Keith was imposing. Large in stature, dignified in manner, grave in aspect and in speech, it was impossible not to feel that you were in the presence of a much more than ordinary man. But, notwithstanding his appearance and manner were such as to repel every thing like frivolity, he was so courteous and affable as to invite the confidence of the most timid child. Indeed the affectionate freedom with which the young of his numerous flock actually approached him, showed how easy of access he really was. They looked up to him as a father, and he seemed to regard them as his children. Never can those of us who repaired weekly to his house for catechetical instruction, forget the paternal solicitude which he always manifested towards us, as the lambs of his flock, or the benedictions he was wont to pronounce upon us, as we left his presence and his dwelling. Alas! but few remain to call up these pleasant reminiscences.

Dr. Keith's example was in beautiful keeping with his religious profession—it was an epistle of Christ known and read of all men. Generous to a high degree, his heart was open to the calls of distress, his house to the stranger, his purse to the needy The sick and afflicted always found in him a ready friend and substantial helper. He wept with those that wept, as well as rejoiced with those that rejoiced.

As a preacher, he undoubtedly held a high rank among the able preachers of this country. His views of Christian doctrine, which were fully in accordance with the Westminster Assembly's Catechism, he exhibited with clearness and power,—Jesus Christ and Him crucified always being held up as the life and substance of the Gospel. His discourses were well elaborated, and his applications were direct and pungent. In his prayers there was an uncommon degree of fervour and unction. You could not resist the impression that he was in close personal communion with the glorious Being whom he was professedly addressing.

For scarcely any thing was Dr. Keith more remarkable than for noticing and turning to good account the passing dispensations of Providence. Never did any peculiarly striking event occur, but that his hearers went to church the next Sabbath in the confident expectation of its being made the subject of a well digested and judicious train of reflection. He had also a most happy facility at adapting himself to the spiritual wants of individuals, especially at conversing with the inquiring and awakened of his flock. It were difficult to say whether his tenderness or fidelity was more prominent in these conversations; but his manner was such as to invite their confidence, and they always found in him a safe and excellent counsellor.

Neither was he deficient in reproving where reproof was needed; though he always performed this delicate office with a mildness and discretion, that left no room for offence. One incident now occurs to me as an illustration. Happening, on a Sabbath, after the services of the morning, to be in company with a number of friends, most of whom were professors of religion, the conversation, as too frequently happens, had imperceptibly glided into subjects of mere worldly inter-

est. The Doctor, feeling that they were going too far, mildly interposed by saying—"Well, friends, if you please, we will defer the present discussion till the next Sabbath." All felt rebuked, while none took offence.

Dr. Keith's loss was deeply felt in every circle in which he had moved. Among the demonstrations of grief attending his funeral, one of the most touching was that of a venerable minister of the Episcopal Church bending over his lifeless form, and exclaiming with a profusion of tears,—"I have known a multitude of ministers of various denominations, both in Europe and America, but never have I known a more faithful servant of Jesus than this dear saint."

In Gospel bonds, yours truly,

EDWARD PALMER.

SAMUEL WOOD, D. D.*

1779—1836.

Samuel Wood, the son of Joseph and Ellen (Palmer) Wood, was born at Mansfield, Conn., May 11, 1752. He was the eldest of a family of thirteen children. His parents were worthy and pious persons, whose first desire in respect to their children was, that they might grow up in the fear and love of God. Before he was five years old, by the Divine blessing accompanying the instructions and counsels of his faithful mother, he was brought to serious consideration; and there is reason to believe that religion was then formed, as an abiding principle, in his soul. From that time, he always evinced a great dread of sin in all its forms; and seemed to delight in all those spiritual and devout exercises, which peculiarly mark a state of reconciliation to God. At the age of eleven, his mind was thrown, for a time, into great perplexity and darkness, from having heard some friend of his father's relate his experience, in which was included a much deeper conviction of sin than he had himself ever felt; and he was led in view of this, to question the genuineness of his own religious exercises altogether. He was, however, soon relieved from his despondency, by reading a book, entitled, "The sound believer,"—which corrected his misapprehensions in respect to the evidence of true piety, and gave him brighter views of the Gospel plan of salvation than he had had before.

When he was in his fourteenth year, his father removed his family from Connecticut to Lebanon, N. H., then a wilderness, with a view to accommodate his numerous children with land for settlement. Previous to this, the son had indulged the hope that Providence might open the way for his introduction to the ministry; but this change of residence operated, in no small degree, as a damper upon his hopes; for, as he was the eldest son, he saw that his father's dependance would be chiefly upon *him*, in clearing up the forest. He had not, at that time, made a profession of religion; but, in consequence of the death of his youngest brother, which occurred in his father's absence from home, he became deeply impressed with his obligation to do so, and was prevented only by the fact that there was then no

* Price's Fun. Serm.—MS. from Dr. Bouton.

church in the immediate neighbourhood with which he could connect himself.

Things, however, began soon to assume a more encouraging aspect. Dartmouth College was established at Hanover, within about six miles of his father's farm. A church was formed at Lebanon, and the Rev. Isaiah Potter* was settled as its pastor. Young Wood was one of the original members of the church, and became such at the age of eighteen.

He seems, at no period, to have relinquished the purpose of ultimately entering the ministry; but it was not till he was about twenty-two, that he found it practicable to commence his preparation for it. He prosecuted his preparatory studies under the instruction of his friend and pastor, the Rev. Mr. Potter, and in August, 1775, entered Dartmouth College, being then in his twenty-fourth year. He graduated with the highest honours of his class in 1779. His Valedictory Address, delivered on that occasion, on the "importance of education," was considered a production of rare merit, and was afterwards printed.

As Mr. Wood had kept the ministry in view during his whole collegiate course, his studies, especially in the last year, were directed with reference to it; so that he may be said to have graduated with almost the requisite qualifications for the ministry, according to the standard of qualification which then prevailed. Within about seven weeks after his graduation, he was licensed to preach, and delivered his first sermon at Lebanon, on the morning of the following Sabbath, from John XII. 21.—"Sir, we would see Jesus." At the close of the service, two men, who had listened to his discourse, met him with the inquiry,—"What must I do to be saved?"

In 1780, he was married to Eunice, daughter of Hezekiah Bliss, of Lebanon, who also had then recently removed from Connecticut. Shortly after his marriage, he journeyed with his wife to Connecticut, where he spent some time in preaching, and received an invitation to a permanent settlement, which, however, he declined.

In the spring of 1781, he was invited to preach six months at Boscawen, N. H., and he consented to do so, notwithstanding the field of labour was considered as, in some respects, very unpromising. The result was that, in October following, having accepted a call from the church and society in that place, he was set apart to the ministry there by the usual solemnities.

The year after his settlement (1782) was signalized by an extensive revival of religion in his congregation, in consequence of which, between thirty and forty heads of families were added to the church. Other similar scenes were witnessed, from time to time, under his ministry. His ministerial connection with the town of Boscawen continued till May, 1802,—nearly twenty-one years; when, from a combination of circumstances and by mutual consent, his civil contract with the town was dissolved, though his pastoral relation to the church still continued. A new society was soon formed in connection with the church of which he was pastor; and though, in consequence of this change, he found himself in a smaller parish, he continued to labour as diligently as ever, and was increasingly respected both at home and abroad.

* ISAIAH POTTER was born in Plymouth, Conn., in 1746; was graduated at Yale College in 1767; was ordained first pastor of the church in Lebanon, N. H., in August, 1772; retired from active service September 19, 1816; and died by his own hand in August, 1817, aged seventy-one. He published a Masonic Sermon delivered at Hanover, 1802.

In 1820, the degree of Doctor of Divinity was conferred upon him by the Trustees of Dartmouth College.

In the spring of 1828, he was attacked by a violent disease, which, for some time, seemed likoly to reach a fatal issue. His mind, during this period, retained its full vigour, and was cheered by the actings of a triumphant faith. Contrary to expectation, he survived this illness, and, after a few weeks, was able to return to his accustomed duties, though his constitution underwent a shock from which it never fully recovered.

In October, 1831, Dr. Wood preached a sermon containing an outline of the history of the church, of which, for half a century, he had been pastor. In it he states that the church had boen favoured with ten revivals, four or five of which were extensive.

In 1832, having become too infirm to discharge all the duties devolving upon him as pastor of the church, a movement was made towards the settlement of a colleague, the result of which was, that the Rev. Salmon Bennett was installed as colleague pastor in December of that year. Mr. Bennett, having been thus associated with him four years, was dismissed by a mutual council, so that Dr. Wood again became sole pastor, at the age of eighty-four.

The increase of labour and responsibility now devolved upon him, proved too much for a constitution already greatly enfeebled by age; and it soon became apparent that the time of his departure was at hand. On the week preceding his death, he stated to a friend who called upon him, that he had just been preparing a sermon to preach the next Sabbath, on the death of an aged brother; and that sermon he actually delivered on the last Sabbath he spent on earth. His text seemed not only significant, but almost prophetic:—"I must work the works of Him that sent me while it is day; the night cometh when no man can work." And after the shadows of the night of death seemed to have gathered around him, and every thing indicated that his last words had already been uttered, he was enabled to say with an air of heavenly serenity,—"All is well;" and then the spirit fled. He died December 24, 1836, aged eighty-four years.

Dr. Wood was blessed, during much the greater part of his life, with vigorous health. He was a man of remarkably active habits, and the time which was not spent in his study or his parish, was devoted to his garden or his farm. From the time he commenced preaching till he was seventy years old, he never lost but three Sabbaths by sickness; and but nine, until he was seventy-eight. He was a good classical scholar, and was an efficient promoter of all the great interests of education. He was instrumental of establishing a library in the town; for twenty years officiated gratuitously as Superintendent of schools; and exerted an important influence, and made a liberal donation, towards the establishment of Boscawen Academy. In the course of his ministry, he fitted about one hundred young men for College, of whom nearly fifty became ministers, and about twenty, lawyers. He entered with great zeal into the various benevolent operations of the day, contributing cheerfully and liberally of both his influence and his substance for their promotion. He was greatly respected by the community at large, as well as by his brethren in the ministry.

Dr. Wood published a Sermon at the ordination of Benjamin Wood, 1796; a Sermon on the Public Fast, 1804.

Dr. Wood had a brother, *Benjamin*, who was also a highly respectable minister. He was born in Lebanon, N. H., September 15, 1772; fitted for College under the instruction of his brother Samuel; was graduated at Dartmouth in 1793; studied Theology partly under the direction of his brother, and partly under that of Dr. Emmons; was ordained pastor of the church at Upton, Mass., June 1, 1796; and died April 24, 1849, aged seventy-six. He was married to Betsey Dustin of Haverhill, and after her death, to Almira Howe. He had seven children. He published a Sermon delivered at Upton, 1796; a Sermon on the death of Mrs. Rachel Ruggles, 1811; a Sermon at Sutton at the formation of an Education Society, 1812; a Masonic Address at Uxbridge, 1819; a Masonic Discourse at Milford, 1820; a Sermon on Baptism, 1823; a Masonic Address at Holden, 1825.

FROM THE REV N. BOUTON, D. D.

CONCORD, N. H., December 10, 1849.

Rev. and dear Sir: I became acquainted with Dr. Samuel Wood, then a father in the ministry, in 1825, when he was about seventy-three years of age. I was at once struck with his venerable appearance,—his hoary locks, bright blue eyes, and placid countenance, and his humble and modest demeanour. His voice was somewhat tremulous with age, yet in preaching he was earnest, impressive, and often there were flashes which showed the fire of his youth. Dr. Wood rarely wrote out his sermons in full; he dwelt chiefly on what he regarded the leading doctrines of the Gospel; not, however, in an argumentative or abstract style, but rather persuasive and hortatory. He was not, in the highest sense, a great man, nor yet eminently learned, but sound, judicious, sincere, and earnest. I used to look upon him as a *model pastor* Being a neighbouring minister, our exchanges and intercourse were somewhat frequent. His house was the abode of peace, good order, and Christian hospitality. His aged partner, who is still living, at the age of about ninety-three, partook of his excellent spirit and shared in all his joys and sorrows. Having no children of his own, he seemed to regard his church and parish with paternal affection, and they reverenced him as a father. In his last will, he left all his property to his beloved wife, in consideration of her prudence and good management in all domestic concerns, to be improved by her during her life, and then to be inherited by his church forever.

Among the pupils of Dr. Wood, as you may probably be aware, were *Daniel Webster*, and his scarcely less gifted brother, *Ezekiel*. These were his pride and crown. They ever cherished a profound respect for him as a pattern of all good works, and as a faithful servant of Christ; and I cannot but think that when Mr. Webster made his noble argument in defence of the Christian ministry, on the Girard will, before the Supreme Court of the United States, the image of his venerated teacher and pastor was full in his eye: certain it is that some of the most eloquent and truthful passages in that splendid eulogy are but a portrait of the Rev. Dr. Samuel Wood.

With much respect and esteem, I am yours in the Gospel,

N. BOUTON.

JONATHAN HOMER, D. D.

1780—1843.

FROM THE REV WILLIAM JENKS, D. D.

BOSTON, January 12, 1853.

My dear Sir: The late Dr. HOMER was the friend of my early years, and I maintained an intimacy with him as long as he lived. You shall have my estimate of his character, and the result of my inquiries in respect to the history of his life.

The common ancestor of the family of *Homer* in America, as I learn from documents obligingly furnished me by P T. Homer, Esq., of Boston, was John Homer, who emigrated to this country from Bristol, or the immediate neighbourhood, about 1670, and died in 1717, aged seventy, having had nine children. From his fourth son, Michael, descended a family of seven children, one of whom,—the second son, also named Michael, was the father of Jonathan Homer. The father was a mason, and was the master builder, as I have learned, of the present Old South meeting-house. From a portrait of himself taken in his early youth, which was in possession of Dr. Homer, I judge that the family were in comfortable circumstances, if not wealthy. Indeed the industry, frugality, and integrity, of the mechanics of Boston in that day, were often crowned with remarkable success. Notices of this will be seen in that interesting production of the first President Adams, in which he reviews Davila's History of the civil wars of France.

Jonathan Homer was born in October, 1759. He was graduated at Harvard College, after a preparation under the instruction of the well known Master Lovell, at whose school, the British Admiral Coffin, as he afterwards became, was a fellow pupil; and I am inclined to think both Mr. Greenough,—afterwards his near neighbour in the ministry, and Dr. Freeman also, the latter of whom was his class-mate in College, and subsequently, by marriage, his brother-in-law. His graduation was in 1777, and the Rev. Dr. Bentley of Salem was a member of the same class.

From a private memorandum I gather that Dr. Homer was early impressed with views of a serious nature, and indicated by his course of voluntary study his future pursuits in life; for I find him mentioning his taste for the beauties of nature, and love of biblical research, at the age of fifteen, seventeen, and eighteen. In fact, he seems, in more respects than one, to have resembled Hervey, in habits of thought and feeling; being characterized by a tender piety, a warm philanthropy, a love of the beautiful both in writing and in moral action, and a sympathy with affliction in all its forms.

I know not with whom he studied Theology, nor from what particular Association of ministers he received his license to preach. But it appears he was invited to settle in the New South Church of his native town, yet declined. He afterwards accepted a call from the First Church in Newton, and was ordained there on the 13th of February, 1782.

This was an ancient church, dating from 1662, and Mr. Homer was its fifth pastor,—Eliot, Hobart, Cotton, and Meriam* preceding him in the

* JONAS MERIAM was born at Lexington; was graduated at Harvard College in 1753; was ordained pastor of the church in Newton, March, 1758; and died August 13, 1780, aged fifty. He published a Sermon preached at Falmouth at the ordination of Thomas Smith, 1764.

order I have named. But, by an afflictive dispensation in 1770, the records of this church were destroyed in the burning of the pastor's house; and this circumstance engaged the young pastor to gather up the fragments of traditional information, and form a history of the town and church, which was published in the Collections of the Massachusetts Historical Society, Vol. v, in the year 1798. Of this Society he was a member.

His discourses, if I may judge from the little I actually heard of them, were observable more for the inculcation of practical godliness, than for deep investigation, broad views of Theology as a science, or bold speculation and metaphysical discussion. These I think he left, for the most part, to others. But, aided by a silvery voice, a serious earnestness of delivery, an engaged heart, and a blameless, benevolent life, his ministry and demeanour secured to him many cordial friends.

Besides the faithful discharge of the duties of his office, Dr. Homer occupied no little portion of his time in treasuring up various items of biblical literature and criticism. He was known to be a good belles lettres scholar, and his class-mates, Bentley of Salem and Freeman of Boston, were much addicted to literary pursuits; the latter especially was an expert and able mathematician, and skilled in natural philosophy and physics, while the former had opened a correspondence with Germany, become an adept in its literature among the earliest of his countrymen, and collected,—being a bachelor and so continuing, a numerous and valuable library. I have already alluded to the fact that Dr. Freeman and Dr. Homer married sisters. I mention these things to show the influences with which my friend was surrounded, as illustrating his character, situation, and conduct.

But what particularly distinguished him was a scheme on which he was providentially led to labour from the year 1824 to the end of his life. This was to ascertain the sources of the common English version of the Scriptures.

He had accustomed himself, even at College, and afterwards still more in his early ministry, to note down observations on difficult texts. As this became known, he was applied to by the publisher of "Teal's Columbian Bible" to superintend an edition of it, and to add whatever notes and introductions to the several books he pleased.

This employment made him regard with interest the republication in this country, by the late Hon. S. T. Armstrong, of Scott's Commentary on the Scriptures, or "Family Bible," and produced several letters on the subject. At length, by the enterprise of Deacon W Hilliard, in purchasing, on his own agency, a large portion of the ancient libraries of monasteries secularized in Germany, he became possessed, by purchase, of several valuable documents, illustrating the labours of Luther and the early Reformers, in biblical learning. To this was added by the school-mate I mentioned before,—Admiral Coffin, the offer of procuring for him whatever aid the book market of London might afford. A similar offer made by a kinsman residing in England, had been accepted some years before. With all these helps for books, which now amounted to a respectable number, the task was attempted. And, although the whole process, and history, and result of this long continued and persevering labour has not been consigned to an appropriate volume, as was Dr. Homer's intention, yet he recounted the matter in two sermons delivered in Dedham in 1835, the tercentennial anniversary of the publication of the whole Bible in English. He has also recapitulated it in a

very valuable letter to me, which was inserted in the supplement of the Comprehensive Commentary, Vol. VI.

Bishop Marsh had asserted in his Lectures, that the English version of 1611, under the superintendence of King James' translators, was a compilation merely. Dr. Homer, from actual and laborious examination, came to the conclusion that this description applied to thirty-two parts of thirty-three in that version—therefore, that one thirty-third part of it should be accounted as originating with these translators themselves.

Not many years after his settlement, he was married to Miss Anna Curtis of Newton. He had never but one child, a promising, amiable son, with whom I was acquainted, and who died in 1804,—the year after his graduation at Cambridge. But he was employed as a guardian for several persons, both young and adult, and discharged the duties involved in this responsibility with scrupulous integrity and zeal. He had also students boarding in his family.

By his marriage I believe he became the owner of a considerable tract of land in New Hampshire. This occasioned him to journey thither almost annually,—which was, I doubt not, instrumental in preserving the health of a naturally feeble and slight frame of body. A few years previous to his death, he was relieved of a part of the burden of his labour by the settlement of the Rev. James Bates as his colleague; but, in April, 1839, he resigned his pastoral charge altogether. He lived to a good old age, dying on the 11th of August, 1843, and enjoying his eye sight, without artificial aid, to the last.

In person he was of middle height, but slender, and often reminded me of the excellent Dr. Stillman, whom, in voice also, and action, he considerably resembled. On his tombstone is inscribed this sentence—"My hope is in the mercy of God through Christ."

He received the degree of Doctor of Divinity from Brown University in 1826. In Providence he had long been happily acquainted with the highly influential family of Brown and its connections; the pious lady of Nicholas Brown having been an early, intimate friend of Mrs. Homer. This acquaintance was cherished with religious care and pleasing results.

The following is, I believe, a list of Dr. Homer's publications:—Character and duties of a Christian soldier: Artillery Election Sermon, 1790. Successive generations among mankind: A Century Sermon at Newton, 1791. Mourner's friend; or consolation and advice offered to Christian parents on the death of little children: A Sermon at Newton, 1792. Description and History of Newton, [Mass. Hist. Coll. v.,] 1798. The way of God vindicated: A Sermon on the death of his only child, 1804. A Sermon before the Massachusetts Society for promoting Christian Knowledge, 1828.

The above is, I think, all that I am able to state in respect to Dr. Homer that will be to your purpose; and I will only add that,

I am faithfully yours.

WILLIAM JENKS.

LEMUEL HAYNES.*

1780—1834.

This remarkable person was born at West Hartford, Conn., July 18, 1753. In such a state of society as then existed, and still exists in this country, scarcely any thing can be imagined less favourable to the prospect of respectability and usefulness, than the circumstances in which he began his existence: he was not only poor and friendless, and in the worst sense an orphan, but he was a half negro;—his father being of unmixed African blood, and his mother a white woman. The mother, however, was black in a far worse sense than the father; for, though she is said to have been respectably connected, she was cruel and base enough to abandon her own offspring. This, however, she did not do, until she had given him the name of the man with whom she lived, in retaliation for some real or supposed neglect.

At the age of five years, he was carried to Granville, Mass., and bound out as a servant in an excellent family of that place. His mistress particularly soon became deeply interested in him, and treated him, according to his own testimony, with the same affectionate attention which she bestowed upon her own children. He in turn showed himself uniformly docile and respectful, and before many years had passed, he was actually entrusted, in a great degree, with the management of his master's business.

While he was yet a mere boy, he was, in two or three instances, the subject of a signal deliverance from danger, which, though not the immediate occasion of those serious impressions which issued in his hopeful conversion, was nevertheless often alluded to by him in after life, with the most grateful recognition of God's providential goodness. Subsequently to these occurrences,—when he was about the age of nine or ten, he happened, while serving as a plough boy, to be brought in contact with a man of licentious principles; and, notwithstanding all the guards with which he had been provided through the influence of the pious family in which he lived, he actually began to imbibe the poison of infidelity. But the providence of God quickly provided an antidote to the influence of the scoffer. Death came into his family, bereaving him of one or more of its members; and the poor boy, whom he would fain have ruined, saw that his infidel system was utterly unavailing to sustain him in the hour of trouble. And thus it turned out that, though he walked upon the snare, he was mercifully preserved. At a subsequent period, when he was about sixteen, he was again placed in jeopardy from a similar cause. A professional gentleman, who was no friend to Christianity, having removed into the place with a small library, lent some of his books to Lemuel, and at length put into his hands one of decidedly infidel tendency. He, however, quickly discovered its character, and, without reading it further, returned it with a poetical note, conveying a delicate, but richly merited, reproof for making so disingenuous an assault upon his principles. His thirst for knowledge, even from his earliest years, was insatiable; and though he enjoyed, in common with other boys of his age, the benefit of a district school, yet his aspirations

* Cooley's Memoir.

reached much higher, and every moment of leisure that he could command, even some of the hours which are usually devoted to sleep, he occupied most industriously in endeavouring to enlarge his mental acquisitions. In 1775, he lost his excellent mistress, to whom, under God, he was probably more indebted than to any other person, for those impressions which ultimately gave the complexion to his life.

The following account of his conversion is extracted from a letter written by himself, in answer to the inquiries of a friend on the subject. The particular time, however, when the event referred to took place, cannot now be ascertained.

"I remember I often had serious impressions, or fearful apprehensions of going to hell. I spent much time in what I called secret prayer. I was one evening greatly alarmed by the Aurora Borealis, or Northern Light. It was in that day esteemed a presage of the day of judgment. For many days and nights I was greatly alarmed, through fear of appearing before the bar of God, knowing that I was a sinner: I cannot express the terrors of mind that I felt. One evening, being under an apple tree, mourning my wretched situation, I hope I found the Saviour. I always visit the place when I come to Granville, and when I can, I pluck some fruit from the tree and carry it home: it is sweet to my taste. I have fears at times that I am deceived, but still I *hope*. Reading a verse in Mr. Erskine's sonnets a little strengthened me. In describing marks of grace, he asks,

"Dost ask the place, the spot of land,
"Where Jesus did thee meet?
"And how he got thy heart and hand?
"Thy husband then was sweet!"

Soon after I united with the church in East Granville, and was baptized by the Rev. Jonathan Huntington,* minister or pastor of the church at Worthington."

When the war of the Revolution broke out, young Haynes was on the alert to serve his country. In 1774, he enlisted as a minute man, in virtue of which he was required to spend one day in the week in military exercise, and to hold himself in readiness for actual service. In 1775, shortly after the battle of Lexington, he joined the army at Roxbury; the next year he was a volunteer in the expedition to Ticonderoga; and, at the close of his Northern campaign, returned to his home in Granville, and engaged again in agricultural pursuits.

But, notwithstanding the variety of his occupations, and the distracting nature of some of them, his efforts to increase his stock of knowledge, and especially of theological knowledge, were never intermitted. At length he determined to try his hand at writing a sermon; and he actually produced one which is still preserved, and which may justly shame the first efforts of many a man of better advantages and of a whiter face. It was the custom in the family in which he lived, to devote Saturday evening chiefly to domestic religious instruction and worship; and part of the exercise often consisted in the reading of a printed sermon. Young Haynes, being, on a certain occasion, called upon to read, slipped his own sermon into the book which he held in his hand, and read it to the family. The good deacon with whom he lived listened to it with great delight,—supposing that it was one of Whitefield's; but, upon inquiry, was surprised to find that the reader and the writer of the sermon were identical.

It is quite probable that this incident had an important bearing upon Mr. Haynes' subsequent life;—for it seems to have been one of the circumstances that suggested to his friends the idea of his entering the ministry.

* JONATHAN HUNTINGTON was a native of Windham, Conn.; did not receive a degree from any College; was ordained pastor of the church in Worthington, Mass., June 26, 1771; and died March 11, 1781, aged forty-eight.

An opportunity occurred about this time for his acquiring an education at Dartmouth College; but he could not bring himself to take advantage of it. He, however, shortly after, (1779,) accepted an invitation from the Rev. Daniel Farrand of Canaan, Conn., to reside with him, and study the Latin language under his tuition. Mr. Farrand was distinguished not less for his wit than his piety; and the remarkable resemblance to his character which Mr. Haynes exhibited in after life, renders it more than probable that the pupil, as he was a great admirer, became also insensibly, to some extent, an imitator, of the teacher. During his residence here, he studied several other branches beside Latin, and gave a portion of his time to the writing of sermons. He also composed a poem, which, however, was stolen from his desk; and it is said that he afterwards heard of its being delivered at a College Commencement. After this, he was engaged, for some time, as teacher of a school at Wintonbury, at the same time devoting his leisure to the study of the Greek. By his unremitting diligence, he became, in a few months, a respectable Greek scholar; and, at a later period, he showed himself no mean critic of both the Septuagint and the New Testament.

At length, when his attainments, in the estimation of competent judges, had become sufficient to justify such a step, he made application for license to preach the Gospel; and, on the 20th of November, 1780, he was approved as a candidate by several respectable clergymen to whom he submitted himself for examination. His credentials bear the signatures of Daniel Farrand of Canaan, Jonathan Huntington of Worthington, and Joseph Huntington, D. D., of Coventry.

It was certainly a singular triumph of sterling merit over the power of prejudice, that Mr. Haynes should have been immediately and unanimously invited to supply the pulpit in a newly organized church, in the very place in which he had passed nearly his whole life. But such was the fact; and instead of being subjected to the least inconvenience on account of his colour or his history, he every where met a most cordial welcome, and there was the highest appreciation of both his character and services. Here (in Middle Granville) he continued labouring for five years; and though, owing to the peculiar state of the times, he had a mighty current of evil in the form of both infidelity and immorality to resist, yet he moved steadily forward against all opposing influences, and performed a work which had a most important bearing upon the future prosperity of the congregation. No general revival attended his ministry, and yet many are believed to have been savingly benefitted by his labours.

At this period, Elizabeth Babbet, a young lady of intelligence and respectability, who had been greatly assisted by Mr. Haynes' counsel in her spiritual conflicts, and who was deeply grateful for the benefit she had received from him, actually offered to become his wife; and the result was that, after seeking heavenly guidance and the counsel of some of his brethren in the ministry, he acceded to her proposal, and they were married at Hartland, Conn. September 22, 1783.

After the lapse of five years, during which he had supplied the small congregation in Granville to great acceptance, it was deemed proper that he should receive ordination; and the church having signified their wishes to this effect to the Association of ministers in Litchfield county, they proceeded to ordain him, November 9, 1785. The ordination sermon was preached by his venerable instructer, the Rev. Daniel Farrand, on 1 Chro-

nicles, xvii, 16. "Who am I, O Lord God, and what is my house that thou hast brought me hitherto ?"

Shortly after his ordination, he was requested to supply a vacant church in Torrington, Conn., where he continued his labours about two years. But though he was greatly esteemed both for his talents and piety, and a blessing manifestly attended his ministrations, and many wished to retain him as their permanent pastor, yet, owing to the sensitiveness of a small portion of the congregation, the majority consented to yield their wishes, in consequence of which he retired to another field.

In July, 1785, Mr. Haynes set out on a journey to the State of Vermont, which, at that time, presented a very important field of ministerial usefulness. While there were but few churches and few ministers, infidelity was alike common and arrogant in almost every part of the State ; and Mr. Haynes was admirably adapted, by his peculiar talents, to confound this blustering foe. Not only had he made himself very familiar with the Deistical controversy, but his uncommon shrewdness and self-possession gave him an advantage which comparatively few possess ; and those who ventured to encounter him, were very sure to gather but few laurels in the conflict. In March, 1788, he received a call from the West parish in Rutland to the pastoral office. He accepted it, and for thirty years remained there in the exemplary discharge of his various duties.

In the year 1805, Mr. Haynes published his celebrated sermon on the text—"Ye shall not surely die," in answer to Hosea Ballou, a well known preacher of the denomination of Universalists. The circumstances which drew forth that remarkable production, were as follows. Mr. Haynes had appointed a lecture at a private house, in a remote part of his parish, without being aware that, on the same day, Mr. Ballou had an appointment to preach in his (Mr. H.'s) meeting-house. After Mr. B.'s arrival in town, some of Mr. H.'s friends called upon him, and expressed their regret that his lecture would interfere with Mr. B.'s service, and moreover stated that Mr. B. had intimated a suspicion that the coincidence of the two services had not been, on the part of Mr. H., altogether accidental. Mr. Haynes finally concluded, in accordance with the wishes of his friends, to forego his own appointment and attend the other service. On arriving at the meeting-house, he was introduced to Mr. Ballou, who invited him to take part in the exercises, and rather urged it on the ground that he was to occupy his (Mr. H.'s) pulpit. Mr. H. however excused himself,—remarking, at the same time, that perhaps he might be willing to say a word after the sermon. Accordingly, in due time, the preacher turned to him, and remarked that there was an opportunity to speak, if he desired it ; upon which he immediately arose, and with no other preparation than he could make while Mr. B. was preaching, delivered the discourse above referred to. The opinion has been often expressed that there is not in the language another argument on the same subject, and within the same compass, equally ingenious and effective. The sermon has gone through editions innumerable on both sides of the Atlantic, and is considered a very masterpiece of religious satire.

Mr. Haynes was a delegate, in 1814, from the General Convention of ministers in Vermont to the General Association of Connecticut, which held its session that year at Fairfield. On his way he stopped at New Haven, and preached in the Old Blue church, to a large and delighted audience, among whom was President Dwight. He afterwards preached at Fairfield before

the Association, where he was also listened to with profound attention and admiration. His presence as a member of the body is said to have given unusual interest to the occasion; while his great shrewdness, qualified by his charming modesty, rendered him a universal favourite.

From early life, Mr. Haynes had always taken a deep interest in the civil affairs of the country, and had never attempted to conceal his political partialities. He was, from conviction, a decided and uncompromising Federalist. It is not improbable that, considering the violence of party spirit at the period now referred to, (1818,) he may have indulged too freely in animadversions upon the course of his political opponents. Be that as it may, a state of feeling was generated in his congregation, in consequence of his connection with politics, adverse alike to his comfort and usefulness; and, accordingly, in April of that year, a mutual council was convened, and, after due consideration of the case, they declared his pastoral relation dissolved. The scene of parting is represented to have been one of the most touching character. In taking leave of his people, he addressed them in two appropriate discourses, full of most judicious counsel and instruction, which were afterwards published.

No sooner was his pastoral relation to the people of Rutland dissolved, than he was invited to take charge of the church then vacant in Manchester, —a beautiful village on the West side of the Green Mountains. Though it was not considered expedient that he should become the settled pastor of the church, he continued there about three years, labouring with great prudence, affection, and fidelity.

During his residence in Manchester, he was somewhat connected with an event of most extraordinary character, which, at the time, occasioned a deep sensation throughout the whole country; and indeed it has rarely had its parallel in the history of the world. A man by the name of Russell Colvin, an inhabitant of that town, had become deranged, and had been accustomed for years to wander about the country in a state of complete mental alienation. It was not uncommon for him to be absent for several months at a time; but, at length, in the year 1813, he suddenly disappeared, and years passed away and no tidings were heard respecting him. The conjecture, after a while, got afloat, that he had been murdered; and suspicion attached to two of his wife's brothers, Stephen and Jesse Boorn. New developments, from time to time, were thought to render this more and more probable, until, at length, they were actually arrested, tried, condemned, and sentenced to be executed for murder. While they were in prison, awaiting the time of execution, Mr. Haynes visited them frequently as a spiritual friend and counsellor, and from his intercourse with them, became satisfied that they were, as they claimed to be, guiltless of the crime with which they were charged. Just thirty-seven days before the day that they were to suffer,—to the overwhelming astonishment of the whole village, the man whom they were charged with having murdered, suddenly made his appearance, thus bearing a testimony to their innocence which nothing could gainsay. Mr. Haynes preached and published an interesting discourse on the occasion of their release, from Isaiah XLIX. 9. "That thou mayest say to the prisoners, go forth; to them that are in darkness, show yourselves."

Mr. Haynes' physical energies having begun perceptibly to decline, the people of Manchester, to whom he ministered, came at length to feel the importance of obtaining the services of some younger person; and at the

same time the church in Granville, N. Y. communicated to him their wish that he would take up his residence among them, and preach to them as his health and strength would allow. He acceded to their proposal, and removed to Granville in February, 1822, where he spent his remaining days. Nor was this the least happy, nor the least successful, part of his ministry. In 1831, when he was in his seventy-eighth year, a general attention to religion pervaded his congregation, during which he seemed to renew his strength, and to forget that his vigour had begun to wane. While at Granville, he admitted nearly eighty to the church on a profession of their faith.

In 1832, he visited New York and attended the May Anniversaries. He preached in New York, Albany, and Troy, and was received every where with the utmost hospitality and kindness. In 1833, he made his last visit to Granville, Mass. Though the generation to which he belonged were nearly all gone, yet a few of the companions of his early years remained to welcome him, and the whole community testified towards him their respect and veneration. He preached several times to crowded and deeply interested audiences. He visited with intense interest the various localities which were specially consecrated by his early associations. And when he took leave of his friends, it was with the full conviction that he and they were to meet no more on this side the grave.

He now returned to his home and to his flock, admonished by increasing infirmities that the time of his departure was at hand. For some time, however, he continued his pastoral labours as usual; but in the early part of March, 1834, a species of gangrene appeared in one of his feet, which seemed to threaten almost immediate death. After about a month, the violence of his disease had so far abated, that he attempted again to preach, and actually did preach, for several successive Sabbaths; but he quickly became satisfied that his work in the pulpit was done. He suffered greatly in the course of the summer from the progress of his disease; but uniformly evinced the most cheerful submission to the Divine will. Two days before his death, having lain quietly during the day, he requested one of his daughters to come to his bedside, when he thus exclaimed—"What wonderful views I have had this day. I have been brought to the borders of the grave. Oh what views! Wonderful! Wonderful! Wonderful! I have heard singing! Oh how wonderful! I am well. Glory ineffable!" On the last day of his life, when his final conflict seemed actually to have begun, he suddenly revived and exclaimed with an air of transport—"Oh what beauties I have seen! Glories of another world! What joys do I feel! I have seen the Saviour." In this state of ecstatic triumph he continued until he fell asleep, to awake to a triumph still more ecstatic, in his Redeemer's presence. He died on the 28th of September, 1834. His funeral sermon was preached by the Rev. John Whiton, from Philippians i. 23. A hymn was sung, which Mr. H. himself had written specially for the occasion.

FROM THE REV TIMOTHY MATHER COOLEY, D. D.

GRANVILLE, January 20, 1848.

Reverend and dear Sir: Being a resident in a parish of the same town in which Mr. Haynes was brought up, I knew him well, and heard him preach occasionally, from the commencement to the close of his protracted ministry. His sermons are the earliest which I remember, and all my recollections respecting him

as a *Man*, a *Christian*, and a *Minister*, are mingled with feelings of such esteem and love, as throw around his semi-African person the air of comeliness. The tincture of his skin and his shape and features indicated fully his African original; yet there was such an expression of intelligence, and so much sweetness of disposition and manners, as not only disarmed prejudice, but awakened respect and good-will.

Soon after his ordination as an evangelist, he was invited to supply a parish in Connecticut, and there was great sensitiveness with a few, in respect to his colour. One of the number was so much displeased that, for a time, he refused to attend his ministry. At length, however, prejudice was overcome by curiosity, and he came out to hear. He took his seat in the crowded house, and, from designed contempt, sat with his head covered. Mr. Haynes commenced with his usual earnestness and eloquence, as if unconscious of any thing amiss in the assembly. "The preacher had not proceeded far in his sermon," said this man, "before I thought him the whitest person I ever knew. My hat was instantly taken off, and thrown under the seat, and I found myself listening with the most profound attention." That day proved a memorable epoch to the scorner. Truth was carried home by the power of the Holy Spirit, and he became a man of prayer and of exemplary piety, and was afterwards an officer in the church.

Mr. Haynes was emphatically a *self-taught* man,—the founder of his own fortune; and considering his humble origin and his extremely limited means of education, he was certainly an extraordinary character. His influence over other minds was wonderful. He was a child of grace, and no one could more appropriately adopt the expression of the Apostle Paul, "By the grace of God, I am what I am."

Could I represent to you the elements of his great usefulness, and that assemblage of excellences, which made him so dear to many who knew him, it would aid others in their plans for doing good. These may be summarily expressed in the following particulars:—

QUICKNESS OF APPREHENSION.

Whenever a new or intricate subject was introduced, it was delightful to observe with what facility and ingenuity he grasped it and removed the difficulties it involved. Other men may have exceeded him in patient and protracted investigation; but for a sudden conflict, and an effort strictly extemporaneous, requiring all the energies of his mind at once, his powers were unrivalled. A text was often given him as he was about to commence a lecture, or a funeral sermon, which, as a matter of courtesy, he would accept; and he would illustrate it apparently with as much ingenuity and precision as if he had taken ample time for preparation. At an ordination, when the appointed preacher has failed, he has, with little premeditation, occupied the vacant place with much ability and acceptance. In one such instance, after the assembly had principally convened, he sketched the plan of a discourse, which was entirely appropriate and was received with admiration.

AN ACTIVE AND TENACIOUS MEMORY.

From childhood he was subject to just that course of discipline which is fitted to improve this faculty. He could obtain but few books, and the contents of these he devoured. "His memory was his library." When but a boy, he would collect a circle of his coevals around him in the intermission on the Sabbath, and repeat a great part of the morning sermon. His master required him, on Sabbath evening, to give a full account of the sermons which he had heard during the day. At the age of fifty, he could repeat nearly the whole of Young's Night Thoughts, Paradise Lost, Watts' Psalms and Hymns, and long unbroken passages from different authors, and more of the Scriptures than any person I ever knew. Whenever he had listened to a sermon or a conversation of great length, he could report the substance, and much of it in the very terms in which it was delivered.

His written preparation for the pulpit was a mere skeleton of the sermon, and in the freedom of an extemporaneous speaker, he referred to numerous passages of Scripture, always giving the chapter and verse with nearly infallible accuracy.

UNTIRING INDUSTRY.

He early imbibed the sentiment of Seneca,—that "time is almost the only thing of which it is a virtue to be covetous." Thoughout his long life, he was conscientious in the improvement of time. His early habits were formed with reference to a rigid pursuit of business, day and night. He rose at an early hour, and often trimmed the midnight lamp. He sometimes left his bed in the dead of night, especially if he had occasion to prepare a sermon in which his feelings were deeply interested. The darkness and solitude of midnight he considered as favourable to meditation. He was through life "a working man." His own hands ministered to the necessities of a numerous family.

It has been a thousand times repeated that *Lemuel Haynes got his education in the chimney-corner*. This is literally true. Bound by indenture as a servant, he was obliged to labour hard through the day, so that the hours of the evening and the twilight of the morning, with the exception of a few months at a common school in winter, were his only opportunities for mental improvement. While his companions were sporting in the streets, and even round the door, you might see him sitting on his block, with his book in his hand. Evening after evening, he plied his studies by fire-light, having the preceding day laid in a store of pine knots for the purpose. The luxury of a candle he rarely enjoyed. Here he studied his spelling-book, and psalter, and other books which he could procure. He possessed that faculty in the acquisition of knowledge, which is the birth-right of genius. No breath of Christian charity was applied to fan the latent spark into a flame.

A HIGH ESTIMATE OF LITERATURE AND LITERARY MEN.

He felt and lamented through life his own limited advantages. The Latin language he had studied, and had acquired some knowledge of the Latin classics. In Greek, he was familiar with the Testament and the Septuagint, and often enriched his sermons with ingenious allusions to the original. He was an advocate for an educated ministry. A young clergyman, in conversation with him on this subject, remarked with much apparent sincerity that he thought ministers without learning succeeded well, and that ignorant ones did the best. "Won't you tell me then, Sir," said Mr. Haynes, "how much ignorance is necessary to make an eminent preacher."

AFFABILITY.

After wnat I have said, it is hardly necessary to add that Mr. Haynes possessed social qualities of a high order. He was indeed the life of every circle in which he moved. His speech was with grace seasoned with salt. He was shrewd in his observations on men and things. I shall fail of giving you the whole character, and all the varied excellences of my friend, if I pass in silence his eccentricities, especially that vein of wit and facility at keen retort, which rendered him at once an amusing and instructive friend and a most formidable opponent. This talent in *him* was of the most innocent and chastened character, and imparted inexpressible sprightliness to his social powers, and inspired the ranks of infidelity with alarm at his approach. Those best acquainted with the circumstances of his location,—the bold and blasphemous infidelity, the cunning and obtrusive scepticism, with which the region was infested, have expressed the belief that this talent gave him an influence which could not have been otherwise acquired. A few of the many anecdotes which have been preserved respecting him, will give a better idea than any general description of his ready talent

——"Happily to steer,
From grave to gay, from lively to severe."

As Mr. Haynes was travelling in Vermont, he fell in company with a person who soon discovered himself to be an unprincipled scoffer at religion. In the course of conversation, he demanded of Mr. Haynes what evidence he had for believing the Divine origin of the Bible. "Why, Sir," answered Mr. H., "the Bible, which was written much more than a thousand years ago, informs me that I should meet just such a person as yourself." "But how can you show that?" returned the caviller. "The Bible says, II. Peter III. 3, 'In the last days, scoffers shall come, walking after their own lusts.'"

A physician in a contiguous town, of rather libertine principles, arrived in West Rutland with a retinue of his friends, as he was about to remove to a distant part of the country; and Mr. Haynes seeing the Doctor drive up, and call at the public house, immediately went thither to take a friendly leave of him and his family. After exchanging salutations, Mr. H. said to him,—"Why, Doctor, I was not aware that you expected to leave this part of the country so soon;—I am owing you a small debt which ought to have been cancelled before. I have not the money, but will go and borrow it immediately." The Doctor replied that he must have all his affairs settled, as he expected never to return to this part of the country again. Mr. H., as he went out to borrow the money, was called back by the Doctor, who had previously made out a receipt in full, which he gave to him, saying—'Here, Mr. Haynes, is a discharge of your account. You have been a faithful servant for a long time and received but small support. I give you the debt." Mr. Haynes thanked him very cordially, expressing a willingness to pay, when the Doctor added, "But you must pray for me, and make a good man of me." Mr. H. quickly replied,—"Why, Doctor, I think I had much better pay the debt."

Only a few months before his death, Mr. Haynes was expressing his admiration at the progress of the benevolent operations of the day, and the amount of good accomplished by the American Bible, Missionary, Sabbath School, Tract, and Temperance Societies. A sceptic stood by and remarked with some earnestness that he believed the devil had got up these Societies. "What," said Mr. H., "the devil a friend of the Bible! and Missions! and Temperance! Has the devil met with a change? I am sure he would not favour such things unless he had. He must have been very lately converted!"

As Mr. Haynes and others were engaged in an ecclesiastical council, a Free Mason's Lodge had a celebration in an adjoining town, and the Rev. Mr. D., one of the craft, attended and preached a sermon. The preacher, on his return, came into the room where several ministers were sitting in a recess of the council. "How do you do, Brother D.?" said Mr. H.—"then you have been preaching to the Masons, have you?" And receiving Mr. D.'s reply in the affirmative, he continued, "Well, it is rather small business, Brother D., for ministers of the Gospel to be preaching to these Masons. I think you might be better employed." "Why," said Mr. D., "Father Haynes, you don't understand the subject. If you did, you would not speak so disparagingly of Masons. Masonry began in Heaven!" "Began in Heaven!" said Mr. Haynes, with the strongest expression of surprise, and seeming for a moment to be at a loss for a reply—"Began in Heaven! Oh yes!, I remember it did; but they cast it right out. They would not keep it there an hour. They cast it down to hell with all the inventors of it."

It is stated that, some time after the delivery of his famous sermon in reply to Mr. Ballou, Mr. Haynes was met by two reckless young men, between whom and himself occurred the following conversation. Having agreed together to make trial of their wit, one of them said, "Father Haynes, have you heard the good news?" "No," said Mr. Haynes, "what is it?" "It is great news," said the other, "and if true, your business is done." "What is it?" again inquired Mr. Haynes. "Why," said the first, "the devil is dead!" In a moment, the old

gentleman, lifting up both his hands, and placing them upon the heads of the young men, in a tone of solemnity and concern, replied, "Poor, fatherless children! What will become of you?"

Perhaps no champion of the Gospel in that region was better furnished to meet the infidel and scoffer, than Lemuel Haynes. If they assailed him in argument, his replies were ready and appropriate, and with such naked point as made sophistry appear ridiculous; and if they railed and ridiculed, he knew well how to

"—— teach the wanton wit
"That while he bites he may be bit."

EMINENT PIETY.

Without personal and intimate acquaintance with the peculiarities of this extraordinary man, you will scarcely be able to perceive the consistency of these traits of character with great spirituality, and uniform, all-pervading personal holiness. However dangerous such talents may have been in other hands, I must say that, as far as I know, they rarely, if ever, were the occasion of the slightest blemish to his Christian or ministerial character. His religious experiences were grounded upon a change of heart, by the power of the Holy Ghost. He ever referred to the wonderful change which he experienced under the "apple tree," as the commencement of his religious hopes and joys. He was eminently the man of God,—in the pulpit and out of it. He manifested great tenderness of conscience, being deeply affected with the sense of his own unworthiness. In his devotional services, whether public or private, he seemed to court the lowest place. If he possessed any one of the Christian graces in a greater measure than the rest, it was *humility*. He was everywhere surrounded with incitements to pride. Whenever he preached abroad, he was sure to draw a large audience, who hung upon his lips with flattering attention. All classes were solicitous to open to him the door of hospitality. He received marked attention from his brethren in the ministry. Amidst the admiration of crowded assemblies, and the numerous attentions that were bestowed upon him, he discovered no other feelings than those of Christian humility. His life was "a living epistle," known and read of many on earth and in Heaven.

MINISTERIAL GIFTS.

Mr. Haynes possessed a clear head and a pure heart. He had indeed a rare union of qualifications for the Gospel ministry. His unoffending deportment and great spirituality, his tenderness and humility, his quickness of perception and strength of memory, his systematic views of Theology, his intuitive insight into the human character and comprehensive knowledge of all subjects connected with his work as a minister of Christ, fitted him to stand forth as "a burning and a shining light."

His piety was uniform, deep, consistent, and active. He was in his closet much,—watched, and prayed, and fasted much. He seemed like one standing on the verge of two worlds, viewing alternately the one and the other, and taking his measures in due regard to both.

His labours were blessed by a number of revivals which greatly augmented and edified the church of which he was pastor. More than three hundred were added to the church in West Rutland during the thirty years of his pastoral charge. Other churches sought and enjoyed his labours in seasons of special attention. He was much in revivals, and possessed a peculiar talent in solving the difficulties which perplex inquirers after salvation. The instructions which he has given to the diffident, the anxious, and the lingering, will be long remembered, not merely on account of their success, but as illustrations of the deceitful windings of the human heart, and of a happy method of deliverance from the wiles of the enemy. A young lady under the pastoral charge of a highly respectable neighbouring

minister, who was enjoying a special revival among his people, was deeply convicted of sin, but saw no light in the Gospel plan of salvation. She felt her need, but not her obligation, and was waiting for God to convert her by a miracle. Her pastor had conversed and prayed with her, but no light arose to her mind. Providentially, Mr. Haynes called, and the pastor proposed to her that if she desired to hear instruction from the voice of age and experience, he would invite him in. She readily assented; and after being informed of the state of her mind, he commenced the interview as follows:—"Young woman, do you expect to go home to-night?" "Yes, Sir." "How do you expect to get there?" "I expect to walk." "How will you walk?" The young lady was embarrassed and made no reply. "Well," said Mr. H., "I can tell you how you will walk. You will put one foot before t'other—that's the way you will get home, if the Lord pleases, and that's the way to get to Heaven. You must put one foot before t'other, and the Lord will take care of you. It is He who is calling you by his Spirit; and He calls you, not to wait for Him to carry you, but to follow Him;—and then you have his promise that He will guide you by His counsels. But He will not carry you to Heaven without your own walking, any more than He will carry you home to-night, while you are sitting here."

By this singular illustration he fixed the attention of the young lady upon the very point of her difficulty. He then urged upon her with warmth and simplicity her obligation to immediate submission and unreserved obedience in faith and love. His words were attended with the power of the Holy Ghost; and that night, as she walked towards home, every step she took, was an admonition, in the light of the instruction she had just received, to commit her ways unto the Lord. She soon gave evidence of hopeful conversion, and adorned the doctrines of the Gospel by her subsequent life,—holding in most grateful remembrance the instructions of Mr. Haynes in bringing her from darkness to light.

It was in the pulpit that Mr. Haynes appeared especially to be in the place for which God had made him a "chosen vessel." His manner was peculiarly his own. His preaching was distinguished for directness and unction, and was calculated to quicken the believer, rouse the careless, and guide the inquirer to Christ. Throughout his sermon he kept his subject so perfectly in view, and brought forward such convincing arguments and happy illustrations to confirm and explain it, that it was no easy matter to listen to it and remain unimpressed. You could not forget his sermons if you would. You would be carried through the various heads of his discourse as by the charm of a musical instrument. His enunciation, though distinct, was extremely rapid—a delightful flow of words and thoughts, as if crowding each other for utterance. He made no gestures, except to wave horizontally his reference-Bible.

He was happy in the choice of his texts. His sermons were so replete with Scripture proofs that his hearers usually felt that opposition to his doctrines was opposition to the Bible. His theological views were systematic, embracing essentially the New England orthodoxy of the last age. He knew what he believed, and he was distinguished for an uncompromising exhibition of the doctrines of grace. These doctrines he preached without distinction in revivals of religion. And remarkable as he was for pleasantry and turns of wit, I never knew him in the pulpit

"To court a grin when he should win a soul."

I have already extended these remarks beyond what I intended. I will only add that something may be learned respecting his general character from a remark of some of the young men of his parish. Considerable emulation existed between the two parishes in Rutland in regard to their ministers. The Rev. Dr. Ball was minister in the old parish. Mr. Haynes was always welcomed with great cordiality to both their families and the pulpit. The young men, however, by way of

pleasantry would sometimes rally their friends of the other parish about their *coloured minister*. The reply, on one occasion was,—

"His soul is pure,
"All white! Snow white!"

With the warmest fraternal affection, I remain Rev. and dear Sir, your brother in the Gospel of Jesus Christ,

TIMOTHY M. COOLEY.

WILLIAM GREENOUGH.

1781—1831.

FROM THE REV WILLIAM JENKS, D. D.

BOSTON, December 30, 1852.

Rev. and dear Sir: It was in the REV. WILLIAM GREENOUGH'S parish that I first saw the light. He was one of the kind and effective patrons of my early studies; and it is no more than a duty devolving on me, and a truly pleasant one, to endeavour that his venerated memory be preserved.

He was born in Boston on the 29th of June, 1756. His father, Thomas Greenough, was a mathematical instrument maker, and a grandson of Captain William Greenough, who, first of the family, settled in Boston between the years 1640 and 1650. He spent his early years in his native town. He graduated with high honour at Yale College in 1774, and remained at New Haven for two or three succeeding years in the character of a resident graduate. In 1779, he was admitted a member of the Second church in Boston, under the pastoral care of the Rev. Dr. John Lathrop. With whom he studied in his preparation for the sacred ministry I do not know. But I have ever thought that he took the advice occasionally of his learned kinsman, the celebrated Dr. Chauncy, whose remarks I often heard him repeat. And I have supposed that he meditated at one time the law as a profession, or perhaps merchandise; for he observed to me concerning his eldest son,—"If I thought he would suffer as much as I did, in determining on the choice of a profession, I could hardly desire his life." Had he chosen the law, his strong mind and powers of reasoning, combined with his strict integrity, could not but have raised him to distinguished eminence; and if he had become a merchant, he could scarcely have failed to be rich.

Newton, originally Newtown or Cambridge village, was included at first in the town of Cambridge, which bore itself the prior name of Newtown, as you doubtless know. It was made a corporation, after a struggle for that privilege for about twenty years, in 1678; but a church had been gathered, a pastor settled, and a parish formed, some time before,—that is, in 1662, July 20th. At that time, John Eliot, Jr., eldest son of the respected worthy, who so deservedly obtained the name of "the Indian Apostle," was placed over the church and parish, as their first minister. And it was not till October, 1781, that another parish was formed in the town. Of the latter parish Mr. Greenough became the minister, being ordained in November succeeding its formation. The sermon on the occasion was

preached by the pastor of the church with which he had connected himself.

Mr. Greenough was married twice; first to Abigail, daughter of the Rev. Stephen Badger of Natick, June 1, 1785; and second, to Lydia Haskins of Boston, May 22, 1799. There were children by both marriages.

He was very instrumental in preparing the measures which led to the formation of Park Street church, Boston, in 1810, being connected with some of the leading religious families in the Old South church, particularly that of Homes. But, after its establishment, he was not often seen in its pulpit,—which occasioned me no little surprise.

He was one of the founders of the "Society for promoting Christian knowledge," by a liberal subscription—a Society formed with a special view to check the growing tendency, as it then appeared, to Hopkinsianism, and to continue and maintain the influence of that system which was adopted by the New England fathers. This was about the beginning of the present century.

The only publication of Mr. Greenough's of which I have any knowledge, is a Foreign Missionary Sermon preached at Boston in 1814.

Mr. Greenough died at Newton, November 7, 1831, in the seventy-sixth year of his age. His last illness was severe and trying, but it was borne with most exemplary submission to the Divine will. I attended his funeral and addressed the people, at the invitation of the ministers present.

Mr. Greenough deserved most strictly and eminently the title of "an Israelite indeed, in whom is no guile." This application will be granted as just by all who knew him. It was his prominent and chief characteristic; that is, the characteristic which peculiarly distinguished him from ordinary good men and from the generality of ministers. And I would for a moment dwell on it, remembering that once he remarked to me on a certain case that required no small degree of moral courage—"If ministers will not go forward, who will?" This exhibits the spirit of his life. For although of tender and effective sympathy, and ever ready to serve a friend, yet his manner was of that curt, blunt character, which savoured more of "the fine old English gentleman," or perhaps of "the country 'Squire" of former times, than of the measured, guarded, circumspect demeanour and converse of the wary, discreet, and polished clergyman and scholar.

Not that any thing clownish or vulgar attached to him. Far from it. But his convictions were deep and thorough; his reverence for God and his Word, his Sabbath and Ordinances, was sincere; his hatred of sin and detestation of it in all its forms, pointed and honest; his deportment fearless, independent, and strictly conscientious; and in the simplicity and integrity of his heart, he manifested these qualities with great uniformity and consistency,—seeming to wonder at the cunning, duplicity, hypocrisy, and selfishness, which he, at times, detected in others; but not hesitating to reprove it, with humanity and Christian compassion indeed, but with marked decision and abhorrence.

In person he was large and tall, stooping somewhat in his gait. He wrought at times with his own hands on his farm, especially in the season of haying. The cordiality of his friendships was calculated to win entire confidence. In his religious views he was a Calvinist of the old school; and he adhered to this system with an unyielding tenacity. He was also a believer in revivals; and although I know not of any remarkable instance

of the kind under his ministry, yet in a letter of my father's, I find that a report of such an event was made to his parish by Mr. Greenough from New Haven, when he was on a journey, and occasioned much feeling.

Mr Greenough would never allow the Scriptures to be quoted jocosely or irreverently in his presence, without reproof. Of the honours of the Sabbath he was jealous, and in his preparations for it, conscientious, sacredly reserving to himself the Saturday evening—of which some anecdotes are told that I forbear to repeat, as I have no authentication of them. But I have noticed his marrying a couple on the evening of the Lord's day, and declining to take the fee, saying he must be excused from receiving money on the Sabbath. Whether it were paid in the secular days of the week I never knew.

Mr. Greenough's sermons were distinguished for simplicity, sound practical sense, and a clear exhibition of his own well defined views of evangelical truth. In fact, these were characteristics of the man. He excelled in the exercise of a ripe, sedate, and almost unerring, judgment, and that, not only in his capacity as a minister, but in his conduct as a man, a citizen, a father, counsellor, and friend. Accustomed to the use of property, with which he was comfortably furnished by inheritance, he was keen-sighted to notice the abuse or niggardly withholding of it in others; and I well remember his language of reprobation, when, having lost by fire his horse and chaise, while on an exchange, no offer was made by the people to remunerate him —"If God in his providence," said he, "took no better care of his ministers than the people do, their condition would be deplorable."

I am struck with surprise, as I notice the manner in which President Allen has described some traits of Dr. Chauncy's character, in finding how precisely he has given in them a portrait of Mr. Greenough. "He was respected," says President Allen, "for the excellence of his character, being honest and sincere in his intercourse with his fellow men, kind, and charitable, and pious. Dissimulation, which was of all things most foreign to his nature, was the object of his severest invective. His language was remarkably plain and pointed, when he spoke against fraud either in public bodies or in individuals. No company could restrain him from the honest expression of his sentiments."

With high respect and esteem,

I am, dear Sir, yours in the best bonds,

WILLIAM JENKS.

SAMUEL NOTT, D. D.*

1781—1852.

SAMUEL NOTT was a grandson of the Rev. Abram Nott, who was a native of Wethersfield, Conn.; was graduated at Yale College in 1720; was settled as minister of Pautapoug, (now Essex,) in Saybrook, Conn., in 1725; and died January 24, 1756, aged sixty-one. His father, Stephen Nott, and his mother, Deborah Selden of Lyme, were married in December, 1749, and had eight children,—two sons and six daughters. His mother died in October, 1788; and his father subsequently took up his residence with him at Franklin, was married, a second time, in November, 1789, to Widow Abigail Bradford, and died in January, 1790.

Samuel Nott was born at Saybrook, at that time the residence of his parents, January 23, 1754. When he was five or six years of age, his father's house was burnt; and his mother, as he told me, in her consternation, caught him from his bed, and threw him into the street; and some one took him up and carried him to a neighbour's house. He said he remembered seeing the people the next day rake the ashes with long poles. His father, for a few years previous to this calamity, had been in prosperous mercantile business; but, in consequence of this and some other adverse circumstances, became considerably reduced. He subsequently removed to East Haddam, (Millington,) and in 1772 removed again and settled at Ashford, which continued to be the home of the family many years.

The subject of this notice was, at the age of eight years, apprenticed to a blacksmith; but, at twelve, the indentures were given up, with a view to his assisting his father in shoe-making and tanning. When he was in his twentieth year, he went abroad in search of employment; and, after having worked a few months as a mason, returned with forty dollars, which he made over to his parents. He found at home an infant, and only brother, born in June, 1773—now the Rev. Eliphalet Nott, D. D., President of Union College.

Having arrived at the age of twenty, he commenced teaching a district school; and, while thus engaged, began not only to cherish the desire, but to entertain the purpose, of gaining a collegiate education; his parents having designed this in respect to him, in the days of their prosperity. In April, 1774, he began a course of study preparatory to entering College, under the instruction of the Rev. Daniel Welch of Mansfield; and, about this time, became settled in his religious views and feelings, and joined the church under Mr. Welch's pastoral care. After various interruptions in his studies, occasioned by the necessity of providing means of support, he was able to spend the summer of 1776 in Dr. Wales' school at Hartford, and in September of that year, became a member of Yale College. Here, during the early part of his course, he supported himself by waiting at Commons and ringing the College bell. In the third term of his Freshman year, the exercises of College were suspended and the students dispersed, in consequence of the incursion of the British troops. His class was advertised to re-assemble, first at Farmington, and afterwards at Berlin. In the winter

* Communication from himself.—MS. from his son.—McEwen's Fun. Serm.

of 1777–78, he taught a private school, for a few weeks, at Mansfield; and, in the fall vacation of 1778, was engaged in teaching a few young ladies at Berlin. About the close of his Junior year, Joel Barlow, a resident graduate, who had had charge of a school in New Haven, gave it up to Mr. Nott, who taught it till his graduation in 1780; and subsequently continued it till March, 1781, when he was obliged to relinquish it on account of the failure of his health.

In connection with the business of teaching, Mr. Nott pursued his theological studies under the direction of the Rev. Jonathan Edwards, who, at that time, had a pastoral charge in New Haven. He was licensed to preach in May, 1781; and, during the succeeding summer, supplied the pulpit at Bridgehampton, Long Island, but was obliged to leave the place in consequence of an attack of intermitting fever. In October, 1781, he was invited to preach in the Second parish in Norwich, (then usually called *West Farms*, now *Franklin*,) as a candidate for settlement. The parish had been long without a settled minister, and was then in a very distracted state. His first sermon was on the text,—"I ask, therefore, for what intent ye have sent for me." It made a powerful impression upon the people, and marked the beginning of a better state of things among them; for, after having preached to them on probation about three months, their divisions were so far healed, that they gave him a nearly unanimous call to become their pastor. He accepted the call, and was ordained March 13, 1782, the ordination sermon being preached by his instructer and patron, the Rev. Mr. Welch.

At the time of his settlement in the ministry, his health was considerably impaired, in consequence of having overtasked himself in his preparatory studies; and, for three years, he was obliged to use the greatest caution, in order to preserve so much vigour as was necessary to the ordinary routine of ministerial duty. His health, however, gradually improved, so that he not only laboured more, but lived longer, than almost any of his contemporaries in the ministry. In 1832, he preached his Half-century sermon, in which he stated that he had then not been detained from his Sabbath day labours by illness, in much more than a dozen instances, during his whole ministry. In 1842, he preached his sixtieth year sermon, at which time there was not an individual living who was a legal voter in the parish at the time of his settlement.

He was honoured with the degree of Doctor of Divinity from Yale College in 1825.

Dr. Nott continued in the regular discharge of his ministerial duties until December, 1847, after which, he only occasionally supplied the pulpit. In March, 1849, the Rev. George J. Harrison was ordained as his colleague in the pastoral charge. He preached, for the last time, in the summer of 1849; and his last effort in public was to assist in the administration of the Lord's Supper, about three weeks before his death; though he attended public worship the very day before the distressing casualty by which his death was occasioned. On the 15th of May, 1852, his dressing gown took fire from the stove in his room, and burned him so severely that he died in consequence of it, on the eleventh day afterwards—May 26th. During the first part of the intervening period, he was comparatively free from pain, and was occupied as usual in reading the Bible and other books, together with some of his own manuscripts; but a season of great bodily suffering then followed; though *that* gradually subsided into a peaceful slumber, which was broken

only by intervals of devotion. He died at the age of ninety-eight years four months, and three days. His funeral sermon was preached by the Rev. Dr. McEwen of New London.

He was married to Lucretia, daughter of Josiah and Abigail Taylor of Mansfield, February 14, 1782. She died on the 22d of September, 1834. They had eleven children. Their eldest son, *Samuel*, was graduated at Union College in 1808, was among the first missionaries to the East, who went from this country, returned after a few years, and settled as pastor of the church in Wareham, Mass. One of his daughters was married to the Rev. Eli Hyde, and another to the Rev. John Hyde; both natives of Franklin, and graduates of Yale College in 1803. The latter was ordained pastor of the church in Hampden, (Mount Carmel,) Conn., in April, 1806, and resigned his charge after about five years. He was installed in 1812, pastor of the church in Preston, Conn., where he remained fifteen years. He was then dismissed; and, in the spring of 1828, was again installed at North Wilbraham, Mass., where he remained about four years. After this, he preached in various places, but did not again become a settled pastor. He died at Franklin, much respected and beloved, August 14, 1848, aged seventy-two. The Rev. Eli Hyde still (1855) survives.

The following is a list of Dr. Nott's publications:—A Sermon at the interment of Deacon Joseph Hunt, Norwich, 1786. A Sermon at the General Election, 1809. A Sermon at the installation of the Rev. Asahel Hooker, Norwich, 1812. Two Sermons on the death of the Rev. John Gurley,* Exeter, 1812. A Sermon before the Foreign Mission Society of Norwich and its vicinity, 1814. A Sermon on the death of Mrs. Mary Hanford Williams, consort of the Rev. S. P Williams, Mansfield, 1815. A Sermon at the funeral of Joel Benedict, D. D., Plainfield, 1816. A Sermon on the death of Moses C. Welch, D. D., Mansfield, 1824. A Sermon on the death of the Rev. Zebulon Ely,† 1824. A Sermon at North Stonington, at the ordination of Joseph Ayer as an Evangelist, 1825. A Half-Century Sermon, 1832. A Sermon at the funeral of Andrew Lee,

* JOHN GURLEY was born in Mansfield, Conn., February 8, 1749; was graduated at Yale College in 1773; was licensed to preach the Gospel in the following spring; was ordained pastor of the church in Lebanon, (Exeter parish,) Conn., in May, 1775; and died at the close of February, 1812, in the sixty-fourth year of his age, and the thirty-seventh of his ministry. He was distinguished for benevolence and piety, and was a very Moses for meekness.

† ZEBULON ELY was born in Lyme, Conn., in 1759; was fitted for College under the instruction of the Rev. Elijah Parsons of East Haddam, Conn.; and was graduated at Yale in 1779. When the British were approaching New Haven in July of that year, he was employed at an advanced post in firing at them, in company with a few of his fellow students. He kept his station behind a tree until he was left alone; and before he was aware of it, a scouting party of the enemy, concealed under the fence, were well nigh upon him. He escaped, however, with the loss of his hat and coat in the chase, in which he was briskly followed by bullets. He was licensed to preach by the Association holding its session in North Guilford, in May, 1780; was a Tutor in Yale College in 1781–82; was ordained pastor of the church in Lebanon, Conn., November 13, 1783; experienced a paralytic affection in October, 1818; continued to preach with occasional intermissions until March, 1823, from which time his faculties more perceptibly decayed, until the last gleam of consciousness seemed to be gone. He died November 18, 1824. He had a family of twelve children who arrived at mature age, one of whom is the Rev. Ezra Stiles Ely, D. D., of Philadelphia. He published a Sermon on the death of Governor Trumbull, 1785; a Sermon at the ordination of Shubael Bartlett, 1804; [who was graduated at Yale College in 1800; studied Theology under President Dwight; was ordained pastor of the Second Church in East Windsor, February 12, 1804; and died June 6, 1855, aged seventy;] an Election Sermon, 1804; a Sermon at the ordination of his son, 1806; a Sermon at the funeral of Amos Leech, Mrs. Lucretia Buell, and a young child, 1809; a Sermon at the funeral of (the second) Governor Trumbull, 1809; a Sermon on the death of Solomon Williams, 1811; a Sermon on the death of the Hon. William Williams, 1811; a Sermon before the Foreign Mission Society of Windham County, 1815.

D. D., Lisbon, 1832. A Sermon on the sixtieth anniversary of his ordination, 1842.

In the winter of 1810–11,—the year that I entered College, I taught a district school within the limits of Dr. Nott's parish, and was examined by him in respect to my qualifications. I found him very skilful at examining, having been not only an examiner, but a teacher, during a great part of his life. He treated me then and ever after with great kindness, though my intercourse with him was not very frequent, nor yet exactly that of an equal. I used to like to hear him preach, though his preaching was generally extemporaneous, and I think not characterized by great variety. I scarcely saw him from that time, till I went purposely to see him at his own house, in the autumn of 1849, when he was ninety-five years old. I found him in good health and very sociable, with his memory quite tenacious of ancient events, but nearly oblivious of more recent ones. I could not make him remember me; and when I told him that he once examined me to teach a school in his parish, he said—"Very likely, for I have examined a great many in my day." He complained that he had a cold in his head, that prevented him from thinking; but I found that that was a standing complaint, and the last time I heard of him previous to his death, I was told that it continued still. He repeated several times over that he had always kept going night and day, and was doing so then as much as ever; that he educated himself, and then educated his brother Eliphalet, (the President of Union College,) &c., &c. He mentioned several times, as if it were a fact to which he attached much importance, that the late Dr. Moses C. Welch sometimes heard his recitations while he was fitting for College; and that *he* preached Dr. Welch's funeral sermon. He would, at intervals of a few minutes, look up to me and say—"But I don't know who you are;" and *that* notwithstanding I had told him as often as he had expressed his ignorance. He asked me to implore a blessing at the table, and he himself gave thanks with perfect propriety, and at considerable length. His granddaughter told me that he wrote two or three sermons every week, and she gave me several specimens which were really quite respectable. When I came away he was getting ready to attend the funeral of one of his parishioners, a mile or two off. I never saw him afterwards.

FROM MR. DAVID N. LORD.

EDITOR OF THE THEOLOGICAL AND LITERARY JOURNAL, &C.

NEW YORK, 11 January, 1856.

My dear Sir: I was, in my early years, well acquainted with the late Samuel Nott, D. D., of Franklin,—my native town. Though our house was not in his parish, and for convenience we attended public worship in Hanover Society, Lisbon, yet I often heard him preach in his own and other pulpits, and he was frequently at our house, attended funerals in our neighbourhood, and visited our school.

He was of medium height and slender, of an unusually clear complexion, a keen eye, graceful and expressive features, and a silvery voice that varied in its tones with his emotions,—always grave, often highly pathetic,—and that transfused into the hearer with an artless ease, and sometimes a resistless power, the striking forms and attitudes of thought and flashes of feeling that swept through his own mind.

He was simple in his manners, warm in his affections and highly social; took a lively interest in the joys and sorrows of those around him, and excelled in the

ease and skill with which he introduced religious themes in conversation, and gave instructions and counsels that were suited to those whom he addressed.

In the pulpit he was grave, dignified, earnest, and impressive, beyond any other preacher in that region, and had eminently the air of an ambassador from God. His sermons were marked by great simplicity of thought and style, and were devoted to the inculcation of the great doctrines and duties of religion. He was not learned, but had a quick and strong sense, an imagination of sufficient power to illustrate his thoughts often by bold figures, and a tenderness and fervour of feeling that gave them a deep impression on his hearers. He never indulged in abstruse speculations, nor wasted his efforts on trifles. His discourses were not written, I think, generally, and were, for that reason, more effective. When animated, his attitude and air often became commanding, and occasionally thoughts and emotions flashed from his lips that were strikingly beautiful and impressive. I recollect, on one occasion, when treating of Christ's readiness and desire to save the perishing, and portraying the patience, tenderness, and earnestness with which He invites, commands, and urges them to come to Him, that they may live, he referred to the illustration of it given by the Saviour Himself, in the man who, having an hundred sheep, if one of them strays, leaves the ninety and nine, and goes to the mountains in search of that which is lost;—and, turning half round, pointed with his hand as though to a mountain, and drawing it, as it were, with a gesture, painted it and the Saviour, with the affections that glow in his heart, in so graphic a manner, that the whole scene seemed to spring into visible existence, and gave birth to the towering emotions which the spectacle itself would have excited. It was the work of a moment, and sent a sense of the reality and grandeur of Christ's love through the depths of my heart, such as I had never felt before. Of all the bursts of eloquence that I have ever heard, that was one of the loftiest and most entrancing.

In prayer, he was simple, pertinent, and fervid. He read the Scriptures with unusual propriety and force,—his enunciation being clear and emphatic, and his tones and cadences so natural and suited to the theme, that the text became a vivid picture, and its personages, acts, and scenery, invested with the hues in which they would have appeared, had they been present. His addresses at funerals were peculiarly appropriate and impressive. He knew how to touch the conscience; to rouse the thoughtless; to awe the bold; and to move the emotions of the tender and sympathetic. I recollect well the last funeral I attended in his parish, more than thirty years ago. After the burial, he walked with his wife and youngest daughter to the place,—a few paces distant, where several of his children were interred; and, after a moment or two of weeping, spoke of it as the couch where they should ere long be laid till the morning of the resurrection. It was a most touching spectacle. Every heart throbbed with feeling; every eye was moistened with tears. He was largely disciplined in the school of affliction—outliving most of his numerous family—and long ere the shadows of his evening fell around him, became prepared for those blissful realms, to which, after a laborious, exemplary, and useful life, he has now passed.

With earnest wishes for the Divine blessing on your efforts to commemorate the ministers who, like him, have been an ornament and blessing to our churches,

I am truly yours,

DAVID N. LORD.

DAVID AUSTIN.

1781—1831.

FROM THE REV NICHOLAS MURRAY, D. D.

ELIZABETHTOWN, January 1, 1850.

My dear Sir: You ask of me some account of the REV. DAVID AUSTIN, one of my predecessors in the church with which I am here connected as pastor. With this request I cheerfully comply. Having seen Mr. Austin once when I was a boy, and hearing very much about him, on my settlement here, from some of the old people, upon whose minds he made a very deep impression, I set myself industriously at work to collect all that was needful to form a true narrative of his life and character. The following narrative is the result of my researches, and is placed at your disposal.

David Austin was born in New Haven, Conn., in the year 1760. His father, who was a man of great respectability, piety, and wealth, was, for many years, Collector of the Customs, and afterwards a successful merchant. David was the eldest of a numerous family, all the members of which who lived to maturity, became hopefully pious. He was early fitted for College, and was graduated at Yale in 1779. After graduating, he pursued his theological studies with Dr. Bellamy, and, according to the custom of that day, was soon licensed to preach the Gospel. He preached to great acceptance, and in several places was strongly solicited to settle as a pastor. Having determined to visit Europe, before taking a pastoral charge, he declined all these proposals, some of which were highly flattering and advantageous. He spent some time in foreign travel, and returned with an ardent desire for the work of the ministry. He married Miss Lydia Lathrop of Norwich, whose father was a wealthy and highly respectable citizen of that town; and, shortly afterwards,—September 9, 1788, was ordained and installed pastor of the Presbyterian church in Elizabethtown.

From the time of his settlement, he continued his labours here, greatly beloved and extensively useful, until the close of 1795. The effect of a natural eccentricity connected with a most enlarged benevolence, which his private fortune enabled him to exercise, was only to increase the number of his ardent friends. In that year he had a violent attack of scarlet fever, from which he but slowly recovered, and which very seriously affected his mind. During the period of his convalescence, he commenced the study of the Prophecies, and the effect was soon obvious in a mental derangement from which he never wholly recovered. When he resumed his labours, he commenced preaching on the sixtieth chapter of Isaiah, from which he taught the doctrine of the personal reign of Christ, and that his second coming was to take place on the fourth Sabbath of May, 1796. The attention of the people now became wonderfully excited, and such was the rush from neighbouring towns, that multitudes on the Sabbath could not get room to stand in church.

At length the appointed day drew near. On the previous evening, a meeting was held for prayer and preparation in the Methodist church, and the house was crowded. He dwelt on the history of the Ninevites, who repented at the preaching of Jonah, and exhorted his hearers to imitate

their example. Weeping and mourning were heard in all parts of the assembly. The next day the sun rose with more than its usual splendour, and a vast multitude of people crowded the house and surrounded it. But the day passed away without any unusual occurrence; and many of his followers were only now convinced that he was under a delusion, and that they had been deluded by him. His friends hoped that disappointment would dissipate his delusion, and the Session of his church remonstrated with him; but his ingenuity soon found excuses for his Lord's delay, and his enthusiasm was only the more inflamed. He charged his Session and the members of his church that opposed him, with the sin and guilt of Uzzah, and stated that it was because of the mere mercy of God that they did not suffer his punishment. At this time, he took the vow of a Nazarite, and preached incessantly,—sometimes three sermons a day, through that part of the country. Wherever he went, crowds followed him, and God overruled the excitement he produced to the conversion of many souls. His great theme was the near approach of the personal reign of Christ upon earth; and he maintained that, as Joshua led the Jews into the promised land, as John the Baptist was the forerunner of the Saviour, so he was appointed of God to bring in the glorious millennial reign of righteousness.

The congregation being now seriously agitated by his proceedings,—he having declared that he was about to establish a new Church on earth, a public meeting was called, and a committee of eleven was appointed to wait upon him. They stated their grievances, asked some questions as to his future proceedings, and requested a written answer. It was as follows:—

"To JONATHAN DAYTON, of the committee of eleven appointed by the congregation of Elizabethtown to wait on Mr. Austin, their pastor, in respect to the present course and object of his ministry, and of the concerns of the congregation in general:

"In conformity to the request of the committee, that the answer to their application might be given in writing, it may be said—

"In respect to that part of the paper read, which hinted at and complained of an avowed design of the pastor to institute a new Church, and to set up a new order of things in ecclesiastical concerns, 'independent of the Presbytery, of the Synod, or of the General Assembly;'—it may be openly answered that such is my fixed and unalterable determination. For a warrant thus to proceed, reference may be had to the third and sixth chapters of the Prophecy of Zechariah, and to many other passages of Scripture, which foretell of these things and of these days.

"On the testimony of the Scriptures, and on the inward teachings of the Holy Spirit of God, and on the present aspect of Providence, and on uncommon and extraordinary revelations of the mind and will of God to this point, dependance is had in proof of a special and designating call to proceed in this solemn and interesting work.

"Be it known then to the committee, and to the congregation, and to the Presbyterian Church, and to the world at large, that such extraordinary call I do profess to have received; and that it is my glory openly to avow, and solemnly to profess, my determination to maintain and to discharge the duties of it, through the faith of that power and constant grace which hath called and accompanied me in this concern thus far.

'Under such impressions, standing collected and firm, I again announce to the committee, to the congregation, and to all concerned, that implicit obedience to the voice of Heaven is my fixed determination.

"Let this declaration be productive of what consequences it may, be it remembered that the anticipations of Divine support are so ready and abundant, that the instrument of the Divine designs feels himself ready, and professes himself willing, to meet all obstacles, and to brave all dangers, in the prosecution of the noble object which Infinite Wisdom hath placed before him.

"The baptism of the cloud and of the sea opened the journey of God's ancient Israel towards the goodly land; and answeringly to the former example, the present course of spiritual journeying is now to be taken up; and if the scenes of the ancient warfare are again to be repeated, faith in God pronounces the eternal arm to be mightily sufficient to secure the victory in every conflict in which his own shall be engaged. And it may be well for opposers to the predestinated purposes of God to remember that the disasters of those whose carcases fell through unbelief, and the utter extirpation of those who stood in the way of the advancing forward of the host of Israel in search of the goodly land, are but a lively figure of what those are to expect who are found imitating their faithless and wicked example in these latter days.

"Submitting the whole concern to the unqualified sovereignty of God, and to the decisions of those to whom these presents may come, I subscribe to the congregation an affectionate pastor, and to the people of God in every place, an unfeigned friend, and servant of God in Christ Jesus.

DAVID AUSTIN.

"Elizabethtown, Friday, April 7th, A. D. 1797."

Twelve days after the receipt of the above answer, the following petition was sent to the Presbytery of New York, with which the church was then connected:—

"At a meeting of the Elders, Deacons, Trustees, and members of the First Presbyterian congregation in Elizabethtown, at their meeting house on Wednesday, the 19th of April, 1797, at two o'clock in the P M. of that day, agreeable to adjournment, [Mr. Elias Dayton, Moderator, and Mr. Aaron Ogden, Clerk,] it was resolved, unanimously, that the following petition be presented to the Presbytery of New York, at their next session:—

"The Elders, Deacons, Trustees, and members of the First Presbyterian congregation in Elizabethtown, respectfully petition the Reverend Presbytery of New York to dissolve the pastoral relation now subsisting between the Rev. David Austin and said congregation, provided they are of opinion that the following reason is a sufficient foundation for the application,—namely, the declaration of the Rev. Mr. Austin's intention to set up a new Church, independent of Presbytery, Synod, or General Assembly; as will fully appear by an acknowledgment under his own hand, and herewith sent.

"Resolved, unanimously, that Mr. Jeremiah Ballard, Benjamin Corey, and Shepard Kollock, be a committee for the purpose of presenting the foregoing petition.

ELIAS DAYTON.

"Attest, Aaron Ogden, Clerk."

The following is the decision of the Presbytery in the case, which, whilst it dissolves his pastoral relation to the congregation, and protests against his

errors, and warns the churches against him, yet bears ample testimony to his moral character.

"Thursday, May 4, 1797.

"The consideration of the petition from Elizabethtown was resumed. The Commissioners from the congregation of Elizabethtown, being asked whether they had any thing further to offer respecting the business, answered, 'Not at present.' Mr. Austin being then called upon to know whether he had any thing to offer respecting the petition and application before Presbytery from the congregation of Elizabethtown, replied that he had no objection to the Presbytery's deciding upon that petition as they should think proper; and that he took this opportunity to signify his intention to withdraw, and declared that he actually did then withdraw from his connection with this Presbytery, and from all Presbyterial connection and government.

"The parties being removed, the Presbytery proceeded to deliberate and to form a judgment upon the case; and, after due deliberation, unanimously judged that the way was clear for granting the petition from the congregation of Elizabethtown, to have the pastoral relation between Mr. Austin and said congregation dissolved, and did accordingly dissolve it, and hereby declare the congregation vacant.

"With respect to Mr. Austin's declaration of his having withdrawn from his connection with this Presbytery, and from all Presbyterial connection and government, they also unanimously declare that they are sensibly and tenderly affected upon the occasion, and sincerely lament the unhappy circumstances which have led to these measures. And whilst it is their wish to treat Mr. Austin's person and character with all possible delicacy and tenderness, and whilst they declare that they have nothing to allege against his moral character, yet as they are clearly of opinion that Mr. Austin is, and has, for more than a year past, been under the powerful influence of enthusiasm and delusion, evidently manifested by his giving credit to, and being guided by, supposed revelations and communications of an extraordinary kind; his alleged designation and call to particular important offices and services; his undertaking to fix the precise time of the commencement of the millennium to the fifteenth day of May last, and to designate the circumstances of its commencement; and his present declaration of his intentions to institute a new church, and to set up a new order of things in ecclesiastical concerns; and his having persisted and still persisting in similar views and conduct, notwithstanding his having been faithfully and tenderly dealt with on this head by the Presbytery, in an extra judicial capacity as well as by individual members,—the Presbytery having taken these things into consideration, feel themselves bound, in justice to the Church of Christ in general, and particularly to the congregations under their care, to declare that they cannot recommend Mr. Austin as one who, whilst under the influence of this enthusiasm and delusion, promises usefulness in the service of the Gospel ministry; but, on the contrary, feel it to be their duty solemnly to caution all against giving heed to any irrational and unscriptural suggestions and impressions, as delusions of Satan, the effects of a disordered imagination, tending to mislead, deceive, and destroy the souls of men, and to affect the union, the peace, and the harmony of the Church of Christ."

After his removal by the Presbytery from his congregation, Mr. Austin preached in the surrounding country for a short time, and then returned to

New Haven. Believing in the literal return of the Jews to the Holy Land, and that New Haven was to be the place of their embarkation from this country, he erected houses and a wharf for their use. Unable to pay the debts he incurred, he was imprisoned for some time. During his confinement, his mind seemed in some measure to recover itself; but yet, on the subject of prophecy, was distracted. He returned to this town in 1804, when, being refused admission to his old pulpit, subscriptions were circulated for putting the Methodist church into a state of repair for his use. The object was obtained; and he preached there for a short time, but the state of his mind now became obvious to all; his friends could no longer encourage him, and he again returned to New England. His mind gradually emerged from the cloud that obscured it; and he again entered upon a career of usefulness. His excellent wife, possessed of an ample patrimony, exerted a most happy influence upon him, and greatly aided in restoring his mind to its former balance. For a number of years he preached in vacant churches in the Eastern part of Connecticut. In 1815, he received a call from the church in Bozrah, where he was installed on the ninth of May of that year. Here he preached regularly and with great acceptance and success, until his death, which took place at Norwich, February 5, 1831, in the seventy-second year of his age.

Mr. Austin was decidedly one of the most popular preachers of his day. Up to the time of his great affliction, no man could be more universally beloved and admired. Dignified in personal appearance, polished in manners, eloquent in his public performances, and prompt to meet every demand that was made upon his ample fortune, he exerted a commanding influence not only over his own congregation, but also over many of the leading minds of his day. His memory was retentive and his conversational powers extraordinary. His devotional exercises were peculiarly happy and impressive; and all who remember him testify that few have ever surpassed him in public prayer. Besides performing a great amount of pastoral labour, he rendered good service to the theological literature of his country. He edited and published a Commentary upon the Bible, and some of President Edwards' most valuable works; and also a series of original Sermons in four volumes, by distinguished living ministers, under the title of the "American Preacher." In addition to these, he published The Millennium, or the thousand years of prosperity promised to the Church of God, in the Old Testament and the New, shortly to commence and to be carried on to perfection, under the auspices of Him, who, in the vision, was presented to St. John, 1794; Prophetic leaf containing an illustration of the signs of the times, 1798; a Discourse at East Windsor on the 4th of July, 1799; a Sermon entitled "Masonry in its glory," 1799; a Sermon on the death of Washington, 1800; The Dawn of Day introductory to the Rising Sun: in nine Letters, 1801; Proclamation for the Millennial Empire, (folio sheet) 1805; a Sermon at the dedication of the new meeting-house, Bozrah, 1815.

Ever affectionately yours,

NICHOLAS MURRAY

FROM THE REV ABEL McEWEN, D. D.

NEW LONDON, December 25, 1849.

Dear Sir: My acquaintance with the Rev. David Austin commenced when I was a member of Yale College, in the year 1800,—twenty-one years after he graduated at that institution. It was during a season, which, to him, was one of excitement and perplexity. He had been a highly respectable and popular clergyman in New Jersey. By embracing and avowing the doctrine of the Second Advent of Christ, he had brought himself into disrepute and trouble. He was not a man to be satisfied with the mere theory of any thing religious. His speculations upon any thing usually carried him into action. Having appointed the day and the place for the descent of the Lord Jesus, he drew together thousands of people to see the sight. But there was no descent, except that of Mr. Austin. He fell from the dignity of a prophet into the mortifying condition of a man who had made a great mistake. Soon he was dismissed from the pastoral office; and the Presbytery, instead of recommending him to the churches, formally declared their conviction that he was under a deep delusion.

He retired to New Haven, his native place, and engaged in the building of expensive houses and stores. To inquiries concerning his design, he seriously, or what is more probable, facetiously, replied, that the large stores were to be a place of deposit for the goods of the Jews in this country, who were to assemble in New Haven, and thence go to Jerusalem to meet the Son of David, who was soon to reappear. In a manner more comic than otherwise, he still maintained that the personal reign of Christ on earth was soon to commence. The making of turnpike roads—then a work in its incipient movements, was a fulfilment of prophecy, ushering in the millennium, when every mountain was to be brought low, every valley to be exalted, and the rough places to be made smooth.

This enterprise of building involved him in pecuniary embarrassments. His own ample estate, and not a little of the property of his wealthy relatives, were engulfed in this disaster. His conduct, at this period, was so erratic that many people regarded him insane. Others, and those who, early in life, were his intimate associates, ascribed the peculiarities which he developed to a mental constitution as unlike that of ordinary men as his conduct was wide from their's. For my own satisfaction, I enquired particularly of an intelligent gentleman, conversant with Mr. Austin, while they were boys and young men, whether he was, or was not, insane. His reply was, "No more insane than he has been from infancy; he never was like other folks. He was always brilliant, eccentric, and humorous. Exciting occurrences and scenes always operated upon his strange mind to make him do what no one else would do, or think of doing." Years after this question was put, and thus answered, Mr. Austin and I had become resident in the county of New London, where his deportment, though more chastened than it was in the early years of my observation upon him, was sufficiently peculiar to keep up the question whether he were sane. Dr. Benedict, then of Plainfield, though formerly of Lisbon, spoke of his acquaintance with Mr. Austin, when he was a young preacher, and was visiting the lady in Norwich, who became his wife. I asked how he was then. Said Dr. Benedict, "Oh he was Mr. Austin. I lived in Newent; to a meeting of ministers at my house he came with a gentleman from Norwich. One of my most respectable parishioners, Mr. Kinsman, applied for Mr. Austin as a guest. At the close of the evening, I billeted him accordingly, with his most hearty approbation. In the morning, at break of day, the weather exceedingly cold, on my way to the barn, I met Mr. Austin; his fine blue cloak was covered with hay, and I said, 'Mr. Austin, I believe you slept in the barn.' 'Verily I did, Sir,' was his reply."

After his return from Elizabethtown to New Haven, his embarrassments there brought him, for a little while, into the debtor's jail. Having, as the term of

enlargement then was, "the liberty of the yard," he amused himself by sitting on the piazza of the County House, and having his servant bring his elegant pair of horses daily for him to look at and caress. One afternoon of Saturday as he was playing with the horses, he mounted one, and was soon out of sight upon the Hartford road. The Sheriff issued a reward of fifty dollars for his apprehension. Two men started in pursuit. They followed him through Hartford, and overtook him at Lebanon, just as he was entering the meeting-house of Mr. Ely, his classmate, in the afternoon. Mr. Austin made his way directly into the pulpit; his pursuers took a pew below. "Brother Ely," said he "I want to preach." "No, Mr. Austin," said Mr. Ely, "I must preach myself: my sermon is to have connection with the one which I delivered in the morning; I cannot let you preach." "Very well," Mr. Austin replied, "preach, if you must, but I shall preach too;" and forthwith he took the desk and named his text—"Whither I go, ye cannot come." After preaching a discourse appropriate to his pursuers, he came down and with good grace surrendered himself. The two men mounting him on one of their jaded horses, brought him down through New London. He complained that the gait of the animal was unpleasant, and that he rode uncomfortably. After they had crossed the ferry at Saybrook, "Now," said he "gentlemen, you have the river behind you; let me ride my own horse." They granted the indulgence. Mounted on his courser, and getting the length of him ahead, he cheered them with a "good-bye, gentlemen," and was quickly out of sight. Taking the first turn to the right, he made great headway for a while, when, arriving at a tavern, he dashed off to quench his thirst. On the table lay the advertisement. "Fifty dollars reward for David Austin, a debtor, who escaped from the jail in New Haven." Seizing the paper, he bent his course with all speed to the city, presented himself to the Sheriff, before the arrival of his escort, and demanded the reward.

He was soon relieved from duress; and he manifested a strong inclination to resume preaching; but, on account of his recent irregularities, and the equivocal relation he sustained to his Presbytery, his domestic friends and his clerical brethren discouraged, and, as far as they could, prevented him. He could not brook the prohibition, and he turned Baptist, and was immersed, that he might preach where he could, as it was difficult to do it where he would. Journeying about, he found a vacant Baptist church in the county of Windham, whose pulpit he engaged to occupy for a Sabbath. This church embraced the opportunity to celebrate the ordinance of the Lord's Supper. As Mr. Austin rose to commence the sacramental service, a deacon of the church stepped up, and asked whether he were an open or a close communionist. This was an unlooked for question. Unwilling to be caught in his own trap, he said he was an open communionist. This information fell like a frost upon the deacon and the church. The administrator was a man of expedients; but no arguments which he could use, convinced his brethren that it was right for them to receive the ordinance at his hands. In the kindness of his heart, for which he was always remarkable, he proposed to administer the elements, but himself to refrain from partaking them. To this they agreed. When he had closed the service, with great meekness and solemnity, he rose up and said, "Though it be not meet to take the children's bread and to cast it to the dogs, yet the dogs may eat of the crumbs that fall from their master's table." He then helped himself to his share of the remains, and retired, in a triumph of his own sort, from the scene.

His new religious association was not congenial to his taste and former habits; and without a formal abdication, or any dismission from the Baptists, he betook himself, practically, to the Congregationalists. The clergy of this denomination, and his relatives and friends, shut the door, as far as possible, to his preaching. Restless, and fertile in expedients for finding opportunities, he would occasionally hold forth to some sort of an audience. In this state of things, I asked him

whether he preached much now-a-days. "Not much," he replied; "now and then, I go up to Wallingford, and from Brother Noyes' three-decker, give them off a few broad-sides. Perhaps I may take a political swath about the State."

He was *domiciled* with his Uncle Street,* the aged pastor of the church in East Haven. He issued an advertisement in the newspapers, that on a particular evening named, "an Oration, on the Conquest of Canaan, would be delivered in the Stone Chapel, across the brook Kidron, three miles east of the city of Jerusalem, by David Austin." Just at this time, the Phi Beta Kappa Society of Yale College inserted an advertisement that Dr. Eli Ives, lately returned from the Medical Institution in Philadelphia, would deliver an oration on the then new subject of Chemistry in the Centre Church in New Haven, on an evening which fell out to be the same which Mr. Austin had designated for his exhibition. Whereupon, Mr. Austin changed his advertisement in the next edition of it, appointing time and place identical with those for the proposed exercise of Dr Ives. Mr. Austin was asked what his design was in taking the subject which he had selected for his oration. Said he, "I have found by my reading that none of the poets in the ages past have gained much attention from the public, until some subsequent orator took up the subject of the poem and commended it to the attention of the people; and," he added, "I am inclined to do a favour of this sort to one of my distinguished contemporaries."† The evening for the two orations came. The Centre Church was filled with people. Dr. Dana, the pastor, with the orator and officers of the Phi Beta Kappa Society, occupied the pulpit and filled the seat. At this instant, the stately and comely figure of Mr. Austin, dressed in a suit of clergy grey, cut and trimmed somewhat in the fashion of a military undress, was seen moving with dignity and grace up the middle aisle. Without hesitation, he laid his course up the pulpit stairs, and with benignity and assurance looked a reception among the dignitaries of the occasion. However, as the door was not opened, he bowed his retirement down stairs, and, with composure well displayed, took a chair at the foot of them. At the instant the oration was closed, he began to reascend; but Dr. Dana having the hats ready, the cavalcade of officials met the aspirant for the second speech midway, and he civilly gave place. But, the steps cleared for him, he appeared, without loss of time, in the desk, and with winning face and voice said,—"I have given public notice that an oration would be delivered here this evening; perhaps, however, the occasion may be better employed by preaching. We have had a little treat of Chemistry—if you please, we will try our hand to a small experiment in spiritual Chemistry. After ten minutes, if you will be in your seats, I will preach a sermon." Seeing the multitude beginning to move, he exclaimed, "If you will drop into your positions to hear, I will commence the services immediately. Not to be tedious, we may as well dispense with the pleasant services of prayer and singing, and enter at once upon the sermon. Forthwith he gave out his text: I Kings, VII, 25,—"It stood upon twelve oxen; three looking toward the North; and three looking toward the West; and three looking toward the South; and three looking toward the East; and the sea was set above them; and all their hinder parts were inward." In his introductory remarks, he described the speaker:—"I am the last charge, shot out of that great gun of the Gospel, Dr. Bellamy." Here followed a detail of the theological tenets inculcated upon his mind by that revered instructer. The last doctrine in the series he stated. "*That*," said he, "I did not get from Dr. Bellamy, but it was communicated to me when at Elizabethtown, by the Rev. gentleman who lately occupied the seat at my right hand; and had he had permanency of soul enough to remain

*NICHOLAS STREET was a son of the Rev. Samuel Street, (by his third wife, Hannah Glover,) of Wallingford, Conn.; was graduated at Yale College in 1751; was ordained pastor of the church in East Haven, October 8, 1755; and died October 3, 1806, in the seventy-seventh year of his age. He was distinguished for prudence, benevolence, and godly sincerity.

† Dr. Dwight.

in his seat until now, I should have paid him a handsome compliment." This last touch of facetiousness excited laughter in some of the auditors. A pious old Welsh lady, in the pew where I was, enquired, "Is this preaching?"

The preacher then entered upon the subject of his text. "This brazen sea upon the backs of the twelve oxen, we may regard as a great mirror,—the Atlantic Ocean, if you please—Empire and Science, Literature and the Arts, Civilization and Liberty, civil and religious, have travelled from the East to the West. From the West to the East, they, vastly improved, shall travel back. Yes," said he, casting his eyes up to the boys of the College, "if my recollection of Optics serves me, the angle of incidence is just equal to the angle of reflection. Light has come from the Alps and the Appenines, struck the great mirror and glanced upon our Alleghanies and Andes; from them, with tenfold brightness, it shall glance back again upon the European glaciers." After this flight and many others like it, he rounded off his discourse upon spiritual Chemistry by saying,—"I understand that the Society have gone over to the Court House to eat some bread and cheese, and perhaps we cannot do better than to follow them.—Amen."

A procession of such members of this Literary Society as had remained to hear him, led by him, repaired to the Court House. He took his seat among the dignitaries; and, made, by the excitement of the occasion, unusually sprightly and voluble even for him, he electrified the assembly by his conversation. In the midst of his torrent of drollery, a coloured man advanced with a waiter of wine. "Stop, stop," said Mr. Austin, "behold, Ethiopia stretcheth forth her hands." The gentlemen took off each his glass. "Mr. Austin," said Mr. Goodrich, the President of the Society, "we will wait on you for a toast." "No Sir," was the reply. Judge Daggett repeated the President's request, but got the same answer. "Yes," said Dr. Dana, "Mr. Austin, give us a toast—you are one of the orators of the evening." Instantly, David raised his glass and said, "Dr. Dana, the shadow of good things to come."*

Mr. Austin was a good classical scholar, never lacking words in his mother tongue, whether speaking in a public harangue or in private conversation. In all mass-meetings and literary gatherings his presence was sure to be known, for he never failed to be one of the speakers, nor to throw a handful of his spice into the entertainment. He was never appointed or called to such services; but was always tolerated in them. One of the voluntaries on all occasions,—had he been asked for whom or by what authority he appeared, he would have replied, as the Yankee did, when, in the battle at West Point, he was asked to what company he belonged, and answered that he was acting on his own hook.

Mr. Austin was remarkable for conceits, sudden, sometimes trivial, sometimes sublime, always amusing. I once fell in with him on the road. As we were crossing Saybrook ferry, he looked up the Connecticut and said, "A noble river, Sir." "Yes," I replied, "a very long river for the size of it." "Yes," said he,—"suppose it to be a tree;" and stepping one foot forward, as though he were grasping the trunk, he added, "raise it up here,—what a tree it would be! two hundred miles high! the towns on the branches would be the leaves; the meeting houses would be the birds' nests; and" (hitting me a rap) "we ministers should be the birds' eggs."

After residing a while at New Haven, he removed to Norwich, the native place of his wife, whose deceased father had made ample provision for their support. His itch to preach, inveterate, incurable, worried him. He still laboured under embarrassment from his peculiar relations to his Presbytery. He respected their vote much less than the Congregational clergy of New London County did; who were reluctant to admit him to perform within their precincts, services which they regarded as at least of a questionable character. At length, however, he had an application to preach, a few Sabbaths, to a little congregation near Col-

* The reference was to Dr. Dana's thin and almost ghostly appearance.

chester. Mr. Cone* of Colchester, not averse to help, with some stretch of kindness toward Mr. Austin, let him preach once or twice for him. One afternoon, as Mr. Cone was sitting, oppressed with a hypochondriacal affection, he observed an unusual movement of his parishioners along the streets, and of his family he enquired the occasion of this movement. No one could inform him. Just then Mr. Austin came dashing up on his high-mettled steed, and suddenly entered the house. "What," said Mr. Cone, "is this movement of the people?" "A lecture," was the reply. "Lecture! I have not appointed one," said Mr. Cone. "No," replied Mr. Austin, "I appointed it." "How is this?"—answered the indignant pastor—"appoint lectures in my parish without consulting me?" With all meekness and benignity, the interloper replied, "Brother Cone, don't be angry; I confess it is a little irregular; but the pigeons are down; let us spring the net upon them."

As Mr. Austin had never been actually suspended by his Presbytery, and as he had so far recovered from his mental malady, that it was thought he might be useful in the ministry, he was set apart as the pastor of a Congregational church in Bozrah, though he still resided at Norwich. Having preached at Norwich myself a Sabbath,—Monday morning, agreeably to invitation, I called in to see him. Having introduced me to his wife and her mother, after some conversation, he said, "Well, ladies, if you think you have seen Mr. McEwen long enough to know him next time, he and I will go out to the office." We went out to the counting-room of a store, which he had fitted up in rather fantastic style for his study. I remarked that he had a good room and that all his accommodations were pleasant. His reply was in character:—"The will of the old gentleman was an injunction upon his sons to give Mrs. Austin and myself a respectable livelihood. Well worded—a respectable livelihood—what is it? Why, good table-fare every day, money in pocket, good horse and chaise, five horse-whips; namely—one for each of us, lady and gentleman, when we take saddles; one for the chaise, a long one to touch the leader if we should have one, and old Jack's with a wooden handle, hanging up in the stable, worth more than all the rest. Yes, this study is very well. Here I sit and try to think; been at it this morning. One text came into my mind—'The world, the flesh, and the devil.' Could not get rid of it. Well, I thought I would see what I could make out of it—a very convenient text for some folks. They say, 'we must conform to the world.' Then the flesh,—we are made as we are, and cannot be much to blame for taking a natural course; what the world and the flesh don't take, the devil must: so they think they have got rid of all guilt. But the trouble is, it will all come back again: for think of it; 'the world, the flesh, and the devil'—every man has a good deal of this trinity in him."

Taking the oversight of his charge in Bozrah, and, nothing loath, acting often as its minister of exterior relations, he one day came to a wealthy man in Norwich, and said,—"Mr. Spaulding, Bozrah people have taken it into their heads to paint Bozrah meeting-house; and they lack money; and when we lack money, Sir, we know not what to do but to go where money is." "One thing more, Mr. Austin, is important," said the rich man; "not only must you go where money is, but to those who are willing to give—I am not willing to give money to paint Bozrah meeting-house." "Very well," said the applicant, "no harm done, I trust. What would you advise then, Mr. Spaulding?" "Why, Sir, I advise you to go down to Judge Perkins of New-London; he, it is said, is now the great patron of meeting-houses." "A good thought," said Mr. Austin,—"I go." He mounted his horse and rode with his usual rapidity towards New London. About half-way, he met Judge Perkins and another gentleman in a carriage. Raising

* SALMON CONE was a native of Bolton, Conn.; was graduated at Yale College in 1789; was ordained pastor of the First church in Colchester, February 29, 1792; was dismissed August 11, 1830; afterwards preached for some time as a stated supply in the neighbouring parish of Goshen, and died March 24, 1834.

himself in the stirrups, extending his hand, and electrifying his whole figure with surprise and joy, the horseman exclaimed,—"A kind providence—the very man I was after." "What now, Mr. Austin?"—said the Judge. "Why, Sir, Bozrah people have undertaken to paint Bozrah meeting-house; and they lack money; and when we lack money, we know not what to do, but to go where money is, and" (raising his hand with earnest gesticulation) "now Sir, I want you to give me one hundred dollars." "No, no," said the Judge, "Mr. Austin, I won't give you but forty." "Done, I take it," said Mr. Austin, ratifying the treaty by smiting his hands together with a cheering rap. In narrating the occurrences afterwards, the Judge laughed heartily, saying, "I should not have given him more than ten dollars, but he levied on me so high and suddenly, I thought I could not get off under forty."

A house for public worship was to be dedicated in Stonington. The clergy of the neighbourhood were called in. Mr. Austin and myself were assigned to the bountiful hospitality of General Williams. In the evening, conversation passed concerning our host's dairy of seventy cows, and his whaling ships then at sea. All this told upon the peculiar susceptibility of my companion. We were put for lodging into a large chamber, a bed at each end. His habit was to soliloquize in the morning, and as the light of the breaking day revealed objects of nature, to address them, mingling ejaculations to God with his sayings to creatures. Very early, I heard him engaged in such exercises. When he thought it light enough to make conversation civil, he directed his loquacity to me. "Sir, in this whaling business there is a magnificent consistency." The reply to this early and well-studied proposition was, "I hear your statement, Sir, how do you make out the truth of it?" "Why, in the first place," said he, "whales are great fish; secondly, they live in great oceans; thirdly, great ships are sent to take them; fourthly, great pots are used to try out the oil; and fifthly, great casks to put the oil in—I say, Sir, that in this business there is a magnificent consistency." He came to a window near me, and, looking out upon a wall of great height and length, and composed of very heavy stones, and looking also upon the highway, originally rough, but made smooth by great labour, he said,—"This man who has given us beds and black-fish, is no ordinary chap." "No," I replied, "he is a thorough man." "Last year," resumed Mr. Austin, "I came along here when he was doing this work. I told him he was a sort of terrestrial missionary. Transitions will occur. He has become now very nearly a celestial missionary; he has built him a church. No miracle neither: for

"Whales in the sea
"God's voice obey."

Mr. Austin manifestly felt deep regret for the calamities which he had brought upon some of his friends, by depriving them of property. Particularly, he laboured to comfort a brother, who, by being surety for him, had incurred great loss. After the death of Mrs. Austin, he compromised with her brothers, to receive, during his natural life, instead of the "respectable livelihood," four hundred dollars *per annum*. With this and his small salary from Bozrah, he was able to aid his brother, whose family was very large. He purchased a house in Norwich, settled his brother with himself in it, helped him into business, and as David had no children of his own, he adopted those of his brother, without taking them from their natural parents.

At Bozrah he is remembered with much affection. His ministry there, though not a very well-regulated one, the people speak of with interest. He was well bred; he had seen much of the world; he had an overflowing kindness of soul—why should he not do ten thousand things to please his people?

While prosecuting that ministry, he attended all convocations of the Congregational clergy in the country, and to them he reported much of his projects and doings as a pastor. He was often admonished that his measures were ill advised;

for them he was sometimes rebuked. One thing was always remarkable—he took advice with humility, and rebuke with meekness, from his brethren, even from the youngest and the most insignificant of them. He had little power for discussion; for his unruly and unmanageable imagination destroyed all method, and to any great extent, all consecutive thought. But he would always pray with fervour and with adaptedness of sentiment and language to the occasion. To prevent a speech his brethren often requested him to pray.

He closed life unusually well. Nearly a year before his death, his health began to decline. His forwardness, his eccentricity, his extravagance, his drollery, were all laid aside. An increasing simplicity and gentleness, with brotherly love and faith, characterized him the residue of his days. In life, he had commanded great attention; in his decline and death, he awakened great interest in the hearts of his Christian friends.

With the above sketch of a very extraordinary man, accept assurance of great respect from your humble servant,

ABEL McEWEN.

REUBEN PUFFER, D. D.

1781—1829.

FROM THE REV WILLIAM A. HOUGHTON.

NORTHBOROUGH, Mass., August 27, 1850.

Dear Sir: By request of Madam Puffer, widow of the late Dr. Puffer of Berlin, I transmit to you the following brief sketch of his life.

REUBEN PUFFER was the son of Jabez and Hannah Puffer, of Sudbury, Mass., where he was born, January 7, 1756. His father was a farmer in the middle walks of life. He lost his mother when he was about nine years old. No particular incidents or characteristics of his childhood are preserved, except a remarkable application to intellectual pursuits. He fitted for College under the instruction of the Rev. Samuel Woodward of Weston. He became a member of Harvard College in 1774, and graduated in 1778. After his graduation, he taught a school, for a short time, in East Sudbury, now Wayland. He prosecuted his theological studies chiefly under the direction of the Rev. Elisha Fish of Upton. His earliest ministerial labours were the first enjoyed by the South parish in Bolton, now Berlin. From this parish he soon received a call to the pastoral office; and having accepted it in June, 1781, he was ordained on the 26th of September following. He united with the church, at the same time, by letter from the church in Sudbury. The meeting-house not then being completed, the ordination services were held under a tree, which is still standing near the church. The ordination sermon was preached by the Rev. Jacob Bigelow* of Sudbury.

The degree of Doctor of Divinity was conferred upon him by Harvard University, in the year 1810.

* JACOB BIGELOW was born at Waltham, March 2, 1743; was graduated at Harvard College in 1766; was ordained pastor of the church in Sudbury, Mass., November 11, 1772; and died September, 1816, in his seventy-fourth year.

Notwithstanding Dr. Puffer was always the minister of a retired country village, his excellent talents and great moral worth caused him to become known much beyond the limits of his own parish. He was called to preach on several public occasions, which have usually put in requisition the best clerical talent in the Commonwealth. In 1803, he preached the Election Sermon; in 1808, the Dudleian Lecture at Harvard College; and in 1811, the Sermon before the Convention of Congregational ministers. The Dudleian Lecture particularly, excited great attention at the time it was delivered, and was printed by request of the students, who subscribed for it very liberally, not merely to testify their respect for the preacher, but to aid him, in a delicate way, by a pecuniary contribution. The sermon, as a specimen of well digested and luminous reasoning, on the evidence of Christianity, is entitled to very high commendation. The Convention Sermon was delivered at a time when the parties were just beginning to range themselves in the Unitarian controversy; and, though there is nothing in it that partakes of the polemic, it left neither the hearer nor the reader in any doubt as to the preacher's theological views. Besides the Discourses above mentioned, he published an Address delivered at Berlin on the Fourth of July, 1810, and two Sermons, one on leaving the old meeting-house, the other on entering the new meeting-house, in 1826.

Dr. Puffer was blessed with a good constitution, and enjoyed vigorous health till near the close of life. He was very industrious in the duties of his calling, and always had a number of sermons in advance: at the time of his death he had about fifty. On the 22d of March, 1829, he was attacked with a rheumatic fever, and died on the 9th of April following, aged seventy-three years and two months. Dr. Kellogg* of Framingham preached his funeral sermon, from Matthew xxv, 21.

Dr. Puffer was accustomed, for many years, to exchange indiscriminately with all the Congregational clergymen in his neighbourhood; but, for some years before his death, his exchanges were only with those who held substantially the same theological opinions with himself. He was, however, never given to controversy, and retained, till the close of life, the affectionate respect and veneration of even those whose views were quite at variance with his own. After his death, the parish overruled the church in favour of a Unitarian ministry, in consequence of which, the mass of the members of the church withdrew and formed another religious Society.

Dr. Puffer was married (it is believed in 1779) to Hannah, daughter of Obadiah Perry of Sudbury. She died January 5, 1812. By this marriage he had thirteen children. He was married, December 15, 1812, to Phœbe, widow of Capt. William Stowe of Marlborough, and daughter of Capt. William Morse. By the latter marriage he had but one child,—a daughter, who died at the age of eighteen. Of his other children nine survive; but none of them are in professional life.

If my own recollections of Dr. Puffer, as a native of the town in which he exercised his ministry, and a statement of the general estimation in which he was held, may aid you in any degree in conveying to your readers a correct idea of his character, I may add that, in his whole bearing, he was

* David Kellogg was born in Amherst, Mass., November 10, 1755; was graduated at Dartmouth College in 1775; was ordained pastor of the church in Framingham, Mass., January 10, 1781; received the degree of Doctor of Divinity from the College at which he was educated in 1824; and died much beloved and lamented, August 13, 1843, aged eighty-seven. He published a Masonic Sermon delivered at Framingham, 1796.

pre-eminently *ministerial*. He possessed great dignity of person and urbanity and suavity of manners. He was universally acceptable as preacher. There was much power in the unaffected solemnity of his manner, and the impressive sense he always seemed to have of the truths he uttered. In his devotional exercises, he was distinguished for reverence and earnestness, and for the appropriateness and compass of his language; and his prayers, as well as his preaching, are still most vividly remembered.

His doctrinal views were clearly and decidedly orthodox, according to the prevailing New England standard. The controversy which sprung up during his last days, no doubt had the effect of giving additional definiteness and explicitness to the expression of his religious sentiments. The following extract from his Dedication Sermon, preached in 1826, may suffice as an illustration of his views, and of the importance which he attached to them.

"In order to secure the inestimable benefits of the Christian tabernacle it is indispensably necessary that the Gospel be plainly and faithfully preached in it.

"No other method of preaching, there is reason to conclude, will be attended with success. If some of the doctrines of the Gospel are suppressed, and others so modified as not to militate with the feelings of a corrupt heart, no good is to be expected. God will bless his own truth, and none but that. It has ever been by a clear representation of the deplorable condition of mankind by nature, as depraved, guilty, and undone, and by pointing them to the only remedy, the atoning sacrifice and righteousness of the Redeemer, and the renovating and sanctifying operations of the Holy Spirit, that sinners have been reclaimed, converted to holiness, and prepared for Heaven. As for that mode of preaching which disturbs not the security of guilt, but leaves the sinner in possession of his self-flattering dream of happiness, it operates as a fatal poison to the souls of men.

"Let it not be said that in our zeal for the doctrines, we supersede, or at least depreciate, the virtues of Christianity. Repentance, faith, and holiness, with every moral and social virtue, are matter of inculcation in the Christian tabernacle, and compose no inconsiderable portion of its duties. But these must not exclude the fundamental truths of the Gospel. They are the fruits, not the root, of true religion branches of the tree of life, not the tree itself.

"No doubt it is your wish, my friends, that this house may be to you the gate of Heaven. That it may be so, let it be your care that the doctrine of salvation by faith in the blood of Christ and his regenerating Spirit, be the basis of its ministrations. If ever the time shall come,—which Heaven forbid,—when this doctrine shall cease to be taught here; when it shall be supplanted by a lax Theology, which sinks the Gospel nearly down to a level with natural religion, you will have lost sight of the object for which this house is to be consecrated. But sooner let the stone cry out of the wall, and the beam out of the timber answer it, than the honour of the Redeemer and the purity of his Gospel, shall cease to be maintained here."

I am, my dear Sir, most obediently yours,

W A. HOUGHTON.

FROM THE REV JOSEPH ALLEN, D. D.

NORTHBOROUGH, September 12, 1850.

My dear Sir: You ask me for some account of the circumstances attending the preaching and the publishing of Dr. Puffer's Dudleian Lecture in Harvard College, when I was an undergraduate. I am happy to comply with your request, as the circumstances interested me much at the time, and have lost none of their interest by the lapse of more than forty years.

I had never heard the name of the man who was to address us, till that time; and then we were told that he was a poor country minister, with a large family, and a very small salary. Of course we did not expect to be much edified or interested by what should come from such a source. We went to the chapel, just as we were accustomed to go to our recitation rooms,—because it was required of us. We had taken our seats when, in company with President Webber, and the Professors, and other officers of the University, the preacher entered the chapel

and took his seat in the desk. We were struck at once by his whole appearance,—so dignified, and yet so modest and unassuming. And when he arose to address that silent audience, his serious aspect, his distinct and manly utterance, the music of his voice, and the ease and grace of his gestures, at once arrested and enchained our attention. He had taken for his text Nathaniel's exclamation, with Philip's reply—"Can any good thing come out of Nazareth? Philip said unto him, come and see." And his discourse was listened to with the profoundest attention, and without the slightest sign of impatience or weariness on the part of even the youngest and most thoughtless of the students there assembled. And I remember well how, on leaving the chapel, we began to express to one another our admiration of the discourse, and our interest in the man whose persuasive words had so touched our hearts. We heard that he was in very straitened circumstances, and our sympathies were enlisted in his behalf. Class meetings were called, and a committee, composed of one member from each of the classes, was appointed to request a copy of the discourse for publication, and to obtain subscribers; it being understood that an extra price should be charged for the copies subscribed for, the profit of which should go to the eloquent preacher, who was bringing up a family of ten children, on a salary of eighty pounds, lawful money. The price of each copy was, I think, fixed at twenty cents; and some of the more wealthy students from the city and the Southern States, agreed to take a large number of copies, so that a very handsome sum was collected in this way; which, added to the fifty dollars paid from the Dudleian fund, was a valuable consideration to one, who had learned from hard necessity the art of living on a little.

I cannot forbear to add that a few years after I was thus charmed by the simple manners and graceful oratory of Dr. Puffer, I was, by the arrangement of Providence, brought into his immediate vicinity, visited in his family, shared in his friendship, interchanged ministerial labours with him, prayed at his bedside in his last short sickness, received his parting blessing, and followed his mortal remains, as a bearer of his pall, to their last resting place.

Very sincerely yours,

JOSEPH ALLEN.

SETH PAYSON, D. D.

1782—1820.

FROM THE REV ISAAC ROBINSON, D. D.

STODDARD, N. H., May 1, 1848.

Rev. and dear Sir: In compliance with your request, I send you the following sketch of the life and character of my excellent friend, the late REV. DR. SETH PAYSON.

He was a son of the Rev. Phillips Payson, who was a native of Dorchester; was graduated at Harvard College in 1724; was ordained at Walpole, Mass., September 16, 1730, and died January 22, 1778, at the age of seventy-four. He was a highly respectable and excellent minister. He published two Fast Sermons, occasioned by the war with Spain, 1741. The son was born in September, 1758. Little is now known respecting his early youth, except that he had a feeble constitution, and was subject to epilepsy, which threatened him with loss of reason, and premature death.

He was, however, free from that malady during the greater part of his life, and enjoyed vigorous health till within less than a year of his death.

In 1773, he entered Harvard College, where he enjoyed the esteem and affection of both his instructers and fellow students. Possessed of a versatile and comprehensive mind and a habit of intense application, he made rapid progress in the acquisition of knowledge; and when he graduated in 1777, he received one of the highest honours in his class.

At what age he became the subject of a spiritual renovation is not known. In his early religious opinions, he is said to have leaned towards Arminianism; but he subsequently settled down into a decided Calvinist. He was ordained pastor of the church in Rindge, N. H., in December, 1782; and, during a long ministry, he laboured with exemplary fidelity and zeal.

Soon after his ordination, he was married to his cousin, Grata Payson of Pomfret, Conn.,—a lady of distinguished piety, talents, and acquirements. They had seven children;—two daughters, both of whom have deceased; and five sons, two of whom became ministers, namely,—*Edward*, (afterwards Dr. Payson of Portland,) and *Phillips*, who was born at Rindge in August, 1795; was educated chiefly by his father and brother Edward; studied Theology at Andover, and was licensed to preach in 1821; was settled as pastor of the church in Leominster, Mass., in 1825; resigned his charge in consequence of ill health, April 17, 1832, since which he has been occupied partly in preaching and partly in teaching a school.*

It was universally conceded that Dr. Payson possessed much more than common abilities. His intellect was sharp and vigorous, his imagination lively, and his memory highly retentive. His acquisitions were extensive and varied; and there were few subjects on which he could not converse with intelligence, and no class of men that were not interested in listening to him. He was known as a distinguished civilian in New Hampshire, and for two years successively held a seat in the Senate of that State, and was regarded as one of the ablest of its members. But, though he paid considerable attention to political economy and was somewhat in political life, yet Theology was his favourite study and the ministry his favourite work. As his ideas were admirably arranged in his own mind, so he was able to communicate them to others with great clearness and force. His brethren in the ministry were always gratified and edified by his conversation. As a preacher, his reputation was deservedly high. His sermons were plain, luminous expositions of Divine truth, fitted at once to secure attention, to awaken the conscience, and impress the heart. He excelled especially in devotional exercises. Free alike from affectation, uniformity, and tedious repetition, his prayers were appropriate and impressive to a degree rarely surpassed.

In the discharge of the various branches of ministerial duty, Dr. Payson was eminently faithful. His unceasing solicitude was to promote the highest interests of the people of his charge; and he watched for their souls as one who realized that he must give an account. And while he was thus laborious and faithful, he possessed, in a high degree, the esteem and affection of his flock. But it was not by them alone that he was held in high estimation—he had a reputation that was far from being confined even to his own State. He was frequently called to preach on important occasions,

* He died in Fayetteville, Nova Scotia, February 16, 1856. He had the reputation of being a critical scholar, a devout Christian, and an earnest and faithful minister.

and I believe he never failed to satisfy public expectation. In June, 1799, he preached the Annual Sermon before the Legislature of New Hampshire, from the text—"One sinner destroyeth much good." It left a powerful impression on the audience, and was said to have had no small influence in leading the General Court to revise and strengthen the Statute for the observance and sanctification of the Sabbath.

In 1802, Dr. Payson published a duodecimo volume of about three hundred pages, entitled,—"Proofs of the existence and dangerous tendency of modern Illuminism." To render their opposition to Christianity the more effective, the French and German infidels had formed secret Societies, the members of which were called "the Illuminati." It was believed that similar Societies were springing up in this country, aiming at the overthrow of the Church and of Civil Government. To exhibit proofs of this fact, and to guard the community against their anti-Christian designs, was the object of this volume. In a literary point of view the work was highly respectable. It was extensively read, and exerted a salutary influence in arousing the religious community to a sense of danger, and in enlisting the pulpit very extensively for a vigorous exposition and defence of the claims of Christianity.

In addition to this volume, he published the following occasional Sermons:—A Sermon at the ordination of Ebenezer Hill,* 1790. A Sermon at the ordination of Joseph Brown,† 1795. A Sermon at the consecration of the Social Lodge in Ashby, 1799. New Hampshire Election Sermon, 1799. A Sermon at the interment of Mrs. Sybil Waters, 1802. Abridgment of two Fast Sermons, 1805. A Sermon at the interment of John Cushing, 1806. A Sermon at the ordination of Edward Payson, 1808. A Sermon at the ordination of Joel Wright, 1812. A Sermon at the funeral of the Rev. Levi Pillsbury,‡ 1819.

About the commencement of the present century, he performed a missionary tour of two or three months in the new settlements, in the then Province of Maine. While on this tour, an incident occurred, of which he often spoke with much satisfaction. Arriving at a dwelling to which he had been directed, he overheard the good woman say to a neighbour who had called upon her—"What shall I do? I have nothing to offer the minister, but Indian cake." "Set it on," replied the neighbour; "if he is a good man, he will be satisfied; if he is not a good man, 'tis better than he deserves." The Doctor thought there was much truth and wisdom in the reply.

As a counsellor and peace maker, his advice and assistance were extensively sought and cheerfully afforded; and to his great wisdom churches not a few were indebted for the termination of unhappy divisions and the restoration of peace and prosperity.

* Ebenezer Hill was born at Cambridge in 1766; was graduated at Harvard College in 1786; was ordained pastor of the church at Mason, N. H., November 3, 1790; and died in 1854. He published a Sermon at the interment of Ruth Batcheller, New Ipswich, 1811, and a Sermon at the interment of William Kimhall Batcheller, New Ipswich, 1811.

† Joseph Brown was born in Chester, England, and was a preacher in his native country; was settled pastor of the Second church in Exeter, N. H., November 20, 1792; was dismissed in 1795; was installed pastor of the church in Shapleigh, Me., in January, 1796; was dismissed in May, 1804; was installed pastor of the church in Alfred, Me., November 13, 1805; was dismissed in 1809; was installed pastor of the church at Deer Isle, Me., the same year; and died suddenly in September, 1819.

‡ Levi Pillsbury was born at Dracut, Mass., August 8, 1771; was graduated at Dartmouth College in 1798; was ordained at Winchendon, Mass., June 24, 1801; and died April 5, 1819, in his forty-eighth year.

In 1809, Dartmouth College conferred on him the degree of Doctor of Divinity. In 1813, he was elected a Trustee of that institution, and held the place till his death, and during the unhappy controversy between the College and the Legislature of the State, he exerted himself zealously in defence of its chartered rights; which he had the happiness at length to see sustained by a decision of the Supreme Court of the United States. He was likewise, for several years, Vice President of the New Hampshire Bible Society, and a member of the American Board of Commissioners for Foreign Missions, and was appointed to preach the annual sermon before the Board, in September, 1819,—which appointment, however, he was providentially prevented from fulfilling.

In 1815, he represented the General Association of New Hampshire in the General Assembly of the Presbyterian Church at Philadelphia. An incident occurred on his arrival there, which he used to mention as a striking illustration of a particular providence. It was evening; he was an entire stranger in the city, and he found the hotels crowded to overflowing, insomuch that his first two attempts to obtain lodgings were in vain. Going out into the shed, he asked himself, with a half murmuring spirit,—"Has Providence brought me here to lodge out of doors?" On his next application, he offered to sleep on the floor, if there was no alternative. The innkeeper kindly accompanied him to a private house, where, on being introduced into the parlour,—whom should he find but his own son, Dr. Payson of Portland! The surprise was great, as neither of them had been apprized of the design of the other to be there. The son, being in feeble health, had been invited by the captain of a Portland packet, who was a member of his church, to accompany him to Philadelphia, in the hope that he might derive benefit from the voyage; and thus occurred the unexpected meeting.

In 1819, a plan was formed to remove Williams College to a more central location; and several towns in the vicinity of Northampton made liberal offers to have it brought within their limits. A Committee consisting of Dr. Payson of New Hampshire, Chancellor Kent of New York, and Governor Smith of Connecticut, was chosen to examine and decide on the rival claims. He fulfilled this commission; but, just as the business was concluded, had an epileptic fit, and returned home much debilitated. He was, however, soon able to resume his ministerial labours, which he continued till the anniversary Thanksgiving of that year; when it became manifest, from the character of his discourse, that his mind had become unstrung. He soon sunk into a state of insanity, from which neither medical skill, nor conjugal or filial tenderness, could restore him. He had, however, some lucid intervals, and then he seemed transported with the prospect of Heavenly glory. He lingered till February 26, 1820, when he went to mingle in other scenes. His funeral was attended, on the 1st of March, by a large concourse of mourning friends and brethren; and he still lives in the affectionate remembrance of many who had the privilege and happiness to be acquainted with him.

Yours in the bonds of the Gospel,

ISAAC ROBINSON

FROM THE REV ASA RAND.

PETERBOROUGH, N. Y., April 16, 1849.

Dear Sir: A memorial of the Rev. Seth Payson, D. D., is worthy of a place among your proposed biographies of honoured and beloved servants of Christ, who have gone to their reward,—worthy of a more extended notice than you will probably be able to obtain. He has been dead twenty-nine years. He served God and his generation in a retired country parish; and almost all who knew him intimately, have themselves passed away. I was born and nurtured in a remote part of his parish, and in my childhood and youth I attended on his ministry with considerable regularity. I was often solemnly affected by his discourses, and would go home to weep, to resolve, and to forget. Yet I have ever regarded his influence upon my wayward mind, as having prepared the way for the subsequent effectual application of Divine truth. My classical and theological studies were prosecuted in other places; and from the commencement of those studies till his death, my acquaintance with him and his ministrations was continued only by occasional and short visits to my native place. He lived seven years after I was married to his eldest daughter; and survived that excellent woman nearly two years. But my location was remote from his, and we seldom met.

In the pulpit Dr. Payson was solemn and impressive. His discourses were distinguished rather for the didactic and argumentative, than the hortatory or pathetic. Yet he rarely failed to secure the wakeful and earnest attention of all classes of hearers. Pious people hung on his lips with delight. The impenitent acknowledged the everlasting import of the truths he uttered. Even opposers of religion seldom found any evil thing to say of him. When they did, they usually manifested their opposition to the *Gospel*, and betrayed an inward respect for the *man*.

It was the privilege of Dr. Payson to labour thirty-seven years with one congregation. During the first half of that period, the ministers and churches in that region were generally unblest with copious showers of Divine grace. They were unacquainted with revivals of religion, and did not employ those direct efforts for promoting them, which have since become so prevalent. Dr. Payson held on his way,—faithfully declaring the Gospel on the Sabbath, and was blessed in building up a comparatively enlightened and spiritual church, enlarged by occasional additions from the world. Early in the present century, his people were favoured with times of refreshing; and his own labours were characterized by greater frequency, energy, and unction. The latter part of his ministry was far more successful and happy than the former. He lived and laboured to produce *permanent* effects, and the results are witnessed to this day. The pastor who succeeded him still dwells among his own people; and I doubt not he will gratefully testify that the memory of his predecessor is written upon their hearts. Survivors, who knew him, will never forget him. The children of departed ones rise up, blessing him whom their parents revered almost as an angel of God.

You are well aware that, during the Revolutionary war, the advantages for theological education were very circumscribed; and then it was that Dr. Payson was trained for the ministry. Nor were his energies called forth in public benevolent enterprises, till he had passed the meridian of life. Yet he became a man of extensive reading and general information. His talents and character were such that he could not be hidden. He was extensively known, loved, and honoured. When the age of benevolence commenced, he was ready to every good work; and, in the State where he resided, took a leading part in the operations of benevolent Societies.

Dr. Payson wrote but little for the press; but he did much by his voice and manner of life to impress God's truth on the fleshly tables of men's hearts. The

salutary results of this influence are the "works that do follow" him, now that he "rests from his labours."

Your brother in the bonds of Christ,

ASA RAND.

Dr. Payson of Rindge had a brother, *Phillips*, who was graduated at Harvard College in 1754; was ordained at Chelsea, October 26, 1757; received the degree of Doctor of Divinity from Harvard in 1800; and died January 11, 1801, in his sixty-fifth year. He was a zealous patriot in the Revolution. He was a fine classical scholar, and prepared many young men for College. His acquaintance with Astronomy and Natural Philosophy is evinced by the valuable contributions he made to the American Academy of Arts and Sciences. He preached with great energy and pathos, and was a model of pastoral fidelity. He published a Sermon preached at the ordination of his brother, *John Payson*; [who was graduated at Harvard College in 1764; was ordained pastor of the church at Fitchburg, January 27, 1768; was dismissed May 2, 1794; and died May 21, 1804, aged fifty-nine;] an Election Sermon, 1778; a Sermon at the ordination of his brother at Rindge, 1782; a Sermon on the anniversary of the battle at Lexington, 1782; a Sermon on the death of Washington, 1800.

JOHN CRANE, D. D.*

1782—1836.

JOHN CRANE, the son of John and Rachel (Terry) Crane, was born in Norton, Mass., March 26, 1756. His parents belonged to the Society of Friends. He was graduated at Harvard College in 1780. He studied Theology under Dr. Emmons; and in 1782 was invited by the Society in Northbridge, Mass., to preach to them as a candidate for settlement. Shortly after, a church was gathered, and he received a regular call to become its pastor. He accepted it and was ordained on the 25th of June, 1783. He was honoured with the degree of Doctor of Divinity from Brown University in 1803. He represented the town of Northbridge for several years in the General Court. He resigned his charge on the 14th of March, 1832, but continued nominal pastor till his death. On the first Sabbath in May, 1835,—about a year before his death, he preached his last sermon in the old meeting-house, in which he had ministered for half a century,—just before it was taken down, on the text—"The prayers of David, the son of Jesse, are ended." He died on the 31st of August, 1836, in the eighty-first year of his age, and the fifty-fourth of his pastorate.

Several revivals occurred under his ministry; the most extensive of which was in 1831, when nearly seventy were added to his church.

He published a Thanksgiving Sermon, 1800; two Fast Sermons on Civil Liberty; an Oration at Douglas on the Fourth of July, 1802; eight Discourses on Baptism, 1806; a Discourse at Upton, 1810; a Sermon at the

* Hist. of the Mendon Association.

ordination of Ezekiel Rich; a Sermon at the ordination of Calvin Park, 1815; a Sermon at the ordination of John Taylor, 1816; two Sermons on the nature and design of John's Baptism; Lecture on Sacred Music at Sutton; Reasons why I am not a Baptist, by Bickerstaff.

Dr. Crane was married to Rachel Taft of Northbridge, by whom he had three children,—all daughters. One of them was married to the Rev. Ezekiel Rich.

FROM THE REV JOEL HAWES, D. D.

HARTFORD, Mareh 7, 1856.

Dear Sir: I knew Dr. Crane well, having been an inmate of his family six months, and been fitted for College under his instruction. Though my impressions concerning him are chiefly those of a young man, I received them under such circumstances that I can have no doubt of their general correctness.

Dr. Crane was by no means remarkable for an attractive exterior. He was above the middle stature, rather inclined to be stout, and had a face more indicative of strength than refinement. He neither studied nor manifested any thing like gracefulness in his movements; and his whole manner would leave upon you the impression that he attached little importance to any thing merely external. In his ordinary intercourse he was sociable and agreeable; though he had a highly bilious, sanguine temperament, which exposed him to become suddenly ruffled, and occasionally gave to his manner an air of severity.

Dr. Crane's intellect was in keeping with his person and manners—it was distinguished, in a high degree, for sound judgment, accurate discrimination, and rugged strength, but not for the more elegant and graceful qualities. This of course went far to give the general character to his preaching. His sermons were not loose and declamatory productions, but were skilfully constructed, having a distinct plan, which easily impressed itself upon the memory and showed the workings of a logical and well trained mind. Though he was well qualified by the structure of his mind for abstract reasoning, his preaching was generally of a practical cast, designed and adapted to operate directly upon man's moral nature—I recollect, however, to have heard him preach, during my residence with him, several sermons on the doctrine of Election, which seemed to me to contain a remarkably luminous and able, as well as impressive, view of that subject; and though I, in connection with one of my friends, strongly solicited him to publish the sermons, he utterly declined. His manner in the pulpit, as well as out of it, evinced no art, and certainly no extraordinary culture; but it was simple, direct, honest, and sometimes quite tender and impressive. He evidently had little regard to style, except as a vehicle of thought; and hence, while his style was always clear and simple, it had no approach to any thing like ornament. It was not uncommon for him, when he was about to utter any thing that might seem severe, to close his eyes and look at his audience only mentally—a peculiarity which certainly was more striking than attractive. He was accustomed to read closely in the pulpit; though he never lacked freedom in his more private extemporaneous exercises.

Dr. Crane was an extensive reader as well as vigorous thinker; and you could not converse long with him without having evidence of both. I do not suppose that he was a highly accurate classical scholar, though he was accustomed to prepare young men for College, and was considered as being thus far a successful teacher. I remember, when I commenced my studies with him, being somewhat disheartened by the strange appearance of the Latin, and his saying to me, at my second recitation in the Grammar—"You can make your memory what you please—iron, brass, or steel,"—meaning that it was susceptible of almost any

degree of cultivation. I treasured the remark as a ponderous one; and I think I subsequently derived great benefit from it.

Dr. Crane was a man of truly devotional feelings and habits, and evidently had the interests of Christ's Kingdom deeply at heart. He exerted a commanding influence in the region in which he resided.

I am very truly yours,

JOEL HAWES.

JOSEPH McKEEN, D. D.

1784—1807.

FROM THE REV JOHN W ELLINGWOOD, D. D.

BATH, Me., June 7, 1848.

Dear Sir: Agreeably to your request, I send you the following brief account of the REV. JOSEPH MCKEEN, D. D., the first President of Bowdoin College, under whose ministry I spent my early years.

Joseph McKeen was born in Londonderry, N. H., October 15, 1757. He was of Scotch origin,—his ancestors having emigrated from Scotland to the North of Ireland in the reign of James the First. His grandfather, James McKeen, and his father, Deacon John McKeen, who were of the Presbyterian faith, came from Ireland to this country about the year 1718; and were both of the company by whom the settlement of his native town was commenced. At an early age, he engaged in classical studies, under the tuition of the Rev. Mr. Williams * of Windham, N. H.; and such was his proficiency that he entered Dartmouth College in the thirteenth year of his age. Of his college life but little is known, excepting that he showed a decided predilection for mathematical studies,—in which he made, while there, very respectable attainments,—and graduated in 1774 with the reputation of being a good classical scholar.

On leaving College, he engaged as a school teacher in his native town, and continued in that employment there for eight years. Within this period, as is supposed, he united with the Presbyterian church under the pastoral care of the Rev. Mr. McGregor. In the mean time, when his duties as an instructer would permit, he employed himself in reviewing his college studies and extending his acquaintance with general literature. While employed in this school, his labours were suspended, for a season, by the events of the Revolutionary war. A pressing call being made for soldiers, he shouldered his musket and joined the army under General Sullivan, and was with that officer in his celebrated retreat from Rhode Island. At the expiration of the eight years above mentioned, he went to Cambridge, and placed himself under the instruction of Dr. Samuel Williams, then recently appointed to the Professorship of Mathematics in Harvard College. There he pursued a

* SIMON WILLIAMS was born in Trim in Ireland in 1729; was graduated at the College of New Jersey in 1763; was ordained at Windham, N. H., in December, 1766; and died November 10, 1793, aged sixty-four.

course of studies in Natural and Experimental Philosophy, Mathematics and Astronomy, which had been his favourite studies while an undergraduate.*

At the end of this course, he repaired to Windham, and entered on theological studies preparatory to the Gospel ministry, and was in due time examined and licensed as a preacher, by the Londonderry Presbytery, of which his teacher, the Rev. Mr. Williams, was a member. About this time, he was employed, for a considerable period, as an assistant in the Academy at Andover, then under the preceptorship of Dr. Pearson. After having preached a while in Boston, with much acceptance, to a society then recently collected by the Rev. Mr. Moorhead, composed chiefly of "Presbyterian strangers," he received an invitation to preach as a candidate for settlement over the First church and society in Beverly, which had been rendered destitute of a pastor about five years before, by the elevation of Dr. Willard to the Presidency of Harvard College. With great unanimity, the church and parish in Beverly invited him to take the pastoral charge of that flock, which invitation he accepted; and, having dissolved his connection with the Presbytery, he was ordained in May, 1785, being then twenty-seven years of age. In this place he laboured as a minister of Christ for seventeen years, till called in providence to the office of President of Bowdoin College, then recently established in Brunswick, in the "District of Maine," but which had not yet gone into operation. He was inaugurated as President, September 2, 1802; and as the College had then no chapel, and there was no church in the village, the public services of the occasion were performed in a grove, a little distance from the site of the present college buildings.

He was honoured with the degree of Doctor of Divinity from Dartmouth College in 1803.

Dr. McKeen was, in his person, considerably above the ordinary stature, and of noble appearance. He was dignified, yet simple and conciliatory, in his manners, of kind and condescending spirit, always gentlemanly and affable. His whole intercourse in the community, as a citizen, was marked with great urbanity and propriety. In the civil and political councils of his country he took a deep interest, and was not afraid to avow his sentiments openly respecting them, both in private and in public, on all suitable occasions. Sometimes, on days of public Fasting and Thanksgiving, he announced his political opinions from the pulpit, as was not uncommon in his day; though he always did it with great prudence. So judicious was he in all his movements that he rarely gave offence to persons of any party or sect, save to a very few individuals who were of ultra political views. His unbending integrity and spotless morals were acknowledged by all, and often applauded by persons of every class.

As a Christian, Dr. McKeen was decided in his views and consistent in his practice,—uniformly serious and devout, but without the least appearance of ostentation or austerity. His walk before the church and world was with an unhalting step, "giving none offence, neither to the Jews, nor the Gentiles, nor to the Church of God." So blameless was he in his life that, though I was a member of his parish for seventeen years, and a part of the

* His attention to mathematics did not cease, even after his settlement in the ministry; for we are informed that "it was owing to a very nice mathematical calculation, made by President McKeen, while at Beverly, relative to the first ingress of twilight, that a certain criminal was cleared from the charge of burglary. From this statement it was made to appear that there must have been some glimmer of solar light on the horizon at a moment considerably earlier than the general apprehension had fixed." "ALDEN'S EPITAPHS."

time, of his church, and located near his person, I have no recollection of ever hearing him charged with the least impropriety of conduct, with the slight exception above noticed. He emphatically "kept his tongue with a guard, and his mouth with a bridle." It may well be questioned whether any man of his day in public life ever came nearer than he to that apostolical description found in James III. 2. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

President McKeen's theological views were in substantial accordance with the Assembly's Catechism,—which he taught to the children and youth of his parish through the whole period of his ministry,—holding annual Catechisings in different districts. I was myself among the number who received the benefit of his instructions on these occasions, and have a vivid remembrance of the solemn impressions made on my mind by some of his remarks.

As a public speaker, Dr. McKeen's voice was clear and strong, and his articulation and enunciation so distinct that he was easily heard by every person in his audience, whose hearing was not impaired, although his congregation at Beverly was ordinarily very large, and his place of worship ninety feet long. The style of his sermons was marked by simplicity, purity, and strength, and his reasoning was lucid and impressive. His manner was always solemn, clearly showing that he believed that what he uttered was important truth. I may safely say that nothing light, or trifling, or adapted to provoke a smile, ever escaped him in the pulpit.

A few only of Dr. McKeen's productions were given to the public through the press,—namely, a Fast Sermon, 1793; a Sermon at the ordination of Rufus Anderson, 1794; a Sermon at the ordination of A. Moore,* 1796; two Discourses on the Fast, 1798; Massachusetts Election Sermon, 1800; a Sermon on the Fast, 1801; Inaugural Address at Bowdoin College, 1802; together with some papers in the Transactions of the American Academy.

As a pastor, he was affectionately attentive to his flock, and especially in cases of affliction, was ever ready to sympathize with them, and do all in his power to assist and comfort them. The territorial limits of his parish were extensive, and his congregation large, numbering more than three thousand souls, so that, in visiting the sick and bereaved, he has often been known to travel on foot from five to eight miles in a day. So fond was he of pedestrian exercise that he kept no riding establishment, during the greater part of his ministry. Having the esteem of his people to an unusual degree, his visits of this description were highly appreciated; and complaints of being neglected by him in these respects were, it is believed, rarely made. It must, however, be admitted that ministerial visiting was not so much required in those days as now. While other parishes around were divided and distracted, his was in peace. Although the leaven of French infidelity was prevalent, to some extent, in his parish, for several years, yet, by his able instructions and judicious management, it was kept in check, and finally, to a great degree, rooted out.

So highly was Dr. McKeen esteemed for his attainments in science and literature, and so distinguished was he for his gentlemanly and Christian qualities, that his elevation to the Presidency of Bowdoin College gave great

* ABRAHAM MOORE was a native of Londonderry, N. H.; was graduated at Dartmouth College in 1789; was ordained pastor of the First church in Newbury, Mass., March 23, 1796; and died June 24, 1801, aged thirty-three years.

satisfaction to the friends of education in New England, and particularly in Maine; it being generally supposed that he was eminently qualified to give form, and solidity, and extended usefulness, to the new institution. Their expectations were not disappointed; for, by a discreet management of its affairs in its infancy, he contributed, in no small degree, to lay the foundation of its future prosperity. Not only was he well qualified, by his superior scholarship, to take charge of the *instruction* of this seminary, but, by his extensive knowledge of human character, and his mild, yet firm, and decided, spirit, was eminently fitted for its *government*. He succeeded well in the Presidential office, and did all that the friends of the College could reasonably expect, in promoting its interests; and left it, at his decease, in a flourishing condition. Not only did he exert himself for the advancement of science and literature, but also for the promotion of piety and religion, as well in the surrounding community as in the College. I have now before me, in the hand-writing of Dr. McKeen, a constitution of a Missionary Society for the District of Maine, called the "Eastern Missionary Society," which must have been drawn up before any Missionary Society was formed in the District. How long before his death this constitution was written is not known; but as he died in 1807, and the Maine Missionary Society was not formed till the next year, the presumption is that it was the first of the kind ever prepared in Maine.

In September, 1805, when he had been at the head of the College four years, he was attacked by what was thought to be a disease of the liver,—which terminated in dropsy, and put an end to his valuable life, July 15, 1807, in the fiftieth year of his age. His long and distressing illness he bore with Christian submission and fortitude, and deep humility. Towards the close of life, the fifty-first Psalm was his favourite subject of meditation and conversation. Deeply sensible of his ill-desert as a sinner, and relying on God's free and sovereign mercy in Jesus Christ, this distinguished man fell on sleep and was gathered to his fathers.

With respect and affection,

I am, my dear Sir, your friend and brother,

JOHN W ELLINGWOOD.

FROM ROBERT RANTOUL, ESQ.

BEVERLY, March 28, 1849.

Dear Sir: I cheerfully comply with your request for some brief notices of the Rev. Dr. McKeen, who was formerly settled in the ministry here. My recollections of him are as distinct as they are agreeable.

Dr. McKeen inherited from his father an admirable constitution of body. From his early years he was strong and athletic, and, at the juvenile age, excelled in all those manly sports and exercises to which the hardy yeomanry of our country were then accustomed. After his settlement in the ministry in Beverly, he sometimes indulged himself in athletic sports. An occasional visitor at his house boasted, in the presence of Dr. McKeen, of his power and skill in the exercise of wrestling; whereupon the Doctor invited him to retire to a suitable place that they might make trial of their abilities in that way. The visitor accepted the invitation; and, after repeated experiments and repeated falls, acknowledged that it was not always the case that when the black coat was put on, the man was eft off.

He possessed a strong and discriminating mind, was of a cheerful temperament, and devoted himself with unwearied industry to the promotion of science and

religion: indeed his talents, acquirements, and unostentatious piety gave him an honourable rank among the distinguished men of his day. Mildness and firmness were united in his spirit, dignity and urbanity in his manners. Habitual cheerfulness joined to his other excellent qualities, rendered him a most agreeable companion. He did not scruple, on proper occasions, to join in scenes of moderate conviviality, though, in doing so, he never lost sight of the dignity of his office as a Christian minister.

Dr. McKeen's publications consisted chiefly of some pieces in the Transactions of the American Academy of Arts and Sciences and a few occasional sermons. The sermon which probably excited more interest than any other which he ever published, and which is still vividly remembered by some of his parishioners, was a Fast Sermon which he preached in 1801, immediately after the violent struggle which issued in the discomfiture of the Federal party and the election of Thomas Jefferson to the Presidential chair. The subject of the sermon was "Speaking evil of Rulers." The licentiousness of the press and of the tongue had never before met with so much indulgence as during this Presidential canvass. To check this evil became the duty of all good men; but it was a duty from which many pusillanimously shrunk. Dr. McKeen preached to a congregation who were very generally disappointed, displeased, irritated, with the result of the election. They were warned against the sin of indulging a propensity to speak evil of the rulers who had succeeded in attaining to office, in opposition to their strong wishes and earnest efforts; and they were exhorted to wait patiently for the measures of the new administration and to judge of them with candour. "No one," says he, "who is really a friend of good order and government thinks it of so much importance, *who* does the business of the State as *how* it is done. He will never employ scurrility and abuse to displace those who are in office, whether they conduct well or ill. If they conduct well, it is of little consequence who they are; and if they conduct ill, it is better to endure that ill, than to employ scandalous and malicious falsehoods to displace them." His sermon, however much it contravened the views and feelings of heated partisans, was generally well received, much read, and doubtless had no inconsiderable influence in moderating the excessive violence of party spirit.

Dr. McKeen, in his theological views, so long at least as he continued the pastor of our church, ranked with the class who, at that day, were called moderate Calvinists. In consequence of this, some individuals in his parish, who preferred rather a higher type of orthodoxy, worshipped, at least a part of the time, in Salem,—a distance of two miles, where there were one or two churches in which somewhat stricter views of theological truth were supposed to be inculcated. Some of these persons, however, who had complained somewhat of Dr. McKeen's doctrinal views, while he was here, after his removal to Bowdoin College, became satisfied that he was not otherwise than orthodox, according to their own definition of the term.

Dr. McKeen interested himself much in the management of our public schools, and aided in the establishment of a public library, as well as in various other measures designed to improve the inhabitants of the town in knowledge, virtue, and happiness. In April, 1796, it was voted unanimously at a town meeting "that a Memorial be presented to Congress, praying that provision be made to carry into effect the treaty between Great Britain and the United States," commonly known as "Jay's Treaty;" and Dr. McKeen, with four others, was appointed to draw up and forward to Congress such a memorial. He accordingly prepared and signed this paper. It contained such views of public affairs as would always be taken by a true patriot, and was so devoid of party allusions as to command the votes and secure the approbation of men of both the leading parties, although there was great political excitement in reference to the Treaty. Dr. McKeen's popularity and influence were necessary to secure unanimity on the

occasion, when party spirit had alienated the leading men, and had spread its baneful influence far and wide in the mass of society.

I am very respectfully, dear Sir, your obedient servant,

ROBERT RANTOUL.

SAMUEL AUSTIN, D. D.*

1784—1830

SAMUEL AUSTIN, the son of Samuel and Lydia Austin, was born at New Haven, Conn., October 7, 1760. His parents were persons of exemplary piety and reputable standing in life. They were eminently faithful in the education of their children, and were privileged to know that their parental vigilance and fidelity were attended with the Divine blessing.

Samuel, the eldest of their two children, when he was only a boy of sixteen, was a soldier in the army, having taken the place of his father, who had been drafted to perform military service. In this capacity he served until the British took possession of the city of New York, when he received his discharge and returned home; and, for several succeeding years, he was employed partly in the public service, and partly in teaching school. At the age of about twenty, having determined to devote himself to the legal profession, he commenced the study of Law, under the direction of Judge Chauncy, in his native town. But, as he soon came to feel the need of a more thorough course of intellectual discipline, in order to ensure the success which his ambition coveted, he exchanged the study of the Law for the study of the classics, and, by dint of earnest application, became fitted for, and was actually admitted to, an advanced standing in Yale College, in the summer of 1781.

Of the commencement of his religious experience nothing very definite is known. He seems to have been first permanently impressed with Divine truth while he was preparing for College; and, from some incidental remarks which he is remembered to have made, it has been inferred that his convictions of sin were unusually deep and pungent. In July of the same year that he entered College, he made a public profession of his faith, and was admitted to communion in the College church.

Every one who has had experience, knows how great are the temptations and hindrances to spiritual culture, incident to a collegiate course; but Mr. Austin met them all with great firmness and in humble reliance on Divine grace; insomuch that the years of his college life were years of decided and distinguished growth in Christian character. The diary which he kept during this critical period is still in existence, and shows that he regarded nothing in comparison with the evidence of the Divine favour, and that no engagements were so pressing as to be allowed to interrupt those more spiritual duties in which the life of religion especially consists.

But, while the culture of the heart was evidently with him the *great* concern, this never interfered with his appropriate duties as a student;—on the contrary, it was no doubt rendered subservient to his intellectual

* Tenney's Fun. Serm.—Amer. Quart. Reg. IX.

progress; for he had an excellent reputation as a scholar through his whole course. Among the eminent men who belonged to his class were David Daggett, Abiel Holmes, Jedediah Morse, and John Cotton Smith, all of whom subsequently became identified with the history of their country.

Shortly after he was graduated in 1783, he commenced a course of theological study under the direction of the Rev. Dr. Jonathan Edwards, then of New Haven, and, at the same time, engaged in teaching a Grammar school. In the summer of 1784, he accepted an invitation to take charge of an Academy, then recently established at Norwich, Conn.; though he did it reluctantly, as it involved the necessity of postponing his entrance upon the duties of his profession. He, however, still continued his theological studies, and was also abundant in his private religious labours.

In October, 1784, he was licensed to preach the Gospel by the Association of New London county, then in session at Lebanon. His first sermon was preached at Chelsea, (Norwich landing,) on the succeeding Sabbath, and was rendered specially interesting and affecting, by its having reference to the death of a young man whose funeral had occurred the day before. He continued his connection with the Academy until the autumn of 1785,—generally supplying some pulpit in the neighbourhood on the Sabbath,—when he resigned his place as a teacher, with a view to give himself fully to the work of the ministry. From the very commencement of his labours, he was regarded as among the most popular and promising young preachers of the day.

As he was journeying to Philadelphia shortly after this, he stopped in the city of New York, and preached with so much acceptance in one of the Collegiate Reformed Dutch Churches, of which Dr. John H. Livingston was then a pastor, that he was solicited to settle as his colleague. It is understood that he declined the proposal from conscientious scruples about becoming connected with a church which recognised, as that did, the "Half-way Covenant."

He was subsequently called to the pastorate in Hampton, Conn.; but this invitation also he felt constrained to decline. But, in the autumn of 1786, he received a call from the Society of Fair-Haven, (New Haven,) which he accepted. He was duly set apart to the pastoral office, on the 9th of November, and, at the same time, his classmate, Morse, afterwards Dr. Morse of Charlestown, was ordained as an Evangelist. The Sermon on the occasion was preached by Dr. Edwards, and the Charge given by President Stiles.

On the 14th of September, 1788, he was married to Jerusha, daughter of the Rev. Dr. Samuel Hopkins, of Hadley, Mass. She proved a most affectionate and devoted wife, and was always a helper to both his comfort and usefulness. They had no children.

The church of which Mr. Austin now became pastor, had formerly been a part of that with which Dr. Edwards was connected; and it was thought best, after some time, owing to various circumstances, that the original union should be restored. In order that this arrangement might take effect, Mr. Austin, after having served them about three years, resigned his pastoral charge. The First Congregational society in Worcester, Mass., having, previous to his dismission, become apprised of his intentions, sent him an invitation to become their pastor, as soon as he should be at liberty. This invitation he, in due time, accepted, and was installed minister of the said

society on the 29th of September, 1790. Dr. Hopkins, his father-in-law, preached on the occasion.

At Worcester he continued labouring diligently and faithfully during a period of nearly twenty-five years. The "Half-way Covenant," which had prevented his acceptance of the call from New York, had been in use in the church with which he now became connected; but it was given up as a condition of his accepting the pastoral charge. The church gradually increased in spirituality under his ministry; and, for several of the last years, it seemed to enjoy an almost uninterrupted blessing. It was favoured with an extensive revival not long after he left it, which was no doubt to be regarded, in a great measure, as the fruit of his labours.

But his usefulness was by no means limited to his own immediate charge. He directed the theological studies of a considerable number of young men in their preparation for the ministry; and among them was the late Dr. Samuel Worcester, who, especially from his connection with the missionary enterprise, has left an imperishable name. He was one of the prime originators of the General Association of Massachusetts. He assisted in the formation of the Massachusetts Missionary Society, in which also he held the offices of Trustee and Secretary, until he left the State. He preached on many special occasions, and his wisdom was often put in requisition in settling ecclesiastical difficulties. But one of the most important services that he rendered during this period, was his collecting and editing the works of the elder President Edwards. It was a laborious task, but he performed it with excellent judgment, and to the general satisfaction of the Christian community.

In 1807, he received the degree of Doctor of Divinity from Williams College.

In 1815, Dr. Austin was called to the Presidency of the University of Vermont. That institution, which, in 1791, had been incorporated and liberally endowed by the Legislature of the State, had, from a train of circumstances, been involved in great embarrassment, and, for a considerable time, seemed to be on the point of extinction. During the war of 1812, it was quite abandoned, and the College edifices, occupying one of the most beautiful spots in New England, were used as barracks for the soldiers. It was shortly after the termination of the war,—when the institution was actually at its lowest point, that its friends determined to make an effort for its resuscitation; and then it was that Dr. Austin was called to the Presidential chair. Notwithstanding he was greatly endeared to his congregation, and exerted an important influence, not only among them, but in the community at large, he believed, on the whole, that the providence of God indicated that he should accept the appointment; and, accordingly, he did accept it, and was inducted into office as President on the last Wednesday of July, 1815. It was a question with many of his friends whether this was not an ill-advised step; and it is understood that he himself afterwards had serious doubts whether he had not mistaken his duty.

His connection with the College continued about six years. Though he was indefatigable in his labours, and perhaps accomplished as much as he had a right to expect, under the great embarrassments to which the institution was subjected, yet the result of his efforts was, by no means, equal to his expectations; and, after struggling with various difficulties and encountering many disappointments, in the effort to raise the College from its depressed

state, he, finally, though not without having accomplished an important work, resigned his office as President. He had found that he loved no employment so well as the ministry; and, during his residence at Burlington, he was occupied very generally on the Sabbath in preaching to some destitute congregation in the neighbourhood.

From Burlington Dr. Austin went to reside in Newport, R. I., where he took the pastoral charge of a feeble church, formerly under the care of Dr. Samuel Hopkins. He chose this as his field of labour, and actually wrote to the people, frankly proffering them his services. They gladly and gratefully accepted his proposal, and accordingly he planted himself down among them, and continued for four years their spiritual guide. At length, however, finding that the infirmities of age were accumulating upon him, and that his health was perceptibly on the decline, and withal being probably somewhat discouraged by the continued depression of the church, he resigned his pastoral charge, and returned to Worcester, with an intention to pass the evening of his life in the circle of friends among whom he had so happily lived during many of his earlier years. He went to reside in the family of a nephew, whom he had adopted and educated as a son; but scarcely had he become settled in his new home, before his nephew was attacked by a disease which medical skill could not arrest, and which, within a brief period, terminated his life. In consequence of this afflictive event, he was obliged to make other domestic arrangements,—and not only so, but in the attempt to settle his nephew's estate, which unexpectedly proved insolvent, he became involved in serious pecuniary difficulties, and, at one time, by some incautious management, had come near to sacrificing the whole of his own property. At the same time, his sympathies were strongly awakened in behalf of the widow and three fatherless children, who were to be cast helpless upon the world. These adverse circumstances operated with great power upon both his physical and mental constitution, and it soon became apparent to his friends that he was sinking into a deep, and as it proved, a protracted and incurable melancholy.

When his mind first became unstrung, it was occupied almost entirely with those pecuniary difficulties to which his attention had been so much and so painfully directed. But, after a short time, it took a different turn, and became absorbed in the most gloomy views of his own spiritual condition. He was writing bitter things against himself continually. When the consolations of the Gospel were profferred to him, he refused them, on the ground that he belonged not to the class by whom they could be legitimately claimed. Such were his paroxysms of mental anguish, that it was painful in the extreme even to witness them. Still there was evidence, not only in spite of them, but growing out of them, that he had formed a mistaken estimate of his own character, and was really in the exercise of some of the sweetest of the Christian graces; for that which chiefly occasioned his agony, was the prospect of a separation from a holy God and from all his holy creatures.

In March, 1827, he went to reside with his brother-in-law, John Hopkins, Esq., of Northampton. But the change of residence had no salutary effect upon the state of his mind—the cloud which had enveloped him so long, continued as thick and dark as ever.

In the summer of 1828, he went to live with his nephew, the Rev. Samuel H. Riddel, then of Glastenbury, Conn., where he remained till death gave him a release from the burden which had so long oppressed him. For a few

months previous to his death, his complaints were so far alleviated, and his spirits so far revived, as to awaken some hope in his friends that he might emerge entirely from the cloud. But this hope God did not permit them to realize. Just at the time when his prospects for recovery seemed the brightest, death came and summoned him away. Two days previous to his departure, he seemed rather more feeble than usual, but there was no change to excite any serious apprehension. The next morning, he seemed still more indisposed, and apparently noticed little that was passing around him; and once he was heard to exclaim with great fervour of spirit, "Blessed Jesus, blessed Jesus, sanctify me wholly!" Shortly after this, he complained of drowsiness, and quickly fell into an apoplectic sleep, out of which he awoke into the next world. He died on Saturday evening, the 4th of December, 1830, in the seventy-first year of his age. His funeral was attended on the succeeding Wednesday, when an appropriate discourse was delivered by the Rev. Dr. Tenney of Wethersfield, from John XIII, 7.

The following is a list of Dr. Austin's publications:—A Funeral Oration on Mr. David Ripley, of Windham, a Junior Sophister in Yale College, 1782. A Sermon delivered at Exeter, Conn., on occasion of the death of Benjamin and Mary Smith, 1790. Disinterested Love, the ornament of the Christian and the duty of man: A Sermon at New York, 1790. A Sermon at Worcester on the Lord's day immediately succeeding his installation, 1790. A Sermon on the death of Hannah Blair, 1794. A Thanksgiving Sermon, 1796. A Sermon at the ordination of Samuel Worcester at Fitchburgh, and of Nathaniel Hall,* 1797. A Sermon entitled "True obedience to the Gospel harmonious and entire," in a volume of "Sermons on important subjects," 1797. An Oration at Worcester on the Fourth of July, 1798. A Sermon at the ordination of Leonard Worcester, at Peacham, Vt., 1799. A Sermon before the Massachusetts Missionary Society, 1803. A Sermon at the installation of the Rev. Samuel Worcester at Salem, 1803. An Examination of the Rev. Daniel Merrill's† Seven Sermons on Baptism, 1805. Mr. Merrill's defensive armour taken from him, 1806. A view of the economy of the Church of God as it existed primitively under the Abrahamic dispensation and the Sinai law, 8vo, 1807. A Sermon at the ordination of John Milton Whiton at Antrim, N. H., 1808. A Sermon at the ordination of Warren Fay at Brimfield, 1808. A Sermon at the dedication of a new meeting house at Hadley, 1808. Two Sermons entitled, "The incomparable excellency of religion as the life of man," and "God glorified in building up Zion;" published in the Columbian Preacher, 1808. A Fast Sermon, 1811. A Sermon at the ordination of John Nelson at Leicester, 1812. A Sermon on the Special Fast, 1812. A Sermon on the National Fast, 1812. A Sermon at the ordination of Gamaliel S. Olds at Greenfield, 1813. Inaugural Address as President of the University of Vermont, 1815. Vermont Election Sermon, 1816. Protest against the Proceedings of the First Church

* NATHANIEL HALL was graduated at Dartmouth College in 1790; was ordained pastor of a church in Granville, N. Y., October 4, 1797; and died in 1820.

† DANIEL MERRILL was a native of Danvers, Mass.; was graduated at Dartmouth College in 1789; was ordained pastor of the church in Sedgwick, Me., September 17, 1793; professed a change of sentiments on the subject of Baptism in 1804; was immersed, with about eighty others, mostly members of his church, on the 15th of May, 1805; when a Baptist church was constituted, and he was re-ordained as its pastor. He published Mode and Subjects of Baptism examined in Seven Sermons; to which is added a Miniature History of the Baptists, (Tenth edition,) 1812. Eight Letters on Open Communion, addressed to the Rev. Rufus Anderson, 1805; Letters occasioned by the Rev. Samuel Worcester's two Discourses, 1807; Balaam disappointed: Thanksgiving Sermon at Nottingham West, 1815. Mr. Merrill died in 1833.

Worcester, 1821. An Oration on the Fourth of July, at Newport, 1822. A Sermon at the dedication of a new meeting-house at Worcester, 1823. A Discourse before the American Board of Commissioners for Foreign Missions, 1824. An Oration at Worcester on the Fourth of July, 1825.

FROM THE REV PAYSON WILLISTON.

EAST HAMPTON, August 3, 1855.

Dear Sir: My recollections of my class-mate, Austin, are of the most agreeable kind. He comes up to me now, as he was, when I first met him at College,—a tall, stately young man, somewhat of a ruddy countenance, and a lively, bright eye, of fine powers of conversation, and of frank and pleasant, though not highly cultivated, manners. He was decidedly among the best scholars in our class, and graduated with one of the highest honours. His Commencement Oration was among the best performances of its kind that I ever listened to. It evinced uncommon ingenuity, and elicited intense approbation.

After we separated at College, our meetings were never very frequent, though I occasionally saw him at New Haven, and once at least at Worcester, at a meeting of the General Association of Massachusetts. He was a person of kindly affections and dignified deportment, though he was constitutionally subject to fits of hypochondria, which gave a tinge of sadness to his social character, and no doubt interfered considerably with his usefulness, especially towards the close of his life. His mind was cast in a somewhat philosophical mould, and he delighted in traversing the remoter regions of thought; and I am inclined to think that his preaching was sometimes of a more abstract character than was best suited to edify the mass of hearers. In his manner he was simple, direct, and earnest; and sometimes evinced a very considerable degree of feeling. There was a good deal of variety in his tones, and a manifest fervour and unction pervading all that he said, which could scarcely fail to make a strong impression. His Theology was, I suppose, of nearly the same type with that of Dr. Hopkins, author of the "System of Divinity;" and, if I mistake not, he attached much importance to the peculiarities of that System. Some of my impressions in respect to him have been received from others, though they fully accord with what I have known of him personally, and I have reason to believe that they are substantially correct.

I might probably add to what I have said, but presuming that I have said enough for your purpose, I subscribe myself

Yours most affectionately,

PAYSON WILLISTON.

FROM THE REV JAMES MURDOCK, D. D.

PROFESSOR SUCCESSIVELY IN THE UNIVERSITY OF VERMONT AND THE THEOLOGICAL SEMINARY AT ANDOVER.

NEW HAVEN, January 25, 1848.

Rev. and dear Sir: So many years have elapsed since I was associated with Dr. Austin, that my impressions respecting his character have lost much of their former vividness and minute accuracy; and as Dr. Caleb J. Tenney, who resided several months in his family, and who knew him well, has given a far better description of this excellent man than I could form at this late period, I beg leave to copy some of the outlines of his description, as being the best account which I can furnish you. It is as follows:—

"Tall, erect, and manly in his person, he was dignified and courtly in his manners. He was highly affectionate in his disposition, refined and noble in his feelings. His intellect was superior—its operations were marked by rapidity, vigour, and general accuracy. His views were peculiarly enlarged and comprehensive, which, aided by a vivid and strong imagination, enabled him to present

subjects with great copiousness of language and sublimity of description." Dr. Tenney next mentions, with much delicacy, the chief defect in his character, viz: "his constitutional susceptibility to the influence of circumstances," which frequently embarrassed his intellectual operations, and occasionally led him to an unhappy precipitancy of judgment and of purpose. "His piety was habitual and ardent, deep and discriminating. As a writer for the pulpit, his mind was original and fertile; his style at once copious and discriminating; and his discourses always instructive and interesting, doctrinal and persuasive. In delivery, he was animated and vehement; in his whole manner, he was affectionate, dignified, and commanding; while, occasionally, he rose to high and powerful eloquence. The topics on which he delighted most to dwell were the benevolence, the sovereignty, and the glory, of God; the great system of redemption; the character of Christ and his sufferings, with their extensive results upon the universe, and especially in the sanctification and salvation of his *chosen* people. His ministry, as well as his private and pastoral services, was eminently conducive to the growth of Christians in knowledge and conformity to God. In the appropriateness, and enlargement, and spiritual glowing fervour of his public devotions, he has seldom been excelled."

While I state my conviction of the perfect accuracy of the preceding description, so far as it relates to the person and character of Dr. Austin, as a man and a preacher, I will add, from my own personal knowledge, that, as the President of a College, he was faithful to his trust. His efforts to promote the interests of the College were untiring; and he enjoyed, in a high degree, the respect and confidence of the public. He presided with dignity and urbanity, and treated all around him with courtesy and kindness. For the spiritual welfare of his pupils he was deeply solicitous; and if his knowledge in the physical sciences, in philology and general literature, was, in any degree deficient in precision and accuracy, it was yet various and comprehensive. In the metaphysical sciences, and particularly in moral and mental philosophy, he was, for that day, an able and interesting instructer. All his pupils respected and loved him; and to his subordinate officers he was uncommonly affectionate and kind.

I will only add, that I am,

Dear Sir, respectfully yours,

JAMES MURDOCK.

FROM THE REV. JOHN NELSON, D. D.

LEICESTER, Mass., May 12, 1852.

Dear Sir: It would afford me unmingled pleasure to give you my recollections of the late Dr. Samuel Austin, if I felt more competent to do justice to his memory. I had, it is true, the opportunity of a protracted and intimate acquaintance with him; having statedly attended upon his ministry for a considerable period; having been a member of his church, and, for some time, while pursuing my theological studies, an inmate of his family; and I may add, having regarded him as a father and friend from early youth, until I had been in the ministry, in his immediate neighbourhood, for some three years.

Nothing is more indelibly impressed on my memory than the fine commanding person, the dark and somewhat thin, yet strongly marked, features, of this venerable man. His air was dignified, and his whole bearing gentlemanly. He was sometimes depressed; but, for the most part, especially in conversation, his countenance wore a cheerful and animated expression. He had indeed in the pulpit a solemnity of manner almost amounting to sternness; but I think this resulted chiefly from the deep sense which he had of the importance of his office and his message. In the family and the social circle he was agreeable and instructive; equally removed from the two extremes of levity and austerity. In the discharge of his pastoral duties he was diligent and affectionate; and always showed that

his commanding object was to do good to his people, especially in regard to their higher and immortal interests. He possessed an ardent temperament, which gave a complexion, in a great degree, to the whole conduct of his life. His prayers were evidently the breathings of a deep and earnest devotion. It was manifest that he had an uncommonly impressive sense of the Divine presence, and pleaded with his Maker as a man pleads with his friend.

While he was faithful and attentive as a pastor, always manifesting the tenderest solicitude for his people, he devoted much of his time to study. His mind was vigorous rather than polished; and his sermons were far less distinguished for elegance than strength. His object seemed to be to set forth the strongest truths in the strongest manner. I am not sure but that his exuberant use of terrible imagery, rather lessened the effect of his preaching: his hearers became so much accustomed to startling representations and appeals that they, in a measure, ceased to be moved by them. His preaching was always instructive, and he rarely, if ever, got through a discourse without some burst of highly impassioned eloquence. It was a remark of a plain but excellent woman of his church, that "she loved to hear Dr. Austin preach, because he so roused her up by the *good spots* in his sermons."

In the earlier part of his ministry, his Theology, like that of some other of the most prominent Divines of Massachusetts, partook pretty strongly of the character of Hopkinsianism. Whether his opinions were modified or not in the latter part of his life, I do not know; but it is certain that he gave far less prominence to the peculiarities of the system which he had been understood to hold. I think it may be said with truth that, in no period of his ministry, did he allow his metaphysics to usurp the place which belongs to Bible truth.

One misrepresentation that has gone abroad extensively in regard to Dr. Austin's religious belief, I feel it my duty and privilege, as it is in my power, to correct. It has been very currently reported and believed that he preached the doctrine of *infant damnation*, using the most offensive language on the subject that can well be imagined. I can truly say that, during the whole time that I sat under his ministry, I never heard a word from him, either in the pulpit or out of it, to favour such an idea;—and more than that,—I once told him that such a charge had been made against him, and repeated to him the expression which it was alleged that he had used; and he assured me that the allegation was utterly untrue, and that he viewed the sentiment with perfect abhorrence.

I can never cease to think of this venerable man with reverence and affection. Years have passed away since he descended to the tomb, but his image is impressed indelibly upon my memory and heart.

Very truly and affectionately yours,

JOHN NELSON.

JEREMIAH HALLOCK.*

1784—1826.

JEREMIAH HALLOCK was born at Brookhaven, Long Island, March 13, 1758. He was the son of William and Alice (Homan) Hallock, and was the eldest of nine children who lived to maturity. When he was about eight years old, his father removed with his family to Chesterfield, (now Goshen,) Mass. Here he remained till he was twenty-one, laboriously engaged in assisting his father to bring under cultivation an entirely new farm. He was twice called out to perform military service during the Revolution, and, in two or three instances, experienced a remarkable deliverance from impending death.

As he was favoured with a strictly religious education, he was often the subject of serious impressions during his childhood and youth; but it was not till a revival of religion that occurred in the year 1779, just after he had reached his majority, that he attained to the consolations of "a good hope through grace." From the very beginning of his Christian life, he seems to have had the deepest sense of the worth of the soul, and a most intense desire to promote the spiritual interests of his fellow men. He not only conversed privately, and in great fidelity, with those around him, in respect to their eternal well-being, but accustomed himself to take part in meetings for prayer and religious conference.

He began now almost immediately to meditate the purpose of entering the sacred ministry. With a view to this, he went to Northampton, and became a member of Mr. (afterwards President) Dwight's school. Here, though he was one of the oldest of the scholars, he found himself among the most deficient in learning. For the study of Latin, which he now commenced, he had little relish; and indeed it was difficult for him to realize that the time was not lost which was devoted to any thing else than the immediate spiritual duties of religion. After remaining a few weeks at this school, his health began to decline; his religious comforts, in a great degree, left him; and he went home abandoning all hope of being a minister of the Gospel, and expecting to spend his days in labouring on a farm. After his studies had been thus suspended about three months, there was such manifest improvement in the state of both his body and mind, that the hope and purpose of devoting himself to the ministry began to revive. He accordingly returned to Mr. Dwight's school, where he spent part of the next year in the study of Latin; and subsequently, for about eighteen months, he pursued his studies under the instruction of the Rev. Mr. Strong† of Williamsburgh.

* Memoir by the Rev. C. Yale.

† JOSEPH STRONG was a descendant in the fourth genoration from Elder John Strong of Northampton, and a son of Joseph Strong of Coventry, Conn., where he was born in the year 1729. He was graduated at Yale College in 1749; was ordained pastor of the church at Salmon Brook, (now Granby,) Conn., in 1752; resigned his charge in 1770; was a Chaplain to the Connecticut troops on Long Island in 1776; was installed pastor of tho church in Williamsburgh, Mass., December 26, 1781; and died January 1, 1803, aged seventy-four. He published a Sermon at the ordination of Starling Graves; [who was graduated at Yale College in 1765; was ordained pastor of the church in Hartland, Conn., June 29, 1768; and died in 1772;] a Discourse on the death of the Rev. Gideon Mills; [who was born at Windsor, August 15, 1715; was fitted for College by his elder brother, the Rov. Jedodiah Mills of Ripton, Conn.; was graduated at Yale College in 1737; was ordained pastor of the First church in Simsbury, Septem-

On the 8th of March, 1781, he made a public profession of his faith, and united with the church in Goshen.

In September, 1782, he supposed himself fitted for College. On the invitation of Mr. Abraham Fowler,* who had preached at Goshen as a candidate, and with whom he had formed an agreeable acquaintance, he set out, towards the close of May, 1783, for his house in West Simsbury, Conn., with a view to study with him during the summer. Here he continued until the close of September following, when he went to reside with the Rev. Samuel J. Mills of Torringford, with whom he had previously formed an acquaintance. He was now brought in contact with many excellent ministers, whose society he greatly valued, and from whom he received much valuable instruction and counsel. In December he left Torringford, and went to Stockbridge, where he resumed his studies, under the direction of the Rev. Dr. Stephen West. It was his intention, after he had been here a few weeks, to offer himself to be examined by the Association with a view to licensure; and he made two attempts to do so; but in each case was defeated by a violent storm, that prevented the Association from assembling. By the advice of Dr. West, he then applied to the Association of Hampshire County to examine him; but they declined, partly in consideration of his not having received a collegiate education, and partly because they had a rule which required that all candidates for licensure should be previously introduced and recommended by some one of their own body. Mr. Hallock now returned to Goshen, not a little dispirited by this result; and so much were some of his friends disappointed and dissatisfied by it, that they were inclined to encourage him to preach, even without being regularly licensed; but he refused to listen to any such suggestions, not doubting that if it were the will of Providence that he should enter the ministry, the way would, in due time, be made clear for him.

Having now spent about seven weeks in Goshen, during which he was employed in reading theological works, instructing a few youth, and exerting himself, in various ways, for the advancement of the cause of Christ, he returned to Stockbridge early in April, with a view to make another attempt to meet the Berkshire Association. In this he was successful; and the result was that he was duly approved as a candidate for the Gospel ministry.

Mr. Hallock's first sermon was preached at Lee, on the Sabbath immediately succeeding his licensure. Shortly after, he received an invitation to supply the pulpit in West Simsbury, and another to remain at Goshen, where his early days had chiefly been spent. He accepted the former invitation, and entered the field of his future labours, the latter part of June.

ber 5, 1744; resigned his charge for want of an adequate support, after about ten years; was installed pastor of the West church in Simsbury, February 18, 1761; and died August 4, 1772, in the fifty-seventh year of his age, and the twenty-eighth of his ministry;] the Church of Christ one, under the old and new dispensations, &c., 1783; two Sermons in a volume entitled "Sermons on various important doctrines and duties of the Christian religion," 1799. Mr. Strong had a son *Joseph*, who was born in Granby, April 7, 1756; was graduated at Yale College in 1784; after studying Theology under his father's direction, was licensed to preach by the Hampshire Association, August 2, 1785; after preaching for some time as a missionary in Maine, was ordained pastor of the church in Heath, Mass., October 27, 1790; was dismissed June 10, 1803; was a settled pastor in Eastbury, a parish of Glastenbury, Conn., from 1806 to 1818; then resided successively at South Hadley and Belchertown, Mass., and Preble, N. Y.; and died at the house of his son, Professor Theodore Strong, in Clinton, N. Y., December 19, 1823, in his sixty-eighth year.

* ABRAHAM FOWLER was a native of Lebanon, Conn.; was graduated at Yale College in 1775; preached for some time as a stated supply at West Simsbury, Conn.; was ordained pastor of the church in Salem, (Waterbury) Conn., in 1785; resigned his charge in 1800; was installed pastor of the church in Milton (Litchfield) in 1807; and died in 1815.

After spending several weeks at West Simsbury, Mr. Hallock, by request, visited Ware in Massachusetts, where his labours were attended with an abundant blessing, and he received an invitation to settle in the ministry; which, however, he thought it his duty to decline. He then returned to Goshen for a few Sabbaths, and there also was invited to remain; but was constrained to think that the providence of God pointed him back to West Simsbury, where a call had already been made out for him. The principal ground on which he hesitated in regard to the acceptance of it, seems to have been, that he had a strong desire to devote his life to itinerant preaching; but, after a season of distressing perplexity to himself, and of painful suspense on the part of the people, he was enabled to give an affirmative answer to the call. The arrangements for his ordination were accordingly made; and on the 26th of October, 1785, he was solemnly inducted into office, the ordination sermon being preached by the Rev. Mr. Mills.

In the spring of 1785, Mr. Hallock was married to Mercy, daughter of Oliver Humphrey, of West Simsbury, and sister of the wife of the Rev. Mr. Fowler, with whom Mr. H. had partly prosecuted his theological course. She proved one of the best of wives, was admirably fitted for the place into which she was thrown, and adorned every relation she sustained.

In September, 1788, the degree of Master of Arts was conferred upon him by Yale College. While he received it thankfully, it seems to have been his chief desire that it might in some way redound to the glory of his Master.

The years 1798 and 1799 were signalized in Mr. Hallock's experience by a revival of great power under his ministry; of which there were between sixty and seventy hopeful subjects. He was indefatigable in his labours, not only among his own people, but in other congregations in the neighbourhood, to which also the revival extended.

In the summer of 1801, by consent of his church, he accepted an appointment from the Trustees of the Missionary Society of Connecticut, to labour a few months as a missionary in Vermont. He left home about the first of August, and having laboured in various places, sometimes in deep gloom, and sometimes in joyful hope, and generally with some evidence of success, he returned to his family and his people in safety, after an absence of about four months.

In June, 1805, another revival commenced among his people, and continued several months,—as the fruit of which, nearly thirty were added to the church.

In the summer of 1807, he performed another tour of missionary service in Vermont, under the direction and patronage of the same Society which had before employed him. He was absent from home, from the close of July till about the middle of November.

A third revival took place under his ministry in 1812 and 1813, from which twenty-eight were gathered into the church.

In the autumn of 1813, an epidemic, known as the spotted typhus fever, prevailed in the region in which Mr. Hallock resided, as well as in other parts of Connecticut, and swept off large numbers. Mr. H. shared deeply in the afflictive visitation. His only daughter, a lovely girl of fourteen, died of the disease; whilst his wife, one of his sons, and himself, suffered from it severely. In consequence of this illness, he was detained from public worship thirteen Sabbaths, and was confined most of the time to his

room. Beside these Sabbaths and a very few more immediately preceding his death, Mr. Hallock was prevented from preaching only one Sabbath, from the commencement to the close of his ministry.

In 1816, he was permitted to witness yet another revival among his people, of which there were reckoned some eighty or ninety subjects. In comparing its results with those of the revival of 1799, he says—"they exceed those of that glorious day." Another, and the last revival under his ministry, occurred in 1821. Though he was by no means in vigorous health, and was beginning to feel the infirmities of age, he laboured most assiduously during this season; and even went abroad a considerable distance to aid his brethren in carrying forward revivals in other places.

In the spring of 1825, Mrs. Hallock was attacked with a malady, which threatened the speedy termination of her life. Her husband felt this to be a most severe affliction; and not improbably it had something to do in hastening his own departure. He preached, for the last time, on the 21st of May, 1826, and administered the Lord's Supper. On the 20th of June, it became apparent that his course was nearly finished; and, though he had only the partial exercise of his reason, it was manifest to all that his treasure and his heart were in Heaven. His wife,—herself sinking under disease and infirmity, came and stood at his bedside, and received his parting blessing, with the assurance that his hope in the Saviour did not fail him. Having spoken words of comfort and counsel to those who were present, and left some last messages for absent friends, he passed first into a delirium, and thence into a comatose state, which proved the immediate harbinger of death. He expired on the morning of the 23rd of June, 1826, aged sixty-eight years. His funeral was attended the next day, and a sermon preached on the occasion, by the Rev. Cyrus Yale of New Hartford, from Genesis v. 24. Mrs. Hallock attended the funeral; but it was her last visit to the house of God. She continued gradually to decline until the early part of November, when her earthly pilgrimage came to a close.

Mr. Hallock's only publication was a Sermon preached in 1815, at the dedication of the church in Canton.

Mr. Hallock had four children,—three sons and one daughter. His son, *Jeremiah Humphrey*, was graduated at Williams College in 1810, was several years a lawyer in Ohio, and afterwards a Judge, and then Presiding Judge of the Courts in that State. He died in 1847, aged fifty-six.

FROM THE REV CYRUS YALE.

NEW HARTFORD, December 5, 1853.

My dear Sir: In compliance with your request, I send you a brief notice of the late Rev. Jeremiah Hallock. During the last twelve years of his life, and the first twelve of my ministry, his flock and mine were spread over contiguous hills and valleys. We belonged to the same Monthly Meeting of ministers for mutual improvement, and to the same Association and Consociation. We frequently met at each others' dwellings, at the little meeting for prayer and exhortation, and in the larger meeting for public worship. Sometimes we made religious visits together in our own and other parishes. More than once it was my privilege to lodge with him, and hear him pour out his whole soul by our bedside, before seeking rest from the toils of the day and evening. His life used to remind me, not so much of the course of Paul, as of the sublimer, holier movement of the great Master of Apostles and Christian ministers. The spirit of Christ shone in his

looks, and language, and whole manner, as he went about doing good, and making his deep mark for God and the Gospel. I love to think of him as a model Christian, and a model pastor, with one steady, strong purpose, to gather and brighten as many gems as possible for his Saviour's crown. He was emphatically the good shepherd, who knew his flock, old and young, and would call them all by name, and with a sort of holy charm lead them in green pastures, beside the still waters.

Mr. Hallock was above the middle stature and of good proportion. His face was rather long and spare; his features prominent, and his skin dark; his eyes a bluish-gray, and deep set under thick, black brows. A chastened smile commonly softened the fixed and deep solemnity of his countenance; a most unearthly look of devout contemplation, kindness, humility, and grave cheerfulness saved him from repulsive austerity. He walked with his head a little inclined forward, and his eyes toward the earth. All his motions, whether of the body and limbs, the head, the eyes, or the organs of speech, were slow and with unconscious dignity. His utterance was naturally mild, and somewhat monotonous, often energetic, always distinct, and inimitably grave and sincere. His presence was suited, in no small degree, to impress with a sort of religious awe, as well the young and gay as the more sober class in society. He was a good specimen of clerical politeness. His very peculiar look and manner went farther than in almost any case, to give emphasis to words, and interest to actions. It might be said of him as of Fenelon, "A noble singularity pervaded his whole person, and a certain indefinable and sublime simplicity gave to his appearance the air of a prophet."

Let me give here a fact to show the views of a stranger. Many years since, a delegate from the Presbyterian Church to the General Association of Connecticut, on his return to the South, called on a friend, who had formerly lived in the vicinity of Canton. After some remarks complimentary to the Connecticut clergy, he said there was one man in the body who interested him very much, but he had forgotten his name. He then described the person, tone, and manner of Mr. Hallock. "Oh! that's the Apostle John," said the once Northerner, with a smile. "True, true," replied the other, and then was happy to learn his name and his rare worth.

Mr. Hallock's manner in the pulpit was all his own, alike above art or description. No one could suspect him of preaching himself, and not "Jesus Christ and Him crucified." With little action and no effort at animation, every word seemed to come warm from the heart; while the deeply solemn countenance, the tenderness of tone, the slow and distinct utterance, were in good keeping with his message. Like his Divine Master, he made much use of surrounding circumstances and passing events—sometimes rising to a bold and vivid imagery. In the absence of the mere graces of oratory, there was often a certain undefinable charm which riveted all eyes and ears,—a power that reached and moved the soul. Perhaps it was a combination of sterling thought, simple language, depth of feeling, and tones of nature, in presenting "the glorious Gospel of the blessed God." The late Hon. Isaac C Bates of Northampton is said to have remarked, on hearing Mr. Hallock preach, that it was the best specimen of sacred eloquence he had ever witnessed. In the popular sense, however, he was neither an eloquent nor "a smart preacher." Nor was the very chief Apostle such an one.

In prayer, the man of God was clearly in his element,—humble, appropriate, comprehensive, fervent, solemn. It seemed like the address of an affectionate child to a kind and beloved, yet revered, father. Heaven and earth were brought near together. "I love to hear Mr. Hallock pray," said one of my people, now in the grave, "because he always speaks to God, as if he was acquainted with Him." His widow said to me, soon after his death, in answer to a question—"I never knew his set hours for secret prayer, but he seemed to be praying nearly all the time—on passing through his study, I often found him on his knees."

He was commonly spoken of as "the good Mr. Hallock." Some of his most intimate acquaintance would add the word "great." All saw his moral powers to outshine his intellectual. His intellect, however, though at once aided and surpassed by something of higher excellence, was of no inferior order. His associations of thought were strikingly original. He had a graphic power that could entrance the old and young. If his imagery was not the most grand or picturesque, it was always well defined and vivid—the genuine, bright coin from his own fruitful mint. The most prominent of his mental faculties was a sterling judgment. All his intellectual powers seemed to owe not a little of their strength and their ease of operation to the sublimity of his moral and religious feelings. Probably it were not wide of the truth to say, he was a *great*, because a *good*, man.

In the various relations of private life, he was what we might expect in a man of such high and holy aim and such excellence of character. He never seemed to forget that he was an ambassador of Jesus Christ. His general deportment in society, while it commanded a respect bordering on veneration, secured a high degree of confidence and love. His life, like a gentle, uniform stream,—emblem of his unruffled soul, passed on with few remarkable changes, till at length he found himself fast sinking under the pressure of age and infirmities. He now cast his eye forward two or three years to the age of seventy, as the end of his active ministry, if his Almighty Helper should sustain him till that time. But his good Master, as if by special favour for uncommon diligence, took him from his work to his reward, a little before the close of the natural day of human life.

Yours truly,

CYRUS YALE.

MOSES COOK WELCH, D. D.*

1784—1824.

Moses Cook Welch was the son of the Rev. Daniel and Martha (Cook) Welch, and was born at Mansfield, Conn., February 22, 1754. His father was a native of Windham; was graduated at Yale College in 1749; was ordained pastor of the church in North Mansfield, June 29, 1752, and died April 29, 1782, aged fifty-six years. He was fitted for College partly, it is believed, by his father, and partly by the Rev. Dr. Salter, minister of the South parish in Mansfield. He graduated at Yale College in 1772.

As he was only eighteen at the time of his graduation, and the prospects of the country were at best extremely dubious, he remained, for several years, unsettled in regard to his ultimate profession. He engaged, for a while, as teacher of a Grammar School in Windham; and, as his predilections were then for the legal profession, he, after a while, relinquished his school, and entered his name in the office of the Hon. Eliphalet Dyer, an eminent lawyer,—afterwards a prominent actor in the Revolution and Chief Justice of the State. Here he prosecuted his studies with a constantly increasing interest for about a year; and had he been left to follow his own inclination, he would undoubtedly have completed his course of study, and been admitted to the Bar. His father, however, was greatly averse to his

*MSS. from Dr. Welch's sons, and from the Hon. Judge Judson.

entering the profession of Law; and, in deference to his feelings, the half formed purpose of becoming a lawyer was abandoned. He afterwards returned temporarily to the business of teaching; and, at a still later period, gave some attention to medicine; but this did not accord with his taste, and he soon relinquished it. Subsequently to this, he returned to his father's at Mansfield, and was, for some time, engaged, partly in labouring on a farm, and partly in teaching young men, with reference either to their becoming instructers, or to their entering College. As the Revolutionary struggle had now commenced, and the patriotic spirit was fully awake in his bosom, he was desirous of aiding, in some way, the cause of his country; and, accordingly, he embarked in company with his intimate friend, Mr. Samuel Nott,—then a young man fitting for College, now (1851,) the Rev. Dr. Nott of Franklin,—in the making of saltpetre, to be worked into powder for the supply of the army. In this enterprise he was very successful. He was also drafted, for a time, for the army, and he cheerfully obeyed the call; but he soon contracted the prevailing disease of the camp, and was obliged to return home. During this period, in which his mind was unsettled in regard to a profession, he often regretted that he could not, in consistency with the wishes of his parents, prosecute the profession of his choice; but their wishes he recognised as a law, and cheerfully sacrificed to them his own predilections.

Hitherto he had made no profession of religion, nor given any evidence of having felt its power; but his mind now became deeply impressed by the truths of the Gospel, and his heart, as he believed, felt their quickening influence. Immediately his attention was directed to the Christian ministry,—a consummation which his parents had long and most devoutly desired. His theological studies were prosecuted under the direction, partly of the Rev. Dr. Salter, who had assisted him in his preparation for College, and partly of the Rev. Stephen White,* then minister of Windham.

After the death of his father, the vacant congregation were unanimously desirous that he (the son) should succeed to the pastoral charge;—a strong expression of their confidence and regard, considering especially that he was among them as a prophet in his own country. He accepted their invitation, and was set apart to the pastoral office, June 2, 1784,—the sermon on the occasion being preached by the Rev. Mr. White. He used to relate the following incident connected with his ordination, as having made an enduring impression upon his mind, in respect to his ministerial responsibilities. A slave, by the name of Peter, a very pious old man, who belonged to some members of his family residing in Windham, had come to witness his ordination. Just as the council were about to proceed to the church, Peter very modestly intimated to the pastor elect, that he would like to see him for a few moments in private. Mr. Welch accordingly walked out with him, and the poor negro addressed him thus:—"My young master, you are going to be set apart to a great and solemn work: now *I charge you*, see to it that you receive the Holy Ghost." It was a charge which his master never forgot.

* STEPHEN WHITE was born in Middletown, Conn., in 1718. When he was two years old, his parents removed to New Haven. He was graduated at Yale College in 1736; was ordained pastor of the church in Windham, as successor to President Clap, on the 24th of December 1740; and died January 9, 1793. He was married to a sister of the Hon. Eliphalet Dyer, by whom he had thirteen children. The Rev. (afterwards Dr.) Moses C. Welch, in the Sermon preached at Mr. White's funeral, says that in him "were agreeably and happily united the good scholar, the real Christian, and the able, judicious Divine."

In 1812, he preached the Sermon before the General Assembly of Connecticut, on the Anniversary Election. The same year he was detailed on a tour of duty as Chaplain in the service of his country, and he promptly and faithfully met the requisition.

He was appointed a member of the Corporation of Yale College in 1822, but held the office only two years. He received the degree of Doctor of Divinity from Dartmouth College in 1824.

Dr. Welch, in early life, had exceedingly delicate health; insomuch that fears were entertained that he would be obliged to relinquish his profession. Not far from the close of the last century, he went on a mission to what was then the extreme Western part of the State of New York; and, while engaged in this service, took the fever and ague, in consequence of which, he was obliged to return home and discontinue his public labours for several months. This attack, however, proved of essential service to him, as it wrought a thorough change in his physical system, so that, during the residue of his life, he enjoyed firm and almost uninterrupted health. He continued to labour with his accustomed activity until very near the close of his life. For some time previous to his last illness, he seemed deeply impressed with the idea that his ministry and his life were soon to terminate; and *that* while his health was yet entirely unimpaired. About two weeks before his illness commenced, he preached, by exchange, to a neighbouring congregation, to which he was much attached, and for which he had performed a large amount of ministerial labour. In his afternoon sermon he referred with great tenderness and solemnity to his frequent occasional labours among them, spoke of the solemn meeting which preacher and hearers must have at the judgment, and, in the close of his discourse, remarked that he should never meet *them* again, until he met them on that august occasion, and then bade them an affectionate farewell. A fortnight after, he was attacked with ague and other symptoms of severe disease, on the Sabbath, immediately after leaving the meeting-house, at the close of the morning service. It seemed the dictate of prudence that he should not attempt to preach in the afternoon; but from this nothing could dissuade him, and he went to the church with a full conviction that he was then to perform his last earthly service. At the commencement of his discourse, he remarked that he felt unwell, and should probably make the exercise very brief; but he preached longer than usual, and with an unwonted degree of animation and pathos; and though he did not say explicitly that he never expected to address them again, he left the impression on their minds that he never would, and gave them what were very suitable to be, as they actually proved, his parting counsels. The disease which had seized him, continued seventeen days, and then reached a fatal termination. He died April 21, 1824, in the fortieth year of his ministry, and the seventy-first year of his age. His funeral sermon was preached by the Rev. Dr. Nott of Franklin, from Hebrews IX. 27.

Notwithstanding Dr. Welch's last days were marked by severe suffering, he manifested great composure of spirit, and a perfect willingness to leave the world. He expressed a strong sense of the importance of the doctrines which he had preached, and declared that there was not one of them in relation to the truth of which he had any doubt, as he lay upon his death bed.

Dr. Welch was first married to Chloe, daughter of Randal Evans of Plymouth. She died September 11, 1789, leaving two sons and one daughter. His second wife was Clarissa, daughter of the Rev. Jonathan Ashley of Deerfield, Mass. She died June 2, 1806, leaving two sons, both of whom were graduated at Yale College: one, *Jonathan A.* became a lawyer, and settled in Brookline, Conn.; the other, *Archibald*, settled as a physician ultimately in Hartford, and was one of the victims of the frightful casuality that occurred at Norwalk, Conn., from a train of cars being precipitated into the water. His third wife was a daughter of the Rev. Noadiah Russell,* of Thompson, Conn. She died March 6, 1815. His fourth and last wife was Mrs. Mary Leech of Lebanon, who survived him, and died in 1829.

The following is a list of Dr. Welch's publications:—A Sermon on the death of the Rev. Stephen White, 1794. A Reply to the Correspondent: containing an Attempt to point out certain inconsistencies and misrepresentations in that publication; together with some strictures upon the Appendix, in a familiar Letter to a friend, 1794. A Eulogy on Deacon Benjamin Chaplin, 1795. The Addresser addressed; or a Letter to the Correspondent; containing some free remarks on his address to the Rev. Moses C. Welch. Humbly dedicated to the Hon. Zephaniah Swift, Esq., 1796. A Sermon at the funeral of Mrs. Pond, 1800. A Sermon at Stafford at the interment of Augustus Miller, 1801. A Sermon at the execution of Samuel Freeman, 1805. A Sermon at Thompson, before the Original Association of the County of Windham, 1806. A Sermon at the ordination of William Andrews,† 1808. A Sermon at the funeral of Miss Mary Juliana Salter, 1810. A Sermon at the funeral of Mr. John Work Judson, 1811. A Sermon at the funeral of the Rev. John Gurley, 1812.

FROM THE REV SAMUEL NOTT, D. D.

FRANKLIN, January, 4, 1851.

Dear Sir: You ask me for my recollcctions of my friend, Dr. Welch. When you remember that I am ninety-seven years old, and of a broken memory, you will not expect me to be very particular. Indeed I should hardly attempt to comply with your requcst at all, were it not that I am able to refer to something that I wrote many years ago, when I had the full use of all my mental faculties. I grew up in the same neighbourhood with Dr. Welch, and he was my intimate friend through life. He had something to do in fitting me for College; in after life, our parishes were not so remote from each other but that we often met; and it was my sad office to preach his funeral sermon. I am, therefore, willing to pay a tribute to his memory in the best manner I can, though, in doing so, I must not

* NOADIAH RUSSELL was a native of Middletown, Conn.; his grandfather *Noadiah*, and his father *William*, having been successively pastors of the church in that place. His father was graduated at Yale College in 1709; was a Tutor there in 1713–14, and a Fellow from 1745 till his death; succeeded his father as pastor of the church in Middletown, June 1, 1715; and died June 1, 1761, just forty-six years to a day from the time of his ordination, being seventy years of age. Dr. Trumbull says,—"He was a gentleman of great respectability for knowledge, experience, moderation, and for pacific measures on all occasions." Noadiah Russell, the second, was born at Middletown, January 24, 1729–30; was graduated at Yale College in 1750; was ordained pastor of the church in Thompson, Conn., November 9, 1757, and died on the 27th of October, 1795; having discharged his official duties with few interruptions till about a year before his death.

† WILLIAM ANDREWS was born in Ellington, Conn., in 1782; was graduated at Middlebury College in 1806; was settled pastor of the church in Windham, Conn., from 1808 to 1813; of the church in Danbnry, Conn., from 1813 to 1827: and of the church in Cornwall, Conn., from 1827 till his death, January 1, 1838. He was a man of highly respectable talents, an interesting preacher, and eminently devoted to his work.

only avail myself of what I have previously written, but of the more faithful recollections of some of my friends.

Dr. Welch was a man of a vigorous mind, an ardent temperament, and great fixedness of purpose. His perceptions were both quick and clear. He generally saw at a glance the material bearings of a subject, and reached his conclusion by a very direct process. His mind was highly excitable, and would easily rise to meet the demands of an extraordinary occasion. He had a large share of irony in his constitution, and sometimes used it with tremendous effect. As a preacher, he was decidedly among the more popular in the State. In the early part of his ministry, he wrote out his sermons at full length and with great care; but he afterwards preached chiefly from short notes; and so well furnished was his mind that he could preach very well, if occasion required, without premeditation. His delivery was simple and natural, but was remarkable chiefly for fervour and unction. He threw his whole soul into every thing that he uttered. Indeed he did nothing by halves. Whatever he undertook, he brought to it the whole energy of his intellectual and moral nature. He was a great ecclesiastical lawyer. His uncommon readiness and aptness of thought, and great fluency of expression, together with his familiarity with legal forms, (having devoted some time to the study of the law,) gave him an advantage before an ecclesiastical tribunal, that few of his contemporaries possessed. He was employed on several important occasions of this kind, and, so far as I know, always acquitted himself with honour. In his politics, he was a Federalist, and he regarded the democracy of the day as very nearly allied to French Atheism. It is not impossible but that his naturally ardent temperament, here as well as elsewhere, sometimes betrayed him into acts of imprudence; but nobody, I believe, could ever question his sincerity. He was an earnest advocate for the Calvinistic Theology of New England, and not only preached it with great zeal, but was not slow to give the alarm where he observed any signs of departure from it. His labours in the ministry seemed to be attended with an uncommon blessing.

In person, Dr. Welch was above the medium height, but was not at all inclined to corpulency. He had a dignified and commanding air, but was pleasant and affable in his private intercourse. He was greatly endeared to his people, as well by his social qualities as his pastoral fidelity. He had a high reputation in the State at large, and wherever he was known. He was a month younger than myself; and, though he died at what is commonly considered an advanced age, yet having obtained help of God, I continue to this day.

I am truly your friend,

SAMUEL NOTT.

FROM THE REV ELEAZAR WILLIAMS.*

HOGANSBURGH, N. Y., February 15, 1855.

My dear Sir: In the year 1804, I went to live with the Rev. Mr. Welch of Mansfield, with a view to prosecute my studies under his instruction. I had, for several years previous to this, resided at Longmeadow, and, for a few months, at Ellington, with the Rev. Mr. Brockway, whom I remember as a most amiable and kind-hearted man. Circumstances now led those who had the charge of my education to send me to Mansfield, where, for three years, I lived in Mr. Welch's family, and had every opportunity that a person of my age *could* have, for becoming acquainted with his character.

The most important relation which he sustained to me was, of course, that of a teacher. I do not suppose that he had any claim to be considered an eminently learned man; but he was, at any rate, so familiar with the Latin and Greek

* The writer of this letter is the person who is supposed by many to be the legitimate heir to the throne of France.

classics, as to teach them to the great advantage of his pupils. He had an uncommon facility at communicating knowledge, and rarely failed to give an effective impulse to the minds of those who were placed under his care. He must have had considerable reputation as a teacher; for I think, during my residence with him, he had frequently not less than ten or twelve students, mostly residing in his family. And I ought to say that he regarded the religious interests, not less than the intellectual improvement, of his pupils. I can recall more than one instance, in which he took me away to a retired spot and conversed with me in regard to my spiritual state, not only with great solemnity, but even with tears.

I used to think him quite a model of a preacher. I believe he usually wrote more or less of his sermon, but left large parts of it to be filled up by thoughts which he had previously arranged in his mind, or which occurred to him at the moment of delivery. It was difficult to say what was written and what was not, except from the fact that his extemporaneous remarks were generally uttered in a more earnest and animated tone. My recollection is that his preaching was much more than commonly impressive. He made the hearer feel that he was dealing in momentous realities. He had a fine, clear voice, and a fluent and rapid utterance; but, if my memory serves me, it was not greatly distinguished for variety of inflection.

He was very attentive to pastoral duties, and generally had a lecture in some part of his parish once a week. In two instances, I think, during my residence with him, there was an unusual attention to religion in his congregation; but it was the still small voice rather than the rushing mighty wind.

He had a small salary, and was obliged to cultivate a farm, as well as receive pupils, in order to make out an adequate support for his family. The last two days of the week, however, he sacredly devoted to preparation for the pulpit; and I doubt not that much of the time which he spent in secular engagements, was also made subservient to the same end.

Mr. Welch took a deep interest in the political questions of his day. I do not mean that he could be called, in any offensive sense of the word, a politician; but every body knew that he sympathized strongly with the Federal school, and he occasionally preached a sermon which found little favour with those of the opposite party. I am inclined to the opinion that whatever of coolness towards him ever existed in his congregation, at least at the period of my residence with him, was to be attributed more to this cause than any other.

In his family, he was affectionate, dignified, and every way exemplary. In connection with his family prayers, which were always appropriate and fervent, he used frequently to comment upon the portion of Scripture which he had read, in a striking and impressive manner. He had a vein of keen wit, which often came out to our great amusement; but sometimes it was in the form of the most scathing sarcasm. He was also constitutionally a man of strong passions; and if they had not been bridled by religious principle, they might sometimes have been terribly effective; but I do not remember ever to have seen him unduly excited, except in one or two instances, and then in consequence of the conduct of some of the roguish boys, whom he had in charge. The three years that I passed with him, I look back upon with great satisfaction, as having contributed much to my improvement and happiness.

Yours affectionately,

ELEAZAR WILLIAMS.

ABIEL HOLMES, D. D.*

1784—1837

ABIEL HOLMES was a native of Woodstock,—a town formerly belonging to Massachusetts, but now lying within the bounds of Connecticut. He was a son of David and Temperance Holmes, and was born December 24, 1763. His father, who was a practising physician, served as a Captain during the war in Canada, for three campaigns; and subsequently as a Surgeon, during the first half of the war of the Revolution, and until within a short period of his death. The son, at the time of his father's death, had reached his sixteenth year, and was nearly prepared to enter College.

In the absence of any distinct data on the subject, it is inferred, from various circumstances, that his early youth was marked by great diligence in study and a serious regard for religion. He entered Yale College in 1779, and graduated in 1783. Though he must have been subjected to much embarrassment, during his collegiate course, from the stormy scenes of the Revolution, of which New Haven was, in no slight degree, the theatre, he sedulously improved such opportunities as he enjoyed, and was reckonod, at the time of his graduation, among the most accomplished scholars of his class. In March, 1781, he was admitted a member of the College church.

In May, 1784, Mr. Holmes being in South Carolina,—the church and society at Midway, Ga.,† became acquainted with his intention of entering on the work of the ministry, and made application to him to come and preach for them one year. He consented to their proposal, and in August following commenced his ministerial labours among them. In June, 1785, being about to return to New England, he was solicited by a communication signed by all the members of the church and society to receive ordination,

* Mass. Hist. Coll. VII. 3d series.—MS. from his family.—Memoranda left by Dr. Morse.

† About the year 1700, a Congregational church and society removed from Dorchester, Mass., to South Carolina, and settled at a place about twenty miles Northwest from Charleston, to which they gave the name—*Dorchester*. Their first pastor was the Rev. Joseph Lord, who removed with them from New England. His successor was the Rev. Hugh Fisher; and *his* successor was the Rev. John Osgood, who was born in the same society, was graduated at Harvard College in 1733; and became the pastor of the church at Dorchester and Beech Hill on the 24th of March, 1735. Beech Hill was a part of the same settlement, and the pastor officiated in each place alternately.

This situation being unhealthy, and the lands withal being insufficient for the inhabitants, they projected a settlement in Georgia; and having procured from the Legislature of that Province the grant of a tract of land of nearly thirty-two thousand acres, about thirty miles Southwest from Savannah, they removed thither with their pastor in the year 1754. Mr. Osgood died in the beginning of August, 1773. Dr. Zubly, in Mr. Osgood's funeral sermon, addressing himself to the bereaved flock, says,—"Near forty years, a very uncommon period in our climate, did he continue to minister in holy things among you; all this time, you were in his heart to live and to die with you, because he greatly loved you. He was the father and friend, as well as the shepherd, of his flock. A mutual endearment subsisted all that time; it may with justice be said, no congregation was happier in a minister, and no minister happier in a congregation; for he was gentle among you even as a nurse cherisheth her children, wishing to have imparted not only the Gospel of God unto you, but also his own soul, because ye were dear to him."

After Mr. Osgood's death, the church was supplied by Dr. Zubly and some others, until 1776, when the Rev. Moses Allen from Northampton, Mass., succeeded to the pastoral charge. In November, 1778, the society was entirely broken up and dispersed by the British army from Florida, under the command of General Provost; and the meeting house and almost every dwelling in the settlement were burnt. At the reduction of Savannah in December following, Mr. Allen was taken prisoner, subjected to great suffering, and finally, in an effort to recover his liberty, lost his life. On the return of peace, the scattered inhabitants re-collected in Medway, and became again established in their former rights and privileges; and it was at this point in their history that they put in requisition the services of Mr. Holmes.

with a view to become their pastor. Accordingly, he was ordained at New Haven on the 15th of September, 1785. The ordination took place in the College chapel the day after Commencement, and in connection with the *Concio ad Clerum* which was delivered by the Rev. (afterwards Dr.) Levi Hart of Preston. He returned to Georgia in November following, and assumed the pastoral relation. But his health being somewhat impaired, he came to the North in the summer of 1786; and, instead of returning to his charge in the autumn, as he had intended, he made an arrangement with his friend Mr. (afterwards the Rev. Dr.) Jedediah Morse, who was then a Tutor in Yale College, to take his place for a yoar, while he (Mr. Holmes) was duly appointed in October following to supply Mr. Morse's place as Tutor. Mr. Holmes having held the Tutorship for a year, returned to his pastoral charge in November, 1787 Here he continued in great harmony with his people until 1791, when his health became so much affected through the influence of the climate that he felt constrained to resign his charge, and seek a Northern residence. He, therefore, returned to New England in the course of that year, and was soon employed to preach as a candidate to the First church in Cambridge, Mass., and, in due time, was invited to become their pastor. He accepted the call, and was installed on the 25th of January, 1792. The installation sermon was preached by the Rev. Dr. Dana of New Haven.

In 1798, the papers of the late President Stiles having come into his hands, he compiled the biography of that venerable man, in a small octavo volume, which does great credit to the writer's taste and judgment, as well as industry. There is no doubt that the masses of historic lore, which thus came hereditarily into his possession from Dr. Stiles, had much to do in maturing his own taste, and giving direction to his permanent literary pursuits.

In 1805, he published in two volumes, octavo, his "American Annals,"—the work through which chiefly his fame is destined to be perpetuated. It was republished in England in 1813, and a second and greatly enlarged and improved American edition was issued in 1829. It is not only regarded as a standard work in this country, but has attracted the respectful attention of European critics.

In 1798, he was elected a member of the Massachusetts Historical Society; and it is scarcely necessary to add that he was ever afterwards most efficiently devoted to its interests. Not only were the "Collections" of the Society frequently enriched by contributions from his prolific pen, but in 1813 he succeeded the Rev. Dr. Eliot as Corresponding Secretary, and continued in the office for more than twenty years. He was also one of the original founders of the Society for promoting Christian knowledge;—was its first Secretary, and, at the time of his death, its respected President. Of the Board of Commissioners of the Society in Scotland for promoting Christian knowledge, formed in 1787, he was Vice President. He was one of the originators, and, from the first, a Director, of the American Education Society; a member of the Boards of Trust of Phillips Academy and of the Theological Seminary at Andover, and of the Bible Society of Massachusetts; besides being a member of the American Academy of Arts and Sciences, of the Philosophical Society at Philadelphia, of the American Antiquarian Society, and of the Board of Overseers of Harvard University. He received the honorary degree of Doctor of Divinity from the University

of Edinburgh about 1805, and that of Doctor of Laws from Alleghany College in 1822.

Little occurred to impair the harmony that existed between Dr. Holmes and his congregation, till the shadows of the evening of life had begun to gather around him. Though there had been considerable diversity of religious views among his people, and between a portion of them and himself, yet his general course had been such, particularly in the regulation of his exchanges, that they had almost universally acquiesced in his ministry. About 1829, however, a dissatisfaction arose, chiefly in consequence of his limiting his exchanges to orthodox ministers, which, in May of that year, occasioned his separation from the ecclesiastical society with which he had been connected. He withdrew with most of the members of the church; a new religious society was formed; a new place of worship in due time erected; and the Rev. Nehemiah Adams, before the close of the year, was settled as his colleague in the pastoral office. In consequence of his age and increasing infirmities, he tendered the resignation of his pastoral charge, which was acccpted, and ratified by an ecclesiastical council, September 26, 1831.

Dr. Holmes continued to preach occasionally until a few months previous to his death. His last sermon was addressed to the people to whom he had been accustomed to minister, January 22, 1837 The subject of it was "the vanity of life a reason for seeking a portion in Heaven." From a letter written by his son, John Holmes, Esq., of Cambridge, I extract the following account of his last illness and death:—

"My father began to be seriously unwell in March, 1837; but experienced no great suffering until about ten days before his death, which took place on Sunday, June 4. At this period, he suffered a severe paralytic shock, which rendered him almost entirely helpless, and confined him to his bed until his death. His articulation, after this time, was exceedingly imperfect, and almost precluded communication even with his own family.

"The Rev. Mr. Stearns, then and now minister of the Orthodox society in Cambridgeport, visited him several times, and addressed him on topics which he found by inquiry and mute assent would be agreeable to him. He seemed perfectly to understand and appreciate the remarks made by his friend, and gave a ready and earnest answer in the affirmative to the questions put to him regarding the evidence of his faith as heretofore expressed, and the cheerfulness of his hope founded on that faith. He once made an effort, with such articulation as was left him, to refer to the 5th verse of the xvth chapter of the Gospel by John,—"I am the vine," &c., in reply, or in allusion, I think, to a remark of Mr. Stearns. There was some deceptive appearance of rallying for a day or two previous to his death; but, on Saturday, June 3d, he relapsed into the lethargic state, which had prevailed from the time of the attack of paralysis, and on Sunday forenoon, at about half past ten, died peacefully, just as the 'second bell,' whose call he had so long obeyed, was ringing for meeting.

"During the period of his illness preceding the paralytic affection, I do not know that my father considered himself seriously ill; but being much confined to his room, I recollect that he employed himself in religious reading, and, as I presume, religious meditation. This, however, was no departure from his usual habit."

On the Sabbath next succeeding his death, an appropriate funeral discourse was delivered by the Rev. Dr. Jenks of Boston.

It is due to truth to state that, notwithstanding the ecclesiastical estrangement of many of Dr. Holmes' earlier supporters, they generally evinced towards him a respectful regard while living, and were not slow to testify their affectionate remembrance of him after he was dead.

Dr. Holmes was twice married—first in 1790, to Mary, daughter of President Stiles, who died at Cambridge, August 20, 1795; and again in 1801, to Sarah, daughter of the late Hon. Oliver Wendell, who still survives (1848) at an advanced age. By the first marriage he had no children; by the second, five. Two sons were graduated at Harvard College, one of whom, Dr. O. W Holmes of Boston, is among the most distinguished of our American poets.

The following is a list of Dr. Holmes' publications :—Proceedings of a Council at the ordination of Rev. Abiel Holmes, at Midway, Georgia, with the pastoral address, 1787. A Sermon on the National Thanksgiving, 1795. Life of President Stiles, 8vo., 1798. A Sermon at the ordination of Jonathan Whitaker,* 1799. A Sermon on the National Fast, delivered at Boston and Cambridge, 1799. A Sermon on the death of his Excellency Increase Sumner, 1799. A Sermon on the death of Washington, 1799. A Sermon recommending the counsel of Washington, 1800. A Sermon at the ordination of Otis Lane,† 1800. A Century Sermon, 1801. A Sermon at the ordination of David Kendall,‡ 1802. A Sermon at the funeral of the Rev. Dr. Tappan, 1803. Memoir of Stephen Parmenius of Buda, with his Latin Poem translated; also Memoir of the Moheagan Indians; both published in Vol. IX. of the Mass. Hist. Coll., 1804. A Sermon before the Massachusetts Missionary Society, 1804. A Sermon on the death of President Willard, 1804. American Annals, 2 vols. 8vo., 1805. A Sermon at the ordination of William Bascom,§ 1805. A Sermon at Plymouth, on the anniversary of the Landing of our forefathers, 1806. A Discourse before the Society for propagating the Gospel among the Indians and others in North America, 1808. A Fast Sermon, 1809. A Christmas Sermon, 1809. A Sermon on the Validity of Presbyterian ordination, at the Dudleian Lecture in Harvard University, 1810. A Sermon at the ordination of John Bartlett,‖ 1811. A Sermon at the inauguration of the Rev. E. Porter as Professor of Sacred Rhetoric in the Theological Seminary at Andover, 1812. A Discourse at Boston before the Society for Foreign Missions, 1813. An Address before the Washington Benevolent Society at

* Jonathan Whitaker was born in Salem; was graduated at Harvard College in 1797; was ordained pastor of the church in Sharon, Mass., February 27, 1799; was dismissed March 21, 1816; was installed at New Bedford, October 31, 1816; was subsequently dismissed; and died at Henrietta, N. Y., Nov. 19, 1835, aged sixty-four. He published a Sermon before the New Bedford Bible Society, 1818.

† Otis Lane was born at Mansfield, Mass.; was graduated at Harvard College in 1798; was ordained pastor of the church at Sturbridge, December 10, 1800; was dismissed in February, 1819; was installed at Sterling, Conn., in 1828; and died at Southbridge, Mass., May 6, 1842.

‡ David Kendall was born at Athol, Mass.; was graduated at Harvard College in 1794; was ordained at Hubbardston, Mass., Oct. 20, 1802; was dismissed April 26, 1809, and died in 1853.

§ William Bascom was born at Orleans, Mass.; was graduated at Harvard College in 1802; was ordained pastor of the church in Fitchburg, October 16, 1805; was dismissed December 15, 1813; and died in 1845.

‖ John Bartlett was born at Concord, Mass., May 22, 1784; was graduated at Harvard College in 1805; remained at Cambridge two years as a student of Divinity; was for about three years Chaplain of the Boston Almshouse, and virtually minister at large in Boston; was ordained as pastor of the Second church in Marblehead, May 22, 1811; and died February 3, 1849, in the sixty-fifth year of his age, and the thirty-eighth year of his ministry. Mr. Bartlett was a Unitarian. He published a Sermon in 1819 entitled "God not the author of sin," and another Sermon preached at Marblehead in 1825.

Cambridge, 1813. A Sermon at the ordination of T. B. Gannett,* 1814. Biographical Memoir of the Rev. John Lothropp in the Mass. Hist. Coll. I. 2d series. An Address before the American Antiquarian Society, Boston, 1814. Historical sketch of the English Translations of the Bible, 1815. A Discourse on opening the new Alms House at Cambridge, 1818. A Sermon before the Convention of Congregational ministers, 1819. Two Discourses at Cambridge on the completion of the Second Century from the landing of the forefathers at Plymouth, 1820. A Sermon at the funeral of the Rev. Dr. Osgood, 1822. A Sermon at the ordination of Hosea Hildreth, 1825. Memoir of the French Protestants who settled in Oxford, Mass., in 1686. Printed also in vol. II., 3d series, of Mass. Hist. Coll., 1826. Two Sermons on the twenty-seventh anniversary of his installation, 1829. Annals of America from the discovery by Columbus in 1492 to the year 1826.—2d (American) edition. 2 vols. octavo, 1829.

FROM THE REV PAYSON WILLISTON.

EAST HAMPTON, August 7, 1855.

Dear Sir: You ask for my recollections of my classmate, the late Dr. Holmes of Cambridge. My acquaintance with him began when he came to College. I visited him once at his father's house at Woodstock, while we were both undergraduates, and I well remember to have been much impressed by the excellent character and noble bearing of his mother. After we graduated, our meetings were few and far between; though I never lost my interest in him, and always followed him with much pleasure in his career of honourable usefulness. Our class had a meeting on the fiftieth anniversary of our graduation, at which we were both present; but he died soon after, and that proved to be our last interview.

In College he bore a high reputation as a scholar,—taking rank among the most distinguished of his class. My impression is that he excelled especially in the classics, and in belles lettres studies generally. He wrote with great precision and excellent taste; and this habit continued with him, in a remarkable degree, through life. He joined the church, if my memory serves me, in his second or third year in College; and his deportment was in all respects worthy of his Christian profession. He always, as you are aware, held to the orthodox faith; though I believe his friends generally thought that the tone of his preaching was somewhat modified by the peculiar circumstances in which he was placed, and especially by his having for a part of his audience the students and Faculty of Harvard College. Indeed it would have been strange if this result had not been, in a greater or less degree, realized.

Dr. Holmes was possessed of a calm and quiet, rather than an impulsive spirit. He was cautious,—some might say,—even to a fault; though there were some cases in which he acted with great decision. I should not think that he was possessed of remarkably strong affections; but he had rather an uncommon power of self-control. He was urbane and courteous,—never in the least degree forward

*THOMAS BRATTLE GANNETT was a son of the Rev. Caleb Gannett, who was born at Bridgewater, Mass.; was graduated at Harvard College in 1763; was ordained pastor of a church in Cumberland, Nova Scotia, October 12, 1767; was dismissed in the autumn of 1771; was Tutor at Cambridge from 1773 to 1780; and then Steward of the College till his death, which occurred April 25, 1818, at the age of seventy-three. He married a daughter of President Stiles. The son, *Thomas Brattle*, was born at Cambridge, February 20, 1789; was graduated at Harvard College in 1809; pursued his theological studies at Cambridge; was ordained pastor of the church in Cambridgeport, January 19, 1814; was dismissed May 1, 1833; removed to South Natick, Mass., to take charge of the Eliot Congregational church in that place, (on the very spot where the Apostle Eliot preached to the Indians,) in 1843; resigned his ministry there in 1850; preached occasionally till prevented by ill health; and died at South Natick, from disease of the heart, April 19, 1851.

or assuming. I cherish his memory with sincere affection, and can truly say of him,—"Very pleasant hast thou been to me, my brother."

Affectionately yours,

P. WILLISTON.

FROM THE REV WILLIAM JENKS, D. D.

BOSTON, May 5, 1848.

Reverend and dear Sir: So long time has elapsed since I received your letter that I fear you have despaired of obtaining any answer. But my excuse is, not simply a succession of engagements which I might plead, but more peculiarly an embarrassment I have felt in performing the service you have devolved upon me. When I think of weighing and characterizing an individual much my superior in age, acquisitions, standing, and influence in society, I shrink involuntarily from the task; and I cannot, therefore, but look on the positiveness and boldness of several of our writers who are most in vogue, with distrust and incredulity.

Now, in regard to my Reverend friend, the late Dr. Holmes, no estimate of his character grounded on the orthodoxy of his belief alone, would do him justice. Nor, on the other hand, could any view of him as an historian or man of letters, laborious, accurate, and, in many respects, accomplished, do him justice, without the addition of the other characteristic. Whereas, notwithstanding the truth of both these views, he was not, as a theologian, like Dwight, or Emmons, or Edwards, at the head of a class, influencing by his opinions a crowd of followers; nor as an historian, so devoted to research, as not, in several respects, to sink the devoted scholar in the engrossing occupations and sacred character of the evangelical Divine.

His preaching, likewise, could hardly be said to be of the powerful, impressive character which marks the man of 'revival' reputation, while yet it was, by no means, devoid of that unction which is derived from the inculcation of a heartfelt, effective piety, and a reverential regard for the Sacred Scriptures, leading to an appreciation of their historical and poetical beauties, as he delighted to dwell on and illustrate them. Yet, at the same time, there was ever discernible a serious caution, that what was uttered should be free from all tendency to fanaticism, and never compromit the dignity of religion.

From this description you cannot but recognise at once, I think, the preacher to a congregation composed principally of literary men, such as was that of Dr. Holmes at Cambridge. Still I do not mean to insinuate that he withheld any important truth, much less that he accommodated himself to the prejudices of his hearers. On the contrary, in one instance at least, he was engaged in a theological controversy with a Professor of the University, whose critical acumen and unquestionable learning have gained him no inconsiderable reputation. Yet he did not seek controversy, although he shunned it not, but loved the peace that might be consistent with truth. For I well remember his quoting in a very marked manner the passage in Zech. VIII. 19, when conversing with me.

Without question, the lives and communications of men are affected by the providential circumstances in which they are placed. Hence a true estimate of the character and influence of a minister of the Gospel cannot be made, without taking these into view. Dr. Holmes was eminently of the conservative class, not of the revolutionary. He loved religion cordially; but the religion he loved was not denunciation, censorious or canting: it was rational, obedient, reverential, and resigned to God, 'full of mercy and good fruits, without partiality and without hypocrisy.'

It could not, therefore, but be, that one of his character must find some brethren in the ministry in advance of him, and others in the rear. And Dr. Holmes was never prone to extremes. His predilections, as he once expressly told me, were 'eclectic.' Hence the Hopkinsian portion of our Divines could not claim

him, nor could the Arminian class. He believed in the necessity of a radical change of the affections to constitute the religious character, and that this change was wrought by the Holy Spirit; and the Divinity of the Saviour he expressly maintained.

Educated, however,—a favourite pupil, I am inclined to believe, (as he was afterwards son-in-law,) of President Stiles, his literary tastes seem early to have led him to historical research. This occupation of the mind, as any observer may know, is liable to become engrossing. And when it possesses the attention, and is exercised in publications, or other modes of communicating its well-laboured results, it withdraws the intellect insensibly from metaphysical inquiry or discussion, restrains it from rhetorical and exaggerated statements, (and hence is almost fatal to popular oratory,) and fixes it on facts and practical life. I have thence supposed that my respected friend, from his occupation in historical pursuits,—an occupation which has established a reputation for himself, as well as done honor to the literature of our country, was less inclined than some I have known, to dwell very prominently on peculiar theological doctrines; and certainly he was no violent declaimer. Nevertheless his belief of the doctrines, which we familiarly term evangelical, was firm, and his attachment to them consistent and practical, even if he were not found the most forward in an aggressive warfare for their support and propagation. I cannot doubt that he adopted sincerely the pious exclamation of his venerated father-in-law, Dr. Stiles, with which he had long been familiar: 'Sit anima mea cum Puritannis.'

I shall close this communication with a brief extract from the funeral sermon which it was my lot to deliver at Cambridge the Sabbath after Dr. Holmes' interment. In these remarks I may be permitted to repeat, 'my judgment still wholly acquiesces.'

"The important character of pastor, leader, and guide, Dr. Holmes sustained with high respectability, much consistency, uniformity, and meekness. He was a ruler in the church of Christ, 'not as lording it over God's heritage,' with arbitrary power, but governing by persuasive influence and evangelical gentleness, combined with the constraining dignity of a firm adherence to principle. Few pastors or men have, in my judgment, combined these two characters more successfully together. Studiously polite to all with whom he conversed, and scrupulously attentive to every demand of propriety, both in private and public life, he could use consistently what no bigot or zealot can, the memorable language of the Apostle,—'We were gentle among you as a nurse cherisheth her children;' and with equal justice could say in regard to any supposable demand, interfering with his sense of sacred duty, from any quarter, 'To whom we gave place by subjection, no not for an hour, that the Gospel might continue with you.'

"This blending of moderation and modesty with firmness and decision of character, where decision and firmness are needed, constitute, if I mistake not, an enviable, or rather a desirable, distinction. Especially in these days of denunciation, estrangement, and obloquy, of superficial attainments and loud professions, of headlong rashness in enterprise, and boldness and confidence in assertion, we can hardly praise too highly the peaceful, laborious, faithful, and humble follower and minister of Jesus Christ, who is learned without vanity or dogmatism, pious without cant or fitfulness, and charitable without ostentation. And such, if I mistake not, was our beloved and lamented friend. Never in extremes or chargeable with extravagance, his deportment and character united, in no common degree, the gentleman, the scholar, and the Christian."

Yours, very respectfully and affectionately,

WILLIAM JENKS.

JEDEDIAH MORSE, D. D.*

1785—1826.

JEDEDIAH MORSE was born at Woodstock, Conn., August 23, 1761. He was descended, in the sixth generation, from Anthony Morse, who emigrated from Marlborough, Wiltshire, England, in 1635, and was one of the first settlers of Newbury, Mass. He was a son of Jedediah and Sarah (Child) Morse, who lived together fifty-eight years in the marriage relation, the former having died at the age of ninety-five, the latter at the age of eighty-one. The father was a man of no small consideration in his day; being distinguished for his excellent sense and judgment, his amiable disposition, and earnest and consistent piety. He was a deacon in the church, and for thirty successive sessions, represented the town in the State Legislature. His mother was a model at once of the domestic virtues and the Christian graces.

The subject of this notice spent his early years at home, labouring more or less on his father's farm; but, as his constitution was delicate and little fitted for active labour, and as he early evinced a decided intellectual taste, his father determined to give him the advantages of a collegiate education. At the age of seventeen, he commenced his preparation for College at the Academy at South Woodstock, and completed it in less than a year. He entered Yale College in 1779, and was graduated with high honour in 1783. He made a public profession of religion and joined the College church in February, 1781.

In September succeeding his graduation, he engaged in teaching a school of young ladies at New Haven, and about the same time commenced the study of Theology under Doctors Edwards and Wales. His school was of a superior order, and was sustained almost exclusively by the first families in New Haven, as well as many from abroad. His connection with it continued until the summer of 1785, when he was licensed to preach by the New Haven Association. Shortly after this, he went to reside at Norwich in the double capacity of teacher and preacher; though his school here seems to have consisted of a very limited number of young ladies. Within a short period, while residing at Norwich, he was invited to preach with reference to a settlement at Deerfield, Mass., and at Farmington, New Haven, and Greenwich, Conn.; but he seems not to have listened to any of the invitations.

In the spring of 1786, he left Norwich, having accepted a Tutorship in Yale College. He entered upon the duties of his office in June, and continued till October, when, in accordance with an arrangement made between himself and Mr. (afterwards the Rev. Dr.) Abiel Holmes, who had then just returned from Midway, Ga., where he had been preaching for some time,—Mr. Morse resigned his place as Tutor, with the intention of taking Mr. Holmes' place at the South, while Mr. H. succeeded him in the Tutorship. Accordingly, he was ordained on the 9th of November, and the next day set out for the place of his destination in Georgia, where, after a journey of great interest, he arrived on the 12th of January, 1787. On his way he visited many of the most distinguished individuals in the country, and

*MSS. from his sons.

among them General Washington, who received him with great kindness, and manifested much interest in his geographical plans which afterwards more fully developed themselves.

He remained at Midway about six months, during which time overtures in respect to a settlement were made to him from James Island, Sunbury, and Savannah; but he did not accede to any of them. In June he set his face towards the North; and, after stopping for a number of weeks in Charleston, S. C., during which he supplied one of the churches on the Sabbath, he prosecuted leisurely his homeward journey and arrived at New Haven the 28th of August, 1787.

He remained at New Haven during the winter of 1787–88, devoting much of his time to geographical pursuits, and proaching on the Sabbath either to vacant parishes in the neighbourhood, or by way of assisting his brethren. Early in March, he received an invitation through Dr. Rodgers of New York, from the Collegiate Churchos of which he was a pastor, to preach to them as a candidate for settlement in place of tho Rev. James Wilson, who had shortly before resigned his charge. He accepted this invitation, and remained in New York until September following. The congregations were divided in their preferences between him and Mr. (afterwards Dr.) James Muir, who subsequently settled in Alexandria; and the result was that they both withdrew, by means of which the agitation was stopped, and the two parties were ultimately brought into a good degree of harmony.

In May, 1787, Mr. Morse received repeated solicitations to preach, as a candidate for settlement, to the church in Charlestown, Mass.; and, though he did not at once consent to the proposal, yet, after his engagement in New York terminated, he made a visit there and preached several Sabbaths, the result of which was that he received a unanimous call to become the pastor of the church. He accepted the call, and was installed on the 30th of April, 1789—the same day and hour that Washington was inaugurated as President of the United States. The installation sermon was preached by the Rev. Dr. Belknap of Boston.

On the 14th of May following, he was married in Shrewsbury. N. J., to Elizabeth Ann, daughter of Samuel Breese, Esq., and granddaughter of Dr. Finley, President of the College of New Jersey.

In 1795, he was honoured with the degree of Doctor of Divinity from the University of Edinburgh.

Dr. Morse looked with deep concern on the progress of infidelity in this country, consequent on the French Revolution; and he made a vigorous stand against it, not only from the pulpit, but through the press. In 1798, he preached a Fast sermon and a Thanksgiving sermon, and in 1799, a Fast sermon, all which were published, and had a direct bearing upon the peculiar state of the times. The second of these discourses particularly gained a wide circulation, and was regarded as one of the most bold, vigorous, and patriotic efforts of the day.

When a new Professor of Divinity in Harvard College was to be chosen after the death of Dr. Tappan in 1804, Dr. Morse felt himself called upon, as a member of the Board of Overseers, to oppose the election of the most prominent candidate, on the ground that his religious opinions differed essentially from those which were held by the founder of the Professorship, and which must have been originally contemplated in its establishment. He published a pamphlet entitled "The true reasons on which the election of

a Hollis Professor of Divinity in Harvard College was opposed at the Board of Overseers." It was written with great vigour and spirit, and was equally acceptable to one party and offensive to the other.

Shortly after this, in July 1805, with a view especially to illustrate and defend the commonly received orthodoxy of New England, with reference to the peculiar state of things which at that time existed, Dr. Morse projected and carried into effect a plan for a new religious magazine, entitled "The Panoplist." Of this magazine he was the sole editor for five years: though many valuable contributions were made to it by his brethren in different parts of the country, the whole responsibility, and a large part of the labour, of conducting the enterprise, devolved upon himself. It was regarded as the most important organ of the orthodox party, of that day. It became subsequently, in other hands, "The Panoplist and Missionary Herald," and at a still later period "The Missionary Herald," under which latter name it has been continued ever since.

Dr. Morse was one of the few individuals principally concerned in the establishment of the Theological Seminary at Andover. He laboured for it with untiring assiduity, and his interest in its prosperity never faltered to the last. His correspondence in respect to it was very extensive, and shows how intensely his mind was fixed on concentrating the influence of the orthodox churches of New England in aid of the project.

Dr. Morse continued his ministry in Charlestown until the spring of 1820, when, owing to various circumstances more or less affecting his comfort, he resigned his pastoral charge. Immediately after this, he removed with his family to New Haven, where he continued to reside till the close of his life.

For some time previous to his leaving Charlestown, Dr. Morse had taken a deep interest in the civilization and Christianization of the various Indian tribes in our neighbourhood; and in February of that year, he received a commission, signed by John C. Calhoun, Secretary at War, to make a visit of observation and inspection to those tribes, with a view to ascertain their actual condition and to devise the most suitable means for their improvement. This commission he executed in two successive winters, and submitted the result of his inquiries to the Department in the form of a Report, which was published in an octavo volume in 1822. This Document contains a vast amount of valuable information, illustrative of the character and habits of the Indians, which was then, for the first time, embodied in a permanent form.

It has already been intimated that Dr. Morse was, from an early period, specially interested in the science of Geography. The idea of preparing a work on this subject seems to have been first suggested to him by his own necessity, while he was a teacher in New Haven. He prepared, in manuscript, a substitute for that of Guthrie, an English author, whose book was then in use in our Colleges,—Geography not being studied in common schools. Mr. Morse's manuscript was copied extensively by his pupils. It was printed first in 1784; and though it was far from being a thoroughly matured work, it was the germ of all his subsequent geographical productions, which have given him so much renown on both continents, and have justly entitled him to be considered the father of American Geography. Both his Geography and Gazetteer not only passed through numerous editions in various forms, in this country, but in England, Scotland, and Ireland; and were translated and published in the German and French languages: and his

School geography was a common text-book in schools throughout the country, during the author's life time; and since his death, the work continued by one of his sons, is still widely circulated.

Dr. Morse was not only associated with most of the great benevolent objects of the day, but his forecast and energy combined with his philanthropy, to render him a leader in several of them, and even to anticipate their existence. He was pre-eminently the friend of the coloured race; and in 1811, six years before the formation of the American Colonization Society, he interested himself deeply in assisting a considerable number of them in migrating from Boston to the English Colony of Sierra Leone. He was also considerably in advance of the formation of any Tract Society in this country, in his efforts to promote the cause of religion through this instrumentality. In the year 1802, an aggregate of more than thirty thousand copies of twenty different Tracts were published, partly at his own expense, and partly with funds which he himself collected from benevolent individuals, chiefly his own parishioners and his wealthy personal friends in Boston. These Tracts were circulated chiefly in Maine, Tennessee, Kentucky, and other then newly settled parts of the country.

It may be added, as an instance of his adventurous spirit, as well as his general love of improvement, that when vaccination was first discovered, and the community in which he lived, almost universally stood aloof from it with distrust and aversion, he gave it at once his full confidence and introduced it into his own family; thus setting an example which was soon followed extensively in that vicinity, and, before long, throughout the whole country.

After Dr. Morse removed to New Haven, he was occupied chiefly in literary pursuits, and preached occasionally on the Sabbath for the accommodation of his brethren, or in the way of supplying a vacant pulpit. His health, though not very firm, continued comfortable until within a few weeks of his death; and then he gradually declined, without being the subject of any strongly marked disease. His last hours evinced the same buoyancy, under the control of a vigorous faith, which had formed one of the most striking peculiarities of his character through life. Just before he expired, his eldest son asked him some question with a view to ascertain the state of his mind, and his answer was—"a hope full of immortality—*that* expresses it;" and these were his last words. He died at New Haven on the 9th of June, 1826. His funeral sermon was preached by the Rev. Dr. Bacon.

Besides the works already mentioned, Dr. Morse published the following:—A Sermon on the death of Richard Cary, 1790. A Thanksgiving Sermon, 1795. A Sermon on the death of the Hon. Thomas Russell, 1796. A Sermon on the death of James Russell, 1798. A Sermon on the National Fast, 1798. A Sermon before a Free Masons' Lodge, 1798. A Thanksgiving Sermon, 1798. A Sermon on the day of the National Fast, 1799. An Address to the students of Phillips' Academy, 1799. A Sermon on the death of Washington, 1799. An Introductory Address at the dedication of the Baptist meeting house in Charlestown, 1801. A Sermon before the Humane Society, 1801. A Sermon before the Ancient and Honourable Artillery Company, 1803. A Sermon at the ordination of Hezekiah May,* 1803.

* HEZEKIAH MAY was a native of Haddam, Conn.; was graduated at Yale College in 1793; was ordained pastor of the Second church in Marblehead, June 22, 1803; resigned his charge January 27, 1808; and died in 1843.

A Compendious History of New England, (in connection with Elijah Parish, D. D.,) 1804. A Sermon on the death of Miss Mary Russell, 1806. A Sermon before the Managers of the Boston Female Asylum, 1807. A Sermon at the ordination of Joshua Huntington, 1808. A Sermon on the abolition of the African Slave Trade, 1808. A Sermon before the Society for propagating the Gospel among the Indians and others in North America, 1810. A Convention Sermon, 1812. A Sermon on a day of Fasting and Prayer in consequence of a Declaration of War with Great Britain, 1812. An Appeal to the public on the controversy respecting the revolution in Harvard College, 1814. A Sermon before the Society for Foreign Missions in Boston and the vicinity, 1815. A Sermon at the ordination of Eliakim Phelps at West Brookfield, 1816. A Sermon before the American Board of Commissioners for Foreign Missions, 1821.

Dr. Morse had eleven children, eight of whom died in infancy. His three sons, who reached maturity—*Samuel Finley Breese*, *Sidney Edwards*, and *Richard Cary*. are all graduates of Yale College, and still survive, occupying fields of honourable usefulness. The first mentioned, it is well known, is connected with the most brilliant discovery of the age.

FROM THE REV PAYSON WILLISTON.

EAST HAMPTON, August 4, 1855.

Dear Sir: Among my class-mates concerning whom you ask for my recollections, is Morse—the late Dr. Morse of Charlestown. When you remember that I have seen ninety-two years, seventy-two of which have passed since I graduated, you may well suppose that my recollections of the companions of my college life have grown somewhat indistinct; and yet, such as they are, I cheerfully communicate them to be used in any manner your judgment may dictate.

I remember Morse, when he came to College, as a young man of dark complexion and dark eyes, with a more than commonly intellectual face, that easily lighted up into a smile. He had a very fair reputation as a scholar, and was distinguished not more for good talents than for vigorous application; though he scarcely gave promise of the eminence which he finally attained. He was not a little celebrated for his musical powers—his voice, especially on the counter, was one of the sweetest I ever heard. I heard him preach once, and that was at Wilbraham in this State, in the early part of his ministry. His manner in the pulpit struck me as uncommonly engaging, and his discourse, as I now remember it, was highly creditable to both his talents and his spirit. I should not hesitate to pronounce him as altogether an attractive preacher.

Dr. Morse exhibited through life an almost matchless industry and perseverance, and an unquenchable thirst for knowledge. It was perhaps a fault in his character that, by the steady contemplation of an object, he would sometimes gain an exaggerated estimate of its importance, and that he would hold to it with an unyielding tenacity, where a cooler judgment might have led him to relax. He was connected with several important controversies in which he exhibited great zeal and energy, as well as ability; and it was not strange, therefore, that he should have made himself obnoxious to many, with whom he was thus brought into collision. In his private intercourse he was most gentlemanly and courteous, and was perfectly at home in the most polished society. No one can doubt that he was one of the men of mark in the last generation.

Affectionately yours,

P. WILLISTON.

FROM THE REV ISAAC HURD, D. D.

EXETER, January 6. 1855.

My dear Sir: My reminiscences in respect to Dr. Morse are not so vivid and distinct as might be supposed from the circumstance of my having been brought up under his ministry. Much of my time, however, after having reached an age sufficient to remark upon his character, was spent from home. While preparing for College, and during my residence there, and when engaged in the study of Theology, I was absent from Charlestown, and had no other than a casual intercourse with Dr. Morse. My memory does not go back to the period of his first settlement; but, as far as personal recollections extend, my impressions of him are of a pleasant and favourable nature. He is associated in my mind with all those qualifications which I have considered as belonging to a pious and devoted minister of Christ.

My first distinct recollection of him as a pastor, is when, with other children, I attended a class to be instructed in Watts' and the Assembly's Catechisms. His manner was serious and affectionate, and such as was fitted to impress us with a sense of the great importance of religion, and of his personal interest in our highest good. I remember also attending the familiar lectures which he sometimes gave during the week. He was not fluent as an extemporaneous speaker, yet he rendered religious meetings highly interesting and profitable by reading printed discourses. It was not customary at the time to which I refer, to have a vestry or chapel connected with the church, where stated prayer meetings and lectures were attended; but such exercises were sometimes held in a large school room. There is now fresh in my recollection a course of reading which he gave on Saturday evenings upon a little work of Bishop Porteus on the Evidences of Christianity. Though he added but few original remarks, yet his superior style of reading, and his sweet, silver-toned voice imparted a charm to those lectures which rendered them in a high degree interesting. To the younger part of his society, for whose benefit they were specially designed, these readings were always attractive. The room was every evening completely filled. Young persons of intelligence and education, and from families of influence, were uniformly present, and anticipated the return of the meetings with cordial pleasure. I can distinctly recall the deep solemnity and interest which then prevailed among the younger members of the parish, and which we may believe, with respect to some of them, resulted in a permanently good effect on the character.

Though I should not say that Dr. Morse possessed any remarkable gift in prayer, he appeared to me to be a man of deep religious emotion. His feelings at times were strongly excited in the pulpit, particularly when reading some striking and impressive portions of Scripture—such as the history of Joseph, and the scene of our Saviour's sufferings. Not unfrequently I have seen him so much moved, that it was with difficulty that he proceeded through the chapter. Sometimes also, during the Communion service, his feelings were much affected. In singing the concluding hymn at the Lord's Supper, he would be melted even to tears, and bending forward, and calling out his favourite tune of "'Little Marlborough," would commence singing before those whose office it was to lead, were fully prepared to enter upon the service.

He had a cultivated taste in music, and was himself an excellent singer. His correct ear and extreme sensibility to the slightest discord led him, in some instances, to notice rather too abruptly the mistakes of the choir. On one occasion, after they had proceeded partly through the psalm which had been given out, they committed some error, which grated so harshly on the Doctor's ears, that he could not resist the impulse to express his feelings; and rising up, he said, they need not go on any farther. The singers, considering this a public rebuke, manifested their sense of the indignity, by absenting themselves in the

afternoon from the orchestra. Dr. Morse conducted the music himself the remainder of the day, and continued with perfect calmness and self-possession to do so for several successive Sabbaths, until the choir became sufficiently composed to resume their seats.

Dr. Morse was a man of great ardour and activity of mind, and he would have found it difficult to confine his energies within the limits of his own parish. Besides the literary works in which he was more or less engaged, he took a deep interest in the political state of the country. I recollect his preaching on a particular occasion a discourse bearing so strongly upon the great political questions of the day, that one man of the congregation, wrought up to a high pitch of excitement, exclaimed in the midst of the service—"I don't believe it;" and, opening his pew door with violence, walked out of the church. There seemed indeed to be hardly any subject that engaged the public interest, which did not at once awaken his curiosity or excite his sympathy. His influence was ever ready to be thrown into the scale of what he considered the cause of right. He would make it his own cause, and would eagerly bring to bear upon its accomplishment his prompt and off-hand efforts. Yet it seemed to me that, with these various objects which solicited his attention and engaged his pursuit,—objects apparently aside from his ministerial profession, and viewed by some as in no wise conducive to its great results,—he associated in his own mind the attainment of some religious end; that there was less of a secular character in these diversified pursuits, as presented to himself, than appeared to the world. He viewed the different paths which his zeal and sanguine temperament were ever opening before him, as only different ways of reaching the same general result. In controversy he was resolute and fearless, fertile in expedients, and so confident of success as to exhibit all the glow of anticipated victory; and it is perhaps only fair to add that his manner was sometimes such as to give needless occasion to a severe construction of his motives. When any great plan engaged his attention, few men were so capable as he of bringing together collateral helps, of meeting opposing obstacles, and of pressing forward without discouragement to the attainment of the proposed end. He was viewed, and justly, as a man of no ordinary power.

I have thus, my dear Sir, given you my personal recollections of Dr. Morse. Since the events here alluded to transpired, many years have passed away. How far the impressions made on my mind accord with the real character of Dr. Morse, I will not venture to say. If what I have written shall be of the smallest service to you, it will give me pleasure to have written it.

With great regard, I am, my dear sir,

Very sincerely yours,

ISAAC HURD.

FROM THE REV JOHN TODD, D. D.

PITTSFIELD, May 21, 1855.

Dear Dr. Sprague: I was a boy, perhaps fourteen years old, when I first saw Dr. Morse. He was then the pastor over the old church and society in Charlestown. As I was then living with my cousin, Jeremiah Evarts, (as a kind of boy-clerk and factotum,) who was a member of Dr. Morse's church and a very particular friend, I was, therefore, often at his house on errands. Moreover, as I sat under his ministry for several years, and as I first made a profession of religion at about the age of fifteen under him, I had a good opportunity to know him well as a teacher, friend, and guide, and to receive such impressions as would be natural to a boy of my age. It is such impressions only that I now propose to give.

I recall him as I remember him in the pulpit, and in the social circle. On the canvass of the memory, his form stands out before me, tall, slight, graceful, and a little stooping, as he rises in the pulpit on the Sabbath morning. His counte-

nance is uncommonly mild and benignant,—his face is rather long, pale, and care-worn,—his forehead high and fair. His hair is thin, white, silky, dressed with great care, and I think neatly powdered. His eye runs over the congregation quick, and though mild and gentle, I presume it instantly takes in every full pew, and every vacant pew, and every stranger, in his large church edifice. It is an eye that unites the gentle, the bright, and the quick, in an uncommon degree. His voice is soft, mild, musical, though on too high a key and not of great compass. Perhaps it comes too near to the term *chanting;* not that it is unpleasant, but that it lacks depth, compass, and power. In delivering the sermon, which he always writes out in full, and which lies before him, in its black morocco case, he seems to aim to win, draw, and persuade, rather than to overwhelm with argument, or drive by the awfulness of manner or matter. Though all my remembrances of his preaching are only pleasurable, yet I cannot now recall striking things, peculiar things, or odd things, that he says in the pulpit. He never cultivates prongs. He has the appearance of a venerable and most affectionate father, addressing his children, rather than a reprover, rebuking evil doers, or a judge reading from his scroll the condemnatiou of the guilty. He loves rather to pluck the roses that grow on Mount Zion, than to handle the thorns which cluster around Sinai. I can recall no one thing which I ever heard him say in the pulpit, which left an unpleasant impression, nor can I recall many that pricked like goads, and left their impression upon the conscience, like a nail fixed in a sure place. His mild, beaming face and melodious voice do much to cover up asperities, should there be any.

In his dress, personal appearance, and manners, Dr. Morse still stands before the eye, as a gentleman of the old school. He wears a long coat and full vest of the day, small clothes with buckles at the knee, black silk stockings and nicely polished shoes. His neckcloth is of snowy whiteness, and his gloves black silk, with the tips of the fingers cut off. When he walks the street with his gold-headed cane, his tall and graceful form and his whole appearance point him out to a stranger as a gentleman in all his habits. His manners are highly polished, and he has uncommon conversational powers. Having a personal acquaintance all over the country, in correspondence abroad with such men as Wilberforce, Zachary Macauley, and Dr. Erskine, having a memory which is a vast repository of information, individual history, and anecdote, it is not surprising that he is one of the most agreeable of men in conversation.

At his day, before the religious press had become a power, or had hardly an existence, men had more intercourse by correspondence and by personal interviews than now. He lived before, rather than behind, his age, and there was no great and good enterprise moved, whether through the Press, Home Missionary Society, Theological Seminary, Education Society, or Foreign Missions, where he was not foremost. I remember with what energy he took hold of the first religious newspaper ever published in the land—*The Recorder*—started and brought into existence by his son, Sidney E. Morse, and that he took upon himself the pecuniary responsibility, when otherwise the enterprise would have failed.

At a day when strong men were smiting the rock to draw out the waters of the many rivers which now make glad the city of our God, there had to be, of necessity, a great amount of consultation, discussion, and planning. All the great benevolent institutions of the land were organized almost simultaneously. At that day, too, hospitality was a greater, or certainly a more common, virtue than now, and the house of Dr. Morse was always full. Living in the centre of the town, within a few minutes walk of Boston, and keeping open doors, he had no lack of company. Mrs. Morse, too, was a noble specimen of a woman. And here let me say, that if we men who toil out amid the storms of life, and whose works are noisy, seen, and known,—if we accomplish anything of value, it is often, if not generally, fully as much owing to the encouragements and aid we

receive from those help-meets who are not seen, known, or praised, as to our own efforts. Mrs. Morse was the first female that ever gave me the full impression of what a wife and mother can be. Her sons were then with her, and the genius and enterprise that have since been manifested through the press, authorship, the pencil of the artist, and the telegraph wires, were then beginning to show themselves. An orphan myself, and never having known a home, many a time have I gone away from Dr. Morse's house in tears, feeling that such a home must be more like Heaven, than any thing of which I could conceive. The inventor of the Telegraph,—that marvel which will carry his name down to the end of time, which will do more to civilize and elevate humanity than we can now conceive,—had just returned from Europe, where he had been to complete his professional studies. One of the first things he did, on his return, was to paint his mother, reading by candle light. It was a small picture, and though I saw it in a room containing "The dying Hercules," and the like, yet it was the only picture I saw It made my flesh creep. It might not do so now, but I have seen many paintings since, and never one that made the impression on me which that did. Was it the picture or my youth? Or does every one receive such an impression from some *one* picture? Alas! the apple we eat in boyhood will never be the same when plucked by manhood. Mrs. Morse did her full share in managing the domestic affairs of the family, in receiving and entertaining her numerous guests, and in making her house what the people were wont to call "a public house, though not a tavern." Her house was open to all, and seldom did I go there, as I often went on errands, without finding it full. It was a hospitality beyond anything I have ever seen. Without detracting a whit from the father, I feel that the mother of the Morses deserves to be held in most honourable memory. If she made impression on them in proportion as she did on me, her influence in forming their characters must have been very great.

Dr. Morse lived before his times, and was in advance of his generation. So I thought when a boy, and so I think now. Others will speak on these points; I am only recalling the impressions which I received. I well remember attending the first meeting ever held in that region, to organize a Sabbath School. Dr. Morse was the mover in it, and I was a teacher from its very opening. I remember him as he stood at the weekly meetings in the chapel, in his garden,—his tender intercourse with young converts,—and as he stood at the Communion table, and with the affection of John, the beloved disciple, brake bread to his flock. Those who agreed with him in doctrinal belief, loved and revered him as a father,—those who did not, were any thing but cordial. His friends were warm and so were his enemies. He lived in a transition day, when old things were crumbling away and new elements were combining and crystallizing; when opinions had to be weighed and tried; when every part of character was put to the rack, and when things which are now known to be small and of little consequence looked large. It is no wonder if a ship rolling and tossing on those stormy waters, should be made to reveal all the weaknesses she had. But when the time comes, if ever it shall come, when the men of that generation shall be impartially estimated, I have no doubt but it will be found that one of the most ready and efficient workers and far-reaching planners of his day was JEDEDIAH MORSE.

Yours most truly,

J. TODD.

FROM SAMUEL F. B. MORSE, ESQ.

POUGHKEEPSIE, May 24, 1856.

My dear Sir: At your request, I give you very hastily some personal reminiscences of my venerated father. I say 'hastily,' for I am called upon for them quite unexpectedly, and on the eve of my departure for Europe.

The most prominent trait of my father's character, and that which is indelibly inscribed on my memory, is his charity,—charity in the New Testament sense as the great master principle of Christianity. As the fruit and evidence of this may be mentioned his untiring invention of enlarged plans of benefitting his fellow men. His mind was ever on the alert to seize every means, and press them into the service of good to all mankind. In no other man, whom I have known, has the "love of Christ" so evidently been the great controlling and constraining motive to all his beneficent plannings. In no other one have I known it to be in such constant exercise. It was shown towards mankind at large, in his nursing of the infant Tract Society, when, in its earliest existence, it was embodied in himself as the selector, the publisher, and chief distributor, of Religious Tracts, when the first Tract Depository in the United States was a small room partitioned off from his stable. It was shown towards the African race, when he planned with the well known and intelligent coloured sea captain, Paul Cuffee, the first Colonization scheme for the Christianization of Africa with emancipated Christian blacks. It was shown in his zealous co-operation with the first planners of the American Bible Society, to give a permanent location and organization to that noble institution. It was shown in his prominence as a founder of the Theological Seminary of Andover. It was shown in his labours with other kindred minds in the planning and organizing of the American Board of Commissioners for Foreign Missions, and in his personal efforts as one of the Prudential Committee with Worcester and Evarts, in managing its concerns. And it was shown in the last days of his life, when his ruling passion exerted itself in labours to benefit the American Indians. Nor was his benevolence limited to the larger fields for its exercise. Hospitality was the sign of my father's house, not for the wealthy and distinguished alone, but for the poor and unpretending. Talleyrand, when an exile, was cordially entertained at his table, but not more so than some of his poorer and more unpolished clerical brethren.

His property, earned by his geographical and other literary labours, was liberally dispensed to the foreign exile, as well as to the needy native. I remember well the tears of gratitude of a Frenchman, to whom my father had given letters to some of his friends, with a small supply of funds, which procured for him in the interior of the State an honourable and lucrative position as a teacher: he came into my father's study to express his thanks. My father had said to him, "I can give you but little money, but I hope my letters will be of service." On receiving his thanks and being made acquainted with his success, my father replied: "I could give you but little money." "Yes," said the exile, "but it was given so heartily, with so much good will. It was enough. I read your heart. I wanted sympathy more than money, but you gave both."

This, in a few words, my dear Sir, was my father.

With sincere respect, your friend and servant,

SAMUEL F. B. MORSE.

RICHARD SALTER STORRS.*

1785—1819.

RICHARD SALTER STORRS was a son of the Rev. John and Eunice (Conant) Storrs, and was born at Mansfield, Conn., August 30, 1763. His father was graduated at Yale College in 1756; was a Tutor there in 1761 and 1762; and was ordained pastor of the church in Southold, Long Island, August 15, 1763. His congregation was so much broken up by the Revolutionary war, that, in August 1776, he returned to Mansfield, where his patrimony lay, and was absent from his charge until June, 1782, having served, in the mean time, for a considerable period, as Chaplain in the army. He remained with his congregation until April, 1787, when he resigned his pastoral charge. He died at Mansfield in 1799.

At the age of thirteen, Richard Salter Storrs went to live with the Rev. Dr. Salter of Mansfield, who was married to an aunt of young Storrs' mother;—the one being a daughter, the other a granddaughter, of the Rev. Eleazer Williams of Mansfield. Dr. Salter took charge of his education, and treated him as if he had been his son; though there is said to have been some obligation to this devolved upon him in the division of his father-in-law's estate.

His studies, preparatory to his College course, were conducted by Dr. Salter. He entered the Freshman class in Yale College in 1779. During his Sophomore year, he became the subject of deep religious impressions, and, in the vacation previous to the commencement of his Junior year, united with the church in Mansfield, under the pastoral care of his venerable relative. He was graduated in 1783, at the age of twenty, having been distinguished for scholarship through his whole College course. After studying Theology two years, under Dr. Salter's direction, he was licensed to preach the Gospel. The church in Longmeadow, then vacant by the death of the Rev. Dr. Stephen Williams, had fixed an eye upon him as a suitable person to succeed Dr. W., some months before he was licensed, and had applied to him to preach to them as a candidate at his earliest convenience. Accordingly, after having supplied the pulpit in Hebron, Conn., a few Sabbaths, he commenced preaching at Longmeadow, and, in due time, received from the church and society a unanimous call to become their pastor. He accepted the call, and was ordained on the 7th of December, 1785. The sermon on the occasion was preached by his father, and was published.

Here Mr. Storrs continued, occupying a high place in the regards of his people and of the community at large, for nearly thirty-four years. In the latter part of September, 1819, he took a slight cold, which proved the harbinger of a violent attack of typhus fever, that terminated his life. During his last days he was much inclined to drowsiness; but there were intervals in which he had the full command of his faculties; and then he expressed a calm and full acquiescence in the will of his Heavenly Father, and a perfect conviction of the truth of the doctrines which he had preached. He died on the 3d of October, in the fifty-seventh year of his age. His

* MS. from the Rev. Dr. Storrs.

funeral sermon was preached by the Rev. Dr. Osgood of Springfield, from 1 Cor. xv. 57.

The only production of Mr. Storrs' pen known to be in print, is a Sermon preached at the installation of the Rev. Stephen Williams.*

Mr. Storrs was married, October 12, 1785, to Sally, daughter of the Rev. Noah Williston of East Haven; and, after her death, in 1798, to Sarah Williams, granddaughter of his predecessor. He had ten children,—seven by the first marriage, and three by the second. One of his sons, *Richard Salter*, was graduated at Williams College in 1807, and has been for many years, pastor of the Congregational church in Braintree, Mass. Another son, *Charles Backus*, who had a brief, but eminently useful, career, forms the subject of a separate article in this work.

FROM THE REV PAYSON WILLISTON.

EAST HAMPTON, August 9, 1855.

My dear Sir: My relations with the Rev. Mr. Storrs were of an intimate and endearing kind, from the time we entered College till the close of his life. He was not only my class-mate, but, during part of our College course, my room-mate; and, within two or three years after our graduation, he was married to my sister. We were settled in places not very remote from each other; and our intercourse was frequent, fraternal, and delightful.

Mr. Storrs had a very high standing in College as a scholar, as was indicated by the fact of his being the Salutatory Orator of his class. There was no department of scholarship in which he did not excel. He might easily have obtained the Dean's bounty; but he thought that that would require a disproportionate attention to classical studies, and he chose rather to take a wider range. He was universally regarded in College as a person of an uncommonly vigorous and comprehensive mind, and as possessing an unusual facility at acquiring knowledge. He had also a very high reputation as a speaker. His stately and manly form; his countenance expressive at once of carnestness and dignity; his clear, commanding, and penetrating voice, modulated to excellent effect; his noble attitudes and significant, but never superfluous, gestures; rendered him one of the best models of public speaking that we had in College at that day. And these advantages he afterwards turned to the best account in the pulpit. His delivery was always characterized by an carnestness, and force, and self-possession, that rendered it much more than commonly impressive. His style was simple, direct, and forcible; and his grand aim seemed to be to make himself understood and felt by his hearers.

Though Mr. Storrs always held a high rank as a preacher, and accomplished much good by his ministry, I have no doubt that both his popularity and his usefulness were materially affected by the extreme suffering to which he was periodically subjected from the head-ache. It was a somewhat remarkable fact that, notwithstanding this complaint occurred regularly once in three weeks, it never overtook him on the Sabbath; though the Sabbath often found him labouring under its debilitating effect. This was doubtless the reason why he rarely committed himself to any public engagement abroad—he never could feel sure, owing to his constant exposure to this distressing malady, that he should be able to meet it.

One of the most striking features of Mr. Storrs' character was his remarkable firmness of purpose. He not only would never even seem to yield a point, when he

* STEPHEN WILLIAMS was a son of the Rev. Stephen Williams of Woodstock, Conn., where he was born, August 8, 1762; was installed pastor of the church in Fitzwilliam, N. H., November 4, 1800; was dismissed in November, 1802; and died in Woodstock, Vt., in 1822, aged sixty.

believed he was in the right, but he would sometimes meet the solicitation to do so, with an indignant retort or a scathing rebuke. At the time of the famous insurrection, known as Shays' rebellion, one of his parishioners, who was of rather a restless and officious turn, went to him and requested that he would not attend the meetings at Springfield for the support of government, but would spend the time in visiting his people. Said Mr. Storrs,—"Have I not been accustomed to visit the people regularly in time past?" "Yes." "Have I not visited you as often as you had a right to expect?" "Yes." "Well," said he, "I expect to continue to do as I have done; but as for going to Springfield, I shall go when I please, without asking leave of you or any body else." There was a tree directly in the rear of the pulpit window in the Springfield meeting-house, which so obstructed the light that Mr. Storrs found it difficult to read his sermon; and he gave notice to some of the people that he would never preach there again until the tree was removed. Not long after, being engaged to officiate there on some public occasion, he rode towards the meeting-house until he reached a point where he could see that the tree was still standing, and he unhesitatingly turned his horse about and rode home, leaving the occasion to take care of itself.

Mr. Storrs was a person of uncommonly fine powers of conversation; and when he was in good health and spirits, he was one of the most agreeable companions I ever met with. Though his manner was never otherwise than dignified, he had a keen sense of the ludicrous, and had a great fund of anecdote at command, which he knew how to apply with admirable effect. His religious exercises were no doubt considerably modified by the paroxysms of suffering, which formed so large a part of his physical life; but those who knew him best, were most firmly persuaded, not only of the reality, but of the intensity and depth, of his Christian experience.

Affectionately yours,

P. WILLISTON.

FROM THE REV DANIEL WALDO.

GEDDES, July 8, 1852.

Dear Sir: The Rev. Richard Salter Storrs of Longmeadow, was my neighbour during the whole time of my settlement at Suffield,—a period of eighteen years; and he was my intimate friend till the close of his life. We often exchanged pulpits, and exchanged visits; and there was scarcely any man with whom I was on terms of more confidential intimacy.

He was a large, strongly-built man, with strong features and a bold, earnest expression that gave you the idea that he had great energy at his command. And this idea was fully in accordance with truth. His intellect was unquestionably of a very high order. He had also a warm, confiding, and loving heart. He had little reserve about any thing; and he sometimes uttered himself with a freedom that perhaps would scarcely consist with prudence. But his sincerity and integrity of character were so strongly marked and so universally acknowledged, that an occasional lapse on the score of prudence was easily overlooked.

Mr. Storrs' Theology was, I suppose, a high type of New England Calvinism; and he was particularly jealous of any departures from it. Nevertheless he lived on pleasant terms with those who differed from him; and with Dr. Howard of Springfield particularly, who was professedly an Arminian, he had much agreeable intercourse and frequent exchanges. His preaching was of a pretty strong doctrinal stamp, and was rather remarkable for plain dealing with the consciences of men. His manner in the pulpit was in a high degree dignified and earnest; and he made you feel, as he evidently felt himself, that he was acting in the capacity of an ambassador of God. He was singularly felicitous in his devotional exercises. Few men could touch all the circumstances belonging to a special occasion, so felicitously as he. If he prayed at an ordination, for instance, it would not be simply an ordaining prayer, but a prayer for that particular ordina-

tion, bringing to view whatever belonged to the occasion that was striking or distinctive.

Mr. Storrs had some infirmities, both bodily and mental, which, no doubt, considerably impaired his usefulness. Besides being through his whole ministry almost a martyr to the head-ache, he was subject to frequent turns of great depression of spirits. But, notwithstanding these inroads upon his comfort and usefulness, he was a highly agreeable companion, and had an efficient and honoured ministry. His venerable form, his kindly and dignified aspect, his impressive manner, come up before me in grateful recollection, as if I had parted with him but yesterday. Yours truly,

D. WALDO.

JACOB CATLIN, D. D.*

1786—1826.

JACOB CATLIN was a native of Harwinton, Conn., and was born in March, 1758. His father was a farmer, and he was himself early trained to the same occupation, and cherished a fondness for it through life. In consequence of his hopeful conversion during the period of his minority, he was led to seek a liberal education. Having been fitted for College under the instruction of a Mr. Perry, he entered at Yale, and was graduated in the year 1784. For about a year after leaving College he was engaged in teaching a school; and then prosecuted his theological studies under the direction of the Rev. Dr. West of Stockbridge, Mass., whose funeral sermon he preached in the year 1819.

Mr. Catlin was ordained pastor of the church in New Marlborough, Mass., on the 4th of July, 1787, as successor to the Rev. Caleb Alexander. The ordination sermon was preached by the Rev. Daniel Farrand of Canaan, Conn.

In the same year, he was married to the widow of Joseph Strong of New Marlborough, by whom he had seven children. As his salary was small, and he became possessed of a farm in consequence of his marriage, he managed his farm with great skill and to good purpose, though he never allowed this class of engagements to interfere with the more important duties he owed to his people. He was accustomed to write out one, two, or even three sermons in a week; the last being preached at a funeral, or at a third Sunday service, in some one of the school districts in the parish. He also attended one or two evening meetings in the week, in different parts of his congregation, and very frequently visited and addressed the school.

In the course of his ministry, he fitted a considerable number of young men for College, being an excellent Latin and Greek scholar, and always making advances in classical studies. Several also prosecuted their theological studies under him, who have since been well known as faithful and useful ministers.

His labours were, in several instances, attended by an extensive revival of religion. The years 1798 and 1815 were particularly distinguished as

* MSS. from his family and Rev. Doctors David Smith and J. C. Brigham.

witnessing to large accessions to his church, while, at ordinary times, the general tone of religious feeling among the members was vigorous and healthful.

In 1818, he published a Compendium of Theology, under the title—"What is Truth?" It has been regarded as a very able and well digested view of the Calvinistic system, as it has generally been held in New England. It passed to a second edition in 1825. He published also a Discourse preached before a Free Masons' Lodge, in 1796, and three Sermons in a volume entitled "Sermons collected," 1797.

In 1822, the degree of Doctor of Divinity was conferred upon him by the Corporation of Yale College.

Dr. Catlin continued his labours until 1825, when he ceased to preach on account of impaired health. He died on the 12th of April, 1826, in the sixty-ninth year of his age and the fortieth of his ministry. His wife survived him several years. One of his sons was a physician, and another was graduated at Williams College in 1821.

FROM THE REV JOHN C. BRIGHAM, D. D.

BIBLE HOUSE, New York, September 15, 1855.

Reverend and dear Sir: You ask me for my impressions of the late Rev. Dr. Catlin. I give them with much satisfaction, as I have a great regard for his memory, and as he was one of those noiseless, laborious country pastors, who get less of earthly credit, as it seems to me, compared with their usefulness, than any other class of men.

My first recollections of Dr. Catlin go back to my boyhood, in the early part of this century, when he had been settled some ten or twelve years. He was then in the prime of life, of medium height, not fleshy, but strongly made, with a grave, manly countenance, and a kindly bow of the olden time for all whom he met. His dress was always black, with small clothes buckled at the knee, a white stock buckled behind, and a hat of large brim, slightly turned up at the side and behind. In later years, his hat conformed nearly to ordinary usage.

In the management of his farm, which came, I believe, by marriage, in his visits to the parish schools, in his conversation on public affairs, and in all his intercourse with men, he was ever the dignified, consistent minister, leaving an impression on every mind that, in his view, "Religion is the chief concern of mortals here below." While to his farm he devoted much time, and was a successful husbandman, this was not his leading, absorbing business. Some few who loved not the Gospel, and were less successful than he in tilling the ground, I used to hear occasionally complaining of the Parson's worldliness. But as I grew older, and saw how small a salary he received, and how systematic and thorough he was as a minister, I could not but admire his whole course. With his method, diligence, reflection, and prayer, many pastors, I doubt not, might, at this day, follow his example with profit both to body and soul.

As I was in part fitted for College by him, and occupied his study, I saw much of his daily and weekly habits. On Sabbath noon he had always a large number of parishioners, who resided some distance from church, to spend the intermission at his house. These were from different parts of the town, and mostly of those distinguished for their interest in religious matters. A part of the intermission, he was always present. Here hard passages of Scripture were brought for explanation, and cases of conscience for solution. Here the health and comfort, the sickness and sorrows, and the spiritual condition of the parish, were brought to his notice, so that he was prepared to study and to visit according to the conditions of his flock. Here themes for sermons, as in later years I learned, were often brought

to his mind. Aecordingly, on Monday morning, as an ordinary rule, he entered his study, folded paper for two sermons, and on each wrote a passage of Scripture for a text. He then disappeared and saw to the affairs of his farm, during the first half of Monday, Tuesday, Wednesday, and Thursday: in the afternoon of these days, he was sometimes in the field, but more generally engaged in visiting the sick or the schools, or in delivering religious lectures in the more remote sections of the parish. When Friday morning came, all out-door employments were laid aside. He entered the study early, with a serious, thoughtful countenance, and took up in silence one of the folded papers on which the Monday morning text had been recordcd. He seizcd his pen, and began at once to put down his thoughts —thoughts which had evidently been conned over and over, and arranged during the many hours of labour in the field. No time was spent in walking the room, or turning over dusty tomes in search of other men's ideas, or in thumping his head to bring out his own. Now and then he turned to his Concordance for a passage of Scripture; but with this exception, and a few moments for meals and family worship, he drove on his quill, not rapidly, but without cessation, until the close of the day, when the sermon was finished. On Saturday morning, the second folded paper was taken up, and by a like diligence was completed by the going down of the sun, when, with him, the hours of holy timc had arrived. It seemed to me then,—and I have the same impression still, that these sermons were more thoroughly thought out and methodized, than if he had spent the whole week over them in his study. By this mode of preparation for the Sabbath, with numerous discourses for funerals, thanksgivings, fasts, &c., which were all written out, the number of his sermons was nearly one thousand, long before the close of his ministry.

But while Dr. C. was a diligent writer of sermons, he was still more diligent as a preacher of them, as some were several times repeated in different places. Besides preaching twice in the church on the Sabbath, a third discourse was very often delivered in one of the large school-houses in the remoter parts of the parish. Frequently too, particularly when there was unusual seriousness among the people, week-day meetings were held in the same places, with a sermon and appropriate exhortations. I remember, also, a practice of his, in concert with several contiguous pastors—that of joint meetings with two or more of them at the corner junctions of their several parishes, where many families, being distant from any church, were neglectful of religious concerns. The sermons on these occasions were serious, earnest, and practical, and were followed with one or more faithful exhortations from the other pastors present. I have now no recollection of any religious meetings which were more deeply solemn than these, or followed by more happy results. Many, very many, who thus had the Gospel brought to their doors, embraced it heartily, and have since been shining lights in the church. I have still fresh in memory the joy which the Doctor had in these meetings and their fruits. This same desire to reach the minds of those who did not hear or profit by the ordinary services of the sanctuary, led him to unite with other pastors of the county in preparing two volumes of sermons at different periods,—their own productions, for the use of all who would receive them, at a low price. One of these volumes at least, was edited wholly by Dr. Catlin; and both received much of his time and labour in their distribution. In looking at these collected sermons now, I can hardly conceive of any writings better calculated to enlighten and save men; and at the time of their publication, when books and periodicals were scarce, they were read with most salutary effects. I am not certain that such volumes at this day, written by well-known pastors, on awakening themes, would not be read with more interest and profit than attend most of our religious reading.

In the great benevolent movements of this century Dr. Catlin took an early and active interest. As soon as the American Bible Society was formed, that of Berkshire County followed. Through his personal exertions, many subscribers

were obtained in his township, and many books put by him in circulation. Through his advice, I then, by annual membership, became connected with a cause in which most of my life has been spent. The cause of Missions he warmly espoused from the first, and strove to breathe the new apostolic spirit into all his people. The cause of education, in all its branches, found in him a constant and laborious friend. For many years he was one of the Trustees of Williams College, and spared no effort to give it success and usefulness. Through his counsels mainly, a lengthened list from his own parish were led to seek a public education, and not a few of them prepared for College by himself. Some of these and others besides, afterwards studied Theology with him, and were by himself and others, inducted to the sacred office. I can call to mind several who preached their first sermons in his pulpit, and shall never forget the grateful heavenly glow of his countenance on such occasions.

The preaching of Dr. C. was usually what would be called doctrinal. The sovereignty, justice, and holiness of God; the depravity of man, the necessity of regeneration, and punishment of the wicked, were often presented to his hearers with earnest argument, strongly fortified by Scripture. But, while urging often the Divine agency, as extending to all events, he was equally urgent in his calls on men for personal activity. None could be more faithful, especially in times of revival, in the use of means himself, and in his exhortations to others to use them. He believed most fully in the union of Divine sovereignty and free human agency. I have a manuscript sermon of his now before me from Acts xxvii, 31, "Except these abide in the ship, ye cannot be saved,"—in which both the above doctrines are brought out and vindicated. His people, too, were trained to doctrinal discussion and discrimination. In his weekly evening conference meeting, his usual method was, in connection with singing and prayers, to read a chapter in the Bible with a running exposition, and then to invite any disposed, to ask questions or to express their own views in regard to the chapter. It was surprising to see with what feeling and ability many of the members of his church would enter into these discussions,—men, too, of moderate education and daily toil. By the pastor's instructions and their stimulated researches, these men,—some of them at least, were versed, if not mighty, in the Scriptures. Every part was familiar to them, and verse after verse could be quoted from memory, and doctrines drawn out and harmonized.

Dr. Catlin was exceedingly fond of meeting with his ministerial brethren. Aside from the regular quarterly meetings of the Berkshire Association, which extended over the county, he had a narrower circle of six or eight contiguous pastors, who held monthly meetings for their own improvement and that of their people. These latter meetings were never continued beyond a day and evening; and yet there was time for much discussion and criticism, and for a solemn public meeting. During my last year in College, and my three years of theological study at Andover, I was frequently at home, and accompanied the Doctor to these meetings and to those of the County Association. It was at a period when the Association embraced Doctors Hyde, Shepherd, Catlin, Humphrey, Field, and others, and when almost every church in the county had been recently blessed with pure revivals and large accessions of new members. I suppose the times had much to do with the character of those Association meetings, for I have looked in vain since for the like. Having no spirit-fretting church suits to settle, their great business seemed to be, by mutual help, to determine how they could, in the best ways, draw out the rich truths of the Bible, and implant them in the minds and hearts of men. At the close of these meetings, they were evidently eager to get home to their respective flocks, and put to use the new light which they had received.

But with some of the last of these Association meetings, so grateful to the Doctor, my recollections of him become mingled with sadness. His mind, particu

larly his memory, began to exhibit symptoms of decay. His own attention was called to some new mental conditions. The first noticed by me was in going with him in a chaise to one of these monthly ministerial meetings. Our course was due East, and yet he would repeatedly say it seemed to him we were going West. Then the course he observed was right once more, and soon after this, all again was changed. It seemed to him mysterious, as the road was one which he had travelled often through many years. A few months after this, we were returning in the same vehicle from the County Association, and in ascending slowly a long hill, on a sudden, he sprang from his seat, and before I could seize him, plunged over the dash-board, and was under the horse's feet. As the horse was gentle, the good man was soon extricated, and replaced with little injury in the chaise. He apologized for his sudden leap, saying that he thought the chaise was running rapidly backwards down a precipice. His health now gradually declined, and other mental frailties were developed. At times he would express a desire to return home, when in his own dwelling. Yet there was no time when he did not have clear and comforting views of religious subjects; and he could lead the devotions of the family with propriety after his powers wandered on all other topics. Even when most bewildered and lost, propose to him to engage in religious worship, the clouds would pass away, and he prayed as in his better days, and was thus composed. As his illness increased, he ceased, for many weeks, even to visit the sanctuary. On some Sabbaths, no minister was provided, yet the congregation regularly assembled, when a printed sermon was read, and the devotional exercises conducted by some of the lay members of the church. On one occasion, as they were about commencing these exercises, the door opened, and the venerable pastor, pale and feeble, entered as of old, with his note-book under his arm, and passed up the aisle, gently bowing to the right and left as usual, and then slowly ascended the pulpit. All were filled with wonder and anxiety, yet knew not what to do. He commenced the devotional exercises as in his better days, and then preached a well-prepared, solemn sermon, and reached the end of the service to the joy of all present. But now the great mental change was seen. He was again *commencing* service, as if nothing had been done, when one of the deacons kindly ascended the pulpit, expressed the gratitude that was felt in listening once more to his voice, and suggested that he now retire home and rest, to which he assented. His powers of body and mind continued to fail for a few months longer, when the great change came and the mortal put on immortality. Though the evening of his days was not favoured with the cheering sunlight, vouchsafed to many, no one who knew his life, could doubt that he joyfully entered on the worship of the upper sanctuary with enlarged powers and a cloudless vision.

I have now given you, my dear friend, an outline of my recollections of Dr. Catlin. With no pretensions to any shining gifts, it will be seen that he was a substantial, faithful, consistent minister of Christ. His example throughout all his course was a salutary one, having little of evil influence to subtract from the useful. Though his conversation often abounded with historical and biographical anecdote, all was of the serious, edifying character. I can hardly recollect more than one remark which called forth any thing beyond a smile. About the year 1815, a distinguished clergyman of the Presbyterian church published a work designed to reconcile two different schools of Theology on one of the important doctrines of the Gospel. Dr. Catlin early procured a copy. It arrived at a time, I remember, when I was present, and when the Rev. Father Kinne,* author of a laboured work on the prophecies, and a man of rare mental powers, was making the Doctor a visit. As rumours had, for some time, been current as to the greatness of the work, there was no little eagerness on the part of these Divines to learn what new light was about to burst upon them. They could scarcely wait for

* Aaron Kinne was graduated at Yale College in 1765; was ordained at Groton in 1772; was dismissed in 1796; removed to Ohio, but afterwards returned to New England, and died in 1824.

tea, when I was summoned to read the new book aloud. I proceeded and read for more than an hour to the most silent and attentive of listeners. A pause then ensued. At length Dr. C. says, "Well, Father Kinne, what do you think?" "What do I think?" says he, "why, *I can't understand him.*" "I am glad to hear it," replied Dr. C., "I began to think I was a fool, but if *you* can't understand him, I have more hope of myself." An unusual laughter for his study walls followed, but for which he was soon ready to apologize. Would that more of his uniform, Cowper-loving gravity were prevalent in the ministry of our times and of all times.

Most faithfully yours,

J. C. BRIGHAM.

MASE SHEPARD.*

1786—1821.

MASE SHEPARD was a descendant, in the fourth generation, from Thomas Shepard, who died in Milton, Mass., September 26, 1719, in the eighty-seventh year of his age. His father was Thomas Shepard, a farmer, and a man of excellent character, who resided at Norton. His mother, whose maiden name was White, was from Taunton. He was born at Norton, May 28, 1759. He was the youngest of thirteen children, only two of whom survived him. He lost his father at the age of fifteen.

Notwithstanding he had the advantages of a religious education, his earlier years seem to have been marked by nothing that indicated any personal interest in religion. It was not till the year 1780, when a general attention to religion prevailed in the neighbourhood where he resided, that his mind took a decided and earnest spiritual direction. The great purpose of his life now became changed, and his chief desire was that he might render the best service he could to the cause of his Redeemer. His thoughts were directed towards the Gospel ministry; but he was so deeply impressed with his own insufficiency, in connection with the sacredness of the vocation, that it was some time before he could make up his mind definitely, to set himself to prepare for it. He, however, at length formed the determination, and commenced his studies preparatory to a collegiate course under the direction of the Rev. William Conant† of Lyme, N. H.

He entered Dartmouth College in 1781, and was admitted to the degree of Bachelor of Arts in 1785. After leaving College, he studied Theology under the direction of the Rev. Ephraim Judson of Taunton; and shortly after he was licensed to preach, he supplied the pulpit, for some time, to great acceptance, in Goshen, Mass., where he was invited to settle in the ministry. The state of his health, however, seeming to require a residence near the salt water, he declined this call, and went to preach at Little Compton, R. I., where also, after a little time, he received a unanimous call to settle. This call he accepted; and on the 19th of September, 1787, was duly set apart to the pastoral office.

* MS. from his family.

† WILLIAM CONANT was born in Bridgewater, Mass., about 1743; was graduated at Yale College in 1770; was ordained pastor of the church at Lyme, N. H., December 22, 1773; and died March 8, 1810, aged sixty-seven.

On the 6th of July, 1788, not quite a year after his settlement, he was married to Deborah, daughter of John and Hannah Haskins of Boston, who survived him nearly twenty years, and died at Amherst, Mass., February 11, 1841, at the age of seventy-five. They had nine children, all of whom, with the exception of the two eldest, survived their father. *Ralph* was graduated at Brown University in 1821, and died while he was in a course of preparation for the ministry. *Charles Upham* was graduated at Amherst College in 1824, where he has since occupied the place of Professor of Chemistry. He holds a similar place also in the Medical College of South Carolina. *George Champlin* is an Episcopal clergyman; and has been settled successively at Hebron, Conn., Stratford, Conn., and Roxbury, Mass. Amherst College conferred upon him the degree of Master of Arts in 1833, and the degree of Doctor of Divinity in 1843.

Mr. Shepard had a vigorous constitution, and was abundant in labours during his whole ministry. At three different periods, he saw religion extensively and powerfully revived under his labours. The illness of which he died confined him but a single Sabbath. From its commencement, he was impressed with the conviction that it would have a fatal issue, but was rendered strong to endure by his confidence in his Heavenly Father's promises. He knew in whom he had believed, and was persuaded that his immortal interests were all safe in his Redeemer's hands. He died in perfect calmness on the 14th of February, 1821, in the sixty-second year of his age, and the thirty-fourth year of his ministry. A sermon was preached at his funeral, by the Rev. Sylvester Holmes of New Bedford, from John v. 35. "He was a burning and shining light." Mr. Holmes was one of a considerable number, whose studies preparatory to the ministry Mr. Shepard had directed.

FROM THE REV RAY PALMER, D. D.

ALBANY, February 26, 1852.

My dear Sir: In requesting me to give you briefly my reeollcetions of the Rev. Mase Shepard, you have imposed on me a very agreeable task. He was the loved and honoured pastor of my early life; and although it is now more thau thirty years since he rested from his labours, yet my remembranee of his person, manners, soeial qualities, and ministerial eharacter, is in a high degree distinet and vivid. As I sit down now deliberately to reeall him as he was, and his image rises before my mind, assoeiated with many of the happiest memories of ehildhood, it seems as if it were but yesterday that I saw his eommanding form; and the very tones of his voiee, as heard both in familiar eonversation and in the pulpit, still linger in my ear. The impressions whieh his entire eharacter and ministry left upon myself, were not, as I have reason to know, at all peculiar; and, in stating, as I will endeavour to do, aeeurately and without exaggeration, what he appears to me to have been, as a man, and as a minister of Christ, I shall, I am persuaded, give a suffieiently eorreet idea of the impression whieh he made very generally on all who knew him.

In his personal appearanee, Mr. Shepard was imposing, and in his last years venerable. He was about six feet in stature, well-proportioned, strongly built, but not eorpulent,—stood perfeetly ereet, and always moved with an air of easy dignity. His head was rather large, but well devcloped in every part, and rounded in its outline; the forehead naturally high, the effect of whieh was increased by baldness; and the features of the faee regular and pleasing, with a light and fair eomplexion. The eyes were not large, but were animated and

remarkably expressive of cheerfulness and good nature. His manners and address were natural, and yet had an air of cultivation and refinement; and what is by no means a common combination,—were dignified, and yet affable and winning; so that no person of his own age and standing was likely to approach him without respect, while no child but would be pleased with his kind looks and gentle tones, and inspired with confidence by an undefinable something in his air. In short, no observing person could have met him in a crowd, without marking him as being what Carlyle would call "a very notable man."

My impression is quite decided that Mr. Shepard's intellectual gifts were naturally of a high order; certainly much above the average in his profession. He was, however, characterized rather by completeness and healthful proportion of his powers, than by the remarkable prominence of any single one. His academic and theological education were probably as good as those of the better class of ministers of his day. Without any pretension to eminent scholarship, he was, as I believe, studious in his habits, and well read in Theology, and his views on the subjects upon which he spoke or wrote, were generally clear and well digested, and such as indicated careful and deliberate thought. If not so profound as to exhibit the very highest order of mind, they were never crude and hasty, nor wanting in just discrimination. Although he was the friend of Dr. Hopkins, and his associate in labours for the promotion of the cause of Christ, yet my impression is that he did not enter into all the peculiar theological views of that celebrated Divine, but that he chose a less speculative, and what he regarded, a more simply scriptural, mode of presenting the great system of Christian doctrine. What particular method he pursued, however, with his theological pupils, of whom he had a considerable number, in the course of his ministry, I have never been informed.

Mr. Shepard's appearance in the pulpit was fine; combining ease with seriousness and dignity. His manner in preaching was affectionate and winning, yet, at times, deeply impressive. The people over whom he was settled, being plain in their tastes and habits, it was his aim to address them in a simple and unpretending way; yet his matter was sure to be weighty, instructive, and evangelical. He never, I believe, attempted to preach highly wrought and splendid discourses, even on special occasions; most of his sermons, on the contrary, were delivered from outlines, more or less general, and the filling up was, as to language, extempore. There was altogether a directness and practical point about his sermons, which, along with a certain tenderness of spirit, gave them a more than ordinary power to engage the attention and touch the heart. Perhaps the best evidence of this is found in the fact that his own congregation was blessed with repeated and delightful revivals of religion during his ministry, and that his assistance was very often sought in such seasons by his brethren, and was esteemed by them as singularly judicious and efficient. There was not a church within a reasonable distance of his field of labour, that did not love to hear his voice, and the older members of which do not venerate his memory to this day.

He was cheerful and social in his natural disposition; and few ministers probably have ever found a more easy access to the families belonging to their charges, or a more cordial welcome everywhere than he was accustomed to receive from the members of his flock. I speak from a fresh recollection when I say that his visits were both anticipated and remembered with great pleasure. He had kind words and looks for all, and enjoyed sometimes a humorous incident or a pleasant anecdote. At the same time, he was always ready for spiritual conversation, and delighted to find in any of his hearers a spirit of serious enquiry on the subject of religion.

In short, my dear Sir, it may be said that Mr. Shepard deserved to be ranked high among the honoured and faithful ministers of the last generation. May the examples of such, which you are about to spread before the world, contribute, by

the Divine blessing, to raise up others who shall equal them in simplicity and earnestness in the great work of preaching the Gospel, and shall be made even more successful in winning souls to Christ.

With Christian regard, I am, very truly yours,

RAY PALMER.

ELIJAH PARISH, D. D.*

1787—1825.

ELIJAH PARISH was born in Lebanon, Conn., November 7, 1762. His parentage was respectable; though the circumstances of his father's family were such as to oblige him to depend chiefly on his own efforts in obtaining a classical education. He was graduated at Dartmouth College in 1785. Of the history of his early religious impressions little is known; but he seems, when he was quite young, to have made choice of the ministry for his profession. He pursued his theological studies under the Rev. Ephraim Judson of Taunton, Mass. On the 20th of December, 1787, he was settled at Byfield, a parish of Newbury, Mass., as successor to the Rev. Moses Parsons. Here he continued a diligent student, and a highly acceptable minister, till his career was terminated by death.

In 1807, he was honoured with the degree of Doctor of Divinity from the College at which he received his education.

Dr. Parish took a warm interest in the political concerns of the country. He preached the annual Election sermon in 1810, in which he attacked with great zeal and eloquence the policy of the national administration, and gave such offence to the dominant party in the Legislature that they refused to pay him the usual compliment of asking a copy for publication. The sermon, however, was immediately published by subscription, and was widely circulated and much talked about. A short time afterwards, he published one or two Fast sermons in connection with the war of 1812, that partook, in a high degree, of the same character, and were perhaps equally approved by one party and reprobated by the other.

In his last sickness, he suffered severely, but exhibited great serenity and patience. In days of health he had always manifested no inconsiderable fear of death; but in the immediate prospect of the event, he was able humbly to say, "Not my will but thine be done." He died October 15, 1825, at the age of sixty-three,—greatly lamented by the people whom he had so long served, as well as by numerous friends beyond the limits of his own parish.

Dr. Parish was married to Mary, daughter of Deacon Joseph Hale, of Byfield, in 1796. They had five children. One of them, *Moses Parsons*, was graduated at Bowdoin College in 1822, and entered the legal profession, but has withdrawn from it, and engaged in other business.

I had the pleasure of a slight acquaintance with Dr. Parish, having had several interviews with him at his own house between the years 1812 and 1816. I remember him as a man of scarcely the middle stature, of a

* Memoir prefixed to his Sermons.—MS. from his family.

piercing eye, unusually fluent in speech and rapid in his motions. He possessed fine conversational powers, and always had pertinent thoughts and words at command. His preaching (for I heard him preach more than once) was earnest and impressive; and there seemed to me a happy correspondence between his style of writing and manner of delivery. From my recollection of his sermons which I heard, as well as from a perusal of his published sermons since, I should suppose he must have been an admirer of the French, rather than of the English, school.

The following is a list of Dr. Parish's publications:—A Sermon at the ordination of Ariel Parish,* 1792. A Discourse on the tenth anniversary of his ordination, 1797. A Sermon on the death of the Rev. John Cleaveland, Ipswich, 1799. An Oration on the Fourth of July, 1799. An Oration on the Twenty-second of February, 1800. A Sermon preached at Hanover, the Sabbath preceding the Commencement at Dartmouth College, 1801. A Thanksgiving Discourse, 1804. A Sermon at the ordination of Nathan Waldo,† 1806. A Sermon before the Massachusetts Missionary Society, 1807. A Sermon at the ordination of David Thurston, Winthrop, Me., 1807. A Sermon on the Annual Fast, 1808. A Sermon before the Female Charitable Society of Newburyport, 1808. Massachusetts Election Sermon, 1810. A Eulogy on Professor John Hubbard‡ of Dartmouth College, 1810. A Sermon at the ordination of Nathaniel Merrill,§ 1811. Protest against the war: A Fast Sermon, 1812. A Fast Sermon, 1814. A Sermon before the Society for propagating the Gospel among the Indians and others in North America, 1814. A Sermon at Ipswich, at the ordination of Daniel Smith‖ and Cyrus Kingsbury, as missionaries to the West, 1815. A Sermon at the ordination of Enoch Pilsbury,¶ 1815. A Sermon delivered before the Convention of Congregational ministers in Massachusetts, 1821.

Dr. Parish published also, in connection with the Rev. Dr. Morse, a Gazetteer of the Eastern and Western continents, 1802; a compendious History of New England, 1809; a System of Modern Geography, 1810; and, in connection with the Rev. David McClure, a Memoir of the Rev. Dr. Eleazer Wheelock, First President of Dartmouth College, 1811. He also published a Sacred Geography or Gazetteer of the Bible, in 1813.

* Ariel Parish was born in Lebanon, Conn., November 29, 1764; was graduated at Dartmouth College in 1788; was ordained pastor of the church in Manchester, Mass., April 4, 1792; and died May 20, 1794, aged thirty.

† Nathan Waldo received the honorary degree of Master of Arts from Dartmouth College in 1803; was ordained pastor of the church in Williamstown, Vt., in 1806; and died in 1832.

‡ John Hubbard was born in Townsend, Mass., August 8, 1759; was graduated at Dartmouth College in 1810; was, for several years, Principal of the Academy in New Ipswich, N. H.; was afterwards appointed Judge of Probate for the county of Cheshire; was appointed Professor of Mathematics and Natural Philosophy in Dartmouth College in 1804; and died August 4, 1810. He published an Oration at Walpole, N. H., July 4, 1799; Rudiments of Geography, 1803; American Reader (4th edition), 1808.

§ Nathaniel Merrill was born at Rowley, Mass., in 1782; was graduated at Dartmouth College in 1809; was ordained pastor of the church in Lyndehorough, N. H., October 30, 1811; and died in 1839.

‖ Daniel Smith was born at Bennington, Vt., in 1789; was graduated at Middlebury College in 1810; studied at the Andover Theological Seminary from 1810 to 1813; was engaged with Samuel J. Mills in an exploring tour to the Southwest in 1814-15; laboured as a missionary in Natchez from about 1816 till 1820; when he removed to Louisville, Ky., where he died of a bilious fever in 1822. "He was a man of cultivated mind and taste, of devoted piety, and an excellent preacher."

¶ Enoch Pilsbury was born at Byfield, Mass., in 1788; was not graduated at any College; was ordained pastor of the church in Litchfield N. H., October 25, 1815; and died February 15, 1818, aged thirty.

A posthumous volume of his Sermons on doctrinal and practical subjects, in connection with a brief Memoir of his life, appeared in 1826.

FROM THE REV LEONARD WITHINGTON, D. D.

NEWBURY, February 1, 1856.

My dear Sir: You request of me some reminiscences of Dr. Parish. Though I was his neighbour for several years, and often met him in the social circle and our ministerial Association, yet you must be aware that a parishioner and a hearer must have great advantages over a clerical neighbour, to see him in his daily dress, and to hear his common exhibitions of himself from the pulpit. I have thought, therefore, that I could not better comply with your request than to procure the following account of him from one who was his constant hearer. I believe the picture to be discriminating and just. Most of the lines I know to be true, particularly his strong hold of the veneration of his people. The sermons I heard him preach were always elaborate; and I did not know his faculty in extemporaneous addresses until I read the following representation: but of this, as you see, one brought up under his ministry must be a better judge than myself. The sketch is as follows:

"It is my intention to speak of Dr. Parish only as he was known among the people of his charge—as a pastor and a man. A generation has passed away since he lived; but the recollection of his ministry is still held fast in the hearts and minds of many, and there are still those educated under it, who are wont to refer to him almost as a standard of ministerial qualification and fidelity.

"It is not claimed that the affection rendered him by his people was without example, in those days or the present; but it is believed that the influence he exerted over them, in kind and in degree, was very rare even then, and the tendencies of the times cannot surely have multiplied instances of it. For it is in no respect an exaggeration to say that any opinion expressed in opposition to their pastor, political, religious, or regarding measures of policy, would have had little chance of finding favour among his people.

"He was familiar in every household of his congregation, and his visits were always occasions of joy. Children's eyes brightened with pleasure when they saw him, and they were sure of his affectionate notice and loving word. Fathers and mothers greeted him with a ready welcome, and yielded him their fullest confidence. They consulted him on their worldly concerns, and did not fully believe in their own plans till he had sanctioned them. Said a parishioner at his death, 'I have lost my best adviser in my business.' Another, an old man of eighty years, exclaimed, 'His like for both worlds I never knew.' And both old and young, in their intercourse with him, accorded him that *style* of deference, indicated by the figurative assertion of Job, that in the days of his prosperity, princes *refrained talking* before him. A clergyman of Massachusetts, who in childhood was one of his congregation, said to the writer, 'I always felt an inch or two taller, after Dr. Parish had spoken to me.' Yet, this respect, so universally rendered, rested not at all on any visible superiority in externals. In all his habits which came before their notice, Dr. Parish was undistinguished from his people. No old chaise in the place was inferior to that in which he generally drove around his parish.

"In theory, Dr. Parish was a Congregationalist. Perhaps, in more senses than one, he might have been termed a high-church Congregationalist; for he claimed it to be *the* true mode of Church government, while yet, in administering this government, the congregation seemed to be most particularly guided by that inspired direction given in Heb. XIII. 17. Weekly religious meetings were sustained, but conducted wholly by the pastor. The congregation were interested in all the benevolent operations of the time, and the women, as now, did

their part, as they then understood it. 'Do you call this a *female* society?' inquired a lady, who had recently come into the place,—'Dr. Parish the President, Dr. Parish to decide on the disposition of the funds, Dr. Parish to open the meeting with prayer?' But the ladies, whose plan of operation was thus questioned, were slow to be persuaded that there could be any better way, or to be convinced that they had been conceding a right, instead of receiving an advantage.

"Possibly Dr. Parish's agency as a pastor was more extended than it should have been. It may appear that his people too much gave up their thinking to be done for them, and confided in their pastor's views unwisely. But the high character for intelligence and piety which his church sustained during his ministry, would seem rather to indicate that their ready sympathy with his views was the natural result of his weight of character, in connection with the clearest judgments and purest hearts. Certain it is that this state of things was brought about by no imperious demand on his part that it should be so—that it never *could* thus have been brought about. And if it was an undesirable and evil condition, it was not a self-perpetuating one. It did not remain a grief and burden to those who came after him.

"In Theology, Dr. Parish belonged to the party known in his day as Hopkinsian—then the straitest sect of the orthodox. But he held his high orthodoxy in a most liberal and catholic spirit. Independent himself, he had no wish to enthral others, and never made coincidence with his own views the condition of his esteem. Consequently through life he had friends among those who, in their thinking, had come to quite different results from his own, and never wholly confined his ministerial intercourse to those who held his own opinions. Nor did he think it necessary, in sustaining his own system of belief either as a preacher, or with those whose education he conducted, to keep every other system out of sight. He was willing to take the risk of permitting both sides to be heard. But this course resulted from no indifference to the importance of sound opinions, or disregard to the danger of an unscriptural creed.

"In an admonitory and familiar letter, he writes to his son on choosing a place of residence: 'With all my candour and catholicism, it extends no farther than to be willing that others should seriously and devoutly, after patient investigation, adopt such a creed as in their consciences they think most according to the Word of God. This does not lessen the danger of an unscriptural creed, nor lower the importance of sound opinions. Will the man who thinks lightly of human depravity and of course of his own sins, be likely to repent, to be broken-hearted, to abase himself? Will the man who has slight notions of the Divine anger against sin, and of the punishment of the wicked, *flee* from the wrath to come? Will he be concerned for his salvation? Will he give all diligence to make his calling and election sure? Is it not, then, of vast importance to hear sound preaching from Sabbath to Sabbath? For myself, I soberly and solemnly declare that, with all my fastidious taste for talents and elocution, &c., which is very great, I would rather sit under the most ordinary preacher, than attend a minister of wrong principles, possessing the most profound genius and the most powerful eloquence. How then can I advise or consent that you should settle at ——?' This letter is dated February 17, 1825.

"Dr. Parish was not in the habit of writing out his sermons. A few notes were made from which he could speak forty or fifty minutes. But such was his facility in extemporizing that no one would have suspected the discourse unwritten. The thought was present, and the right expression came as wanted. No friend ever felt anxious for him as a public speaker. It was said by the late Rev. Joseph Emerson, who was his hearer for about three years, that he was the first preacher whom he ever heard, the extemporaneous portions of whose discourse he could not distinguish from the written. Yet if he preached

unwritten sermons, he never preached unstudied ones. They were studied in silent thought, often in the midst of his family, who instinctively avoided to interrupt him. The ideas of the sermon arranged in his mind, and partially the language, the writing required was a very short process. His exercises were always appropriate. He had no formula of prayer or exhortation. The language of his prayer could never be anticipated, although it was often recollected. His feelings were in all his performances,—hence they could not be monotonous or mechanical.

"Dr. Parish had great mental elasticity. Energy for any special labour seemed to come spontaneously. And yet it was not just so. If he foresaw that, in the course of the day, any great effort would be required, he kept himself from previous exertion,—would not even engage in animated conversation, but reserved his whole strength of body and mind for the anticipated service. He once said that when he had most to do, he always had most leisure. The explanation doubtless was, that in any unusual demand on his powers, the increased mental tone he was able to secure, surpassed the necessity.

"Dr. Parish was a man of unvarying industry. Be covetous of time—was a direction he often gave to the young, and the principle suggested, governed his own actions. Before sleeping, his plan of occupation for the next day was formed, so that no time was lost in deliberating on what he should do. Prompt in all he had to do, nothing was deferred so as to necessitate hurry. At the close of the week, he was never known to be anxiously seeking an exchange, because he was unprepared to preach. His pulpit exchanges were not frequent. He used to say that his sermons were prepared for his own people and unsuited to another place.

"He was tenacious as well as ardent in his friendships. Those whom he had once known and loved, he never forgot or thought of with indifference; and if his decision and independence sometimes made him enemies, no man was ever more truly and sincerely loved.

"Dr. Parish suffered from ill health through his whole ministerial life. The day seldom passed, in which he did not endure paroxysms of pain, which physicians could neither relieve nor account for.

"He was settled in the ministry with a large and strong opposition. But eventually every member of it became his attached friend. He left an entirely united people."

Hoping that the above may answer your purpose,

I am very truly yours,

LEONARD WITHINGTON.

ABEL FLINT, D. D.*

1788—1825.

ABEL FLINT, the son of James and Jemima (Jennings) Flint, was born in Windham, Conn., in November, 1765. He was graduated at Yale College in 1785; and the next year accepted a Tutorship in Brown University, and held the office until 1790. Meanwhile he pursued the study of Theology, and was licensed to preach; and among other vacant parishes which he temporarily supplied, was that in Worcester of which Mr. (afterwards Dr.) Samuel Austin became the minister. About the time that he resigned his Tutorship, he was invited to preach as a candidate to the Second church and society in Hartford, Conn.; shortly after which, they called him with great unanimity to become their pastor. He accepted the call, and was ordained on the 20th of April, 1791,—the Rev. Dr. Enos Hitchcock of Providence, preaching the sermon.

At the formation of the Connecticut Missionary Society in June, 1798, Mr. Flint was appointed Secretary of the Board of Trustees, and he held the office, by annual appointment, twenty-four years. In this office the greater part of the business of the Society necessarily devolved on him, including all the correspondence with the missionaries: and for eleven years he performed this onerous labour without any pecuniary compensation. He had also an important agency in the establishment of the Connecticut Bible Society in 1809, and had much to do in the management of its concerns for many years. When the Connecticut Evangelical Magazine was established in 1800, there were a number of editors appointed in different parts of the State, but the labour of conducting it devolved mainly upon Dr. Strong and Mr. Flint, who performed it gratuitously for seven years. Of the Ministers' Annuity Society,—an institution for the benefit of the families of deceased ministers, Mr. Flint may be said to have been the founder. About the beginning of the century, the extensive prevalence of revivals suggested the idea of compiling a selection of Hymns especially adapted to such a state of things; and Mr. Flint lent an important aid in preparing such a work, which was published with the title of "The Hartford Selection of Hymns," and has since passed through many editions. Mr. Flint had the pleasure of witnessing several interesting revivals among his own people; particularly in the years 1799, 1806, and 1820. On these occasions he laboured with great assiduity; often preaching four or five times in the week.

He was honoured with the degree of Doctor of Divinity from Union College in 1818.

Dr. Flint's health had been seriously affected for a number of years previous to his death. In June, 1822, he was thrown from a wagon with so much violence as not only to occasion a severe shock to his frame, but also to affect, in some degree, his intellect. From that period, he was inadequate to the full discharge of his ministerial duties. His people occasionally employed preachers to assist him, and they were desirous of settling a colleague pastor; but so fully was he convinced that the state of his health

* Robbins' Fun. Serm.—MS. from his family.

required a release from all ministerial care, that he preferred that his pastoral relation should be dissolved; and, aeeordingly, by his own urgent request, he was dismissed by a council composed of several of the neighbouring ministers in January, 1824, and recommended as a minister of Christ, wherever he might be ealled to labour. It was an oecasion of great joy to him that, within a short time after he resigned his charge, his plaee was supplied by one, whom he regarded with the utmost respeet and eonfidenee. He preached but a few times after his dismission. His health gradually became more enfeebled until the 7th of March, 1825, when he died, in the sixtieth year of his age. His funeral sermon was preached by the Rev. Thomas Robbins of East Windsor, and was published.

The following is a list of Dr. Flint's publications:—A Diseourse on the death of Washington, 1799. A Sermon at the ordination of Josiah B. Andrews at Killingworth, 1802. A Sermon at the funeral of John M'Curdy Strong, 1806. A Sermon on the death of Mrs. Mary Yates, 1806. A Sermon before the Hartford Female Benefieent Society, 1810. A Treatise on Surveying. A Discourse oeeasioned by the news of Peaee, 1815. A Discourse at the ordination of Cornelius B. Everest, 1815. An Eleetion Sermon, 1816. A Sermon at the ordination of William B. Sprague, 1819. An Address before the Hartford Sunday School Society, 1819.

Dr. Flint was married to Amelia, daughter of Col. Hezekiah Bissell of East Windsor, Conn. She died on the 19th of January, 1810. They had four children,—three sons and one daughter. Two of the sons died in infancy. The daughter, *Amelia*, was married to the Rev. Herman Norton, in October, 1826. Mr. Norton was a native of New Hartford, N. Y.; was graduated at Hamilton College in 1823; received his theological edueation at Auburn; was licensed to preach in 1825; and ordained as an evangelist in 1826. For about four years he labourcd in several different States, ehiefly in connection with revivals of religion. In 1830, he became the pastor of a chureh in New York, and retained his connection with it five years. He then took eharge of a church in Cincinnati, which, after two years, he was obliged to leave on account of the failure of his health. On his return to the Eastern States, he preached a year in Rome, N. Y., and four years in New Jersey and Pennsylvania. In 1843, he was chosen Secretary of the Ameriean Protestant Society; and when this Society, the Christian Allianee, and the Foreign Evangelieal Socicty, were united to form the American and Foreign Christian Union, he was ehosen one of the Corresponding Secretaries. In this offiee he continued till his death, whieh occurred, after a week's illness, on the 20th of November, 1850. He was a man of great kindliness of spirit, an earnest Christian, and a devoted minister.

FROM THE REV DANIEL WALDO.

GEDDES, November 8, 1851.

My dear Sir: When I entered Yale College in the autumn of 1784, Dr. Flint commenced his Senior year; and, shortly after that, my acquaintance with him begun. He had the reputation of being a very respectable scholar, and in some branches was a good deal distinguished. He was popular in College among his fellow-students, and was also a favourite with President Stiles, partly,—it used to be said,—because he was fond of the study of Hebrew. He read French also with great facility, and afterwards became passionately fond of Massillon's and Saurin's Sermons in the original. I think he evinced also considerable taste for

mathematics. At all events, he devoted a good deal of attention to that branch in subsequent life.

On my being settled at Suffield, I became a member of the same Association with him, and, from that time, our intimacy never ceased, until his death terminated it. He was in stature rather above the middle height, well-proportioned, and had a face whose prominent characteristics were perhaps kindliness and dignity. He had been educated in good society, and his manners were more than commonly urbane and polished. You could not place him in any of the walks of social life,—not even the highest,—where he would not be quite at home. Possibly the dignity of his manners may have sometimes bordered a little on formality; and yet there was nothing to prevent a feeling of perfect freedom on the part of those with whom he associated. While he was rigid in his observance of all the forms of social propriety, he was affable, and communicative, and free from all airs of hauteur and vanity. His people, I believe, were generally and strongly attached to him.

Dr. Flint ranked among the more popular preachers of New England. A finer voice than his I have rarely heard from the pulpit. His sermons were written in a chaste, neat style, by no means deficient in judicious and important thought, and delivered with very considerable rhetorical skill. He was acknowledged to be among the best readers of his time. His appearance in the pulpit was, in every respect, impressive and commanding. He published a considerable number of occasional sermons, one of the best of which is that on the death of Washington, which indeed had a high place among the many sermons that were called forth by that great occasion.

Dr. Flint was a man of delicate sensibility,—not well adapted to the rougher passages in human life. In this respect he was quite the opposite of his neighbour, Dr. Strong; and I believe Dr. Strong's jokes were a sort of standing terror to him. He evinced great respect for the feelings of others, and seemed to expect, in return, what he so instinctively yielded.

He was well versed in the details of public business; and, owing to his public and central situation, he was often put in requisition for that kind of service. His promptness and fidelity, on all such occasions, were worthy of all praise.

I am sincerely yours,

DANIEL WALDO.

JONATHAN STRONG, D. D.*

1788—1814.

JONATHAN STRONG, son of Jonathan Strong, was born at Bolton, Conn., September 4, 1764. His father removed with his family from Bolton to Orford, N. H., in June, 1772; and was one of the early settlers and a leading man of that place, and for many years a deacon of the church. He died September 17, 1807, in the eighty-third year of his age. The son entered Dartmouth College in 1782, and graduated with an excellent reputation as a scholar in 1786. Immediately after his graduation, he spent a few months in teaching a school at Kittery, Me.; and then went to reside with the Rev. Ephraim Judson at Taunton, with a view to prosecute his theological studies. In due time he was licensed to preach; and shortly after preached

* Panoplist, XII.—Amer. Quart. Reg., XII.

for three months at Attleborough, Mass., where he received a unanimous call to settle in the ministry,—which, however, he thought it his duty to decline. On the 28th of January, 1789, he was settled, as colleague pastor with the Rev. Moses Taft,* over the church in Randolph, Mass. Here he continued to labour during the rest of his life. He died after an illness of ten days, on the 9th of November, 1814, in the fifty-first year of his age. The violence of his disease soon affected his mental powers, and though he had lucid intervals, during which he expressed his resignation to the Divine will, it was to his life rather than his death that his friends had to look for consolation.

He was honoured with the degree of Doctor of Divinity from Brown University a few months before his death.

Three extensive revivals of religion occurred under Dr. Strong's ministry, the result of which was an addition to his church of upwards of two hundred members. He took a deep interest in the cause of Missions, and was one of the founders and trustees of the Massachusetts Missionary Society, and one of the editors of the Massachusetts Missionary Magazine.

The following is a list of his publications:—A Sermon on the Annual Thanksgiving, 1795. A Sermon at the ordination of Levi White,† 1798. A Sermon at Plymouth, on the landing of our Fathers, 1803. A Discourse at Bridgewater at the funeral of Dr. Ziba Bass, 1804. A Sermon before the Massachusetts Missionary Society, 1808. An Oration on the Fourth of July, 1810. A Sermon at the dedication of a meeting-house in Abington, 1813. He contributed liberally to several periodicals, especially the Panoplist.

He was married, November 3, 1790, to Joanna, daughter of Deacon Thomas Odiorne of Exeter, N. H. They had nine children,—of whom one son, *George Odiorne*, was graduated at Brown University in 1814, and one daughter, *Joanna*, became the wife of the Rev. William Cogswell, D. D.

FROM THE REV RICHARD S. STORRS, D. D.

BRAINTREE, November 19, 1849.

My dear Sir: In reply to your kind note, permit me to say that my knowledge of Dr. Strong was limited to the term of three or four years; and that, during that time, it was not otherwise intimate than the ordinary acquaintance of young men with their seniors in contiguous parishes may be expected to be. He was fifty and I was twenty-five. He kindly treated me as a child, and I loved him as a father; but I had too much reverence for age, and too slight an acquaintance with the world at large, to form a judgment of his character worthy of much confidence.

He was a generous-hearted, whole-souled man—one of "Nature's noblemen,"—"*Strong* by nature and *Strong* by name," as my predecessor used to say of him. He possessed talents of a high order, but he could hardly be said to be a student; for necessity drove him to cultivate his farm in the summer, and to train up schoolmasters or fit boys for College in the winter. After his Bible, he had Henry's Commentary, and Hopkins' System, and Smalley's Sermons, and Edwards' Works in part, and some other books—quite enough for a man whose scanty salary compelled him to labour with his hands a large

* MOSES TAFT was a native of Mendon, Mass.; was graduated at Harvard College in 1751; was ordained pastor of the church in Randolph, August 26, 1752; and died November 12, 1791.

† LEVI WHITE was graduated at Dartmouth College in 1796 .was ordained pastor of the church in Sandisfield, Mass., in June, 1798; was dismissed in 1832; and died in 1836.

part of the week to supply his family with daily bread and a suitable education. But he could neither read them nor digest them by any intellectual process, not forever obstructed by the more involuntary processes of the meaner part of the man.

He had remarkable talents as a preacher, though it is not to be dissembled that his straitened worldly circumstances abated somewhat in this respect from both his reputation and his usefulness. The commonly received orthodoxy of New England he adopted from thorough examination, and held with unwavering confidence; and this gave the tone to all his preaching. He had a clear, full, and lion-like voice, a portly frame, a dignified and solemn manner; and his whole exterior was fitted to make a powerful impression. There was great fervour and unction in his delivery; and his audience felt, especially in seasons of revival, that he was pouring out upon them his inmost soul. His discourses were plain, forcible, and sometimes highly argumentative. He sought out acceptable words, but disdained the eloquence that captivates the imagination and leaves the heart unaffected.

Dr. Strong was greatly beloved by his people, and respected and honoured by his brethren in the ministry. Had Providence cast his lot in circumstances more favourable to intellectual culture and development, he would have left a mark that would not have been easily obliterated.

Most respectfully and affectionately yours in the Gospel,

R. S. STORRS.

WALTER HARRIS, D. D.*

1789—1843.

FROM THE REV ZEDEKIAH S. BARSTOW, D. D.

KEENE, N. H., August 21, 1849.

Rev. and dear Sir: I am not sure that I can give you a sketch of the Rev. Dr. HARRIS that will be worthy of a place in your proposed work; but I have no hesitation in affirming that he is worthy of a place in *any* work that is designed to transmit to posterity the names and characters of the more distinguished of the American clergy.

My acquaintance with Dr. Harris commenced many years since, at an ecclesiastical council convened to adjudicate a case of great difficulty and delicacy. I was particularly struck with the shrewdness, tact, and penetration with which he discovered the merits of the whole controversy, with the dignified decision and fidelity which he evinced in putting down the wicked, however exalted in society, and with a something in his demeanour that made the equivocal witness cower before him.

And in all subsequent meetings with him, my admiration of his character was continually enhanced. One of the best opportunities which I enjoyed for intercourse with him, was at Saratoga Springs, whither he had gone for the benefit of his health. In some of our interviews there, he opened his heart to me with the utmost freedom; and his whole conversation and demeanour evinced that he was expecting a speedy exchange of worlds. Said he, as nearly as I can now remember,—"I told my people the last Sabbath

* Burnham's Fun. Serm.

that I had done; that I had cared for them for more than forty years, without leaving them unsupplied for many Sabbaths, and that now they must take care of themselves; that I hoped they would hold fast the doctrines which I preached, for I verily believed they were the truth of God, and I would willingly risk my own soul upon them. The people were somewhat affected, and I too was affected with the thought that I must meet them at the bar of God. I warned them to meet me as the disciples of Christ, that I might not be a swift witness against them."

I was struck in those days with his deep humility and unwavering confidence in God, with his comprehensive views of the Christian system, and the facility with which he could put to silence the ignorance of foolish men. It was delightful to listen to a man apparently hastening to his last account, who had such perfect conviction of the truth which he had so long preached, and who dwelt upon the great peculiarities of the remedial system with such depth and power of argument, and such richness and clearness of illustration. I could not but feel that he was indeed a master in Israel, and that it was good to sit at his feet and listen to his instructions.

Dr. Harris recovered, in some degree, his health, after the period above referred to; but he did not resume the labours of the ministry in his parish,—a successor having been installed during his illness.

But your request extends as well to the leading facts of Dr. Harris' life, as to my recollection of incidents illustrative of his character. The following outline perhaps will include the substance of what you wish for.

He was a native of Lebanon, Conn., and was born in 1761,—the youngest of five children of Nathaniel and Grace Harris. His only brother fell in battle, a sacrifice to his country's independence. *He* also served three years in the war of the Revolution, and received an honourable discharge in May, 1780, when a little less than nineteen years of age.

After he left the army, Mr. Harris went to Lebanon, New Hampshire, and purchased a piece of land, with the intention of devoting himself to farming. There, amidst a powerful revival of religion, his mind became awakened to a deep sense of his immortal interests, and the all-engrossing inquiry with him was, what he should do to be saved. In due time he emerged from darkness into light, and was thought to give evidence of a sound and thorough conversion. In the judgment of many of his friends, he possessed talents which peculiarly fitted him for the Christian ministry; and, at their suggestion, he began to meditate the purpose of acquiring a liberal education with a view of devoting himself to it. The result of much serious deliberation and earnest prayer on the subject was a full conviction, on his part, that the indications of Providence were in favour of his studying with reference to the sacred office. Accordingly, having gone through his preparatory studies, chiefly at Moor's school, at Hanover, he entered Dartmouth College in September, 1783; and, during his whole collegiate course, he was distinguished as a sound scholar and an exemplary and devout Christian.

The venerable Dr. Dana of Newburyport, who was somewhat acquainted with Mr. Harris in College, says of him,—"He had a mind of uncommon strength,—unusually patient of labour. His literary acquisitions were decidedly above the ordinary; but he was most distinguished in the solid and useful branches of study. The part assigned him at commencement testified that he had made respectable proficiency in the Hebrew language."

After he was graduated, he engaged six months in teaching a classical school at Boscawen; during which time he fell in with one of Dr. Emmons' sermons, and was so much delighted with it that he determined, if possible, to prosecute his theological studies under his direction. This purpose he was enabled to fulfil; and, after being licensed to preach, he returned to New Hampshire, and very soon received a call to settle at Dunbarton. He accepted the call, only, however, on condition that, before assuming his pastoral charge, he should be permitted to pursue his studies under Dr. Emmons for an additional three months. He did so; and, at the expiration of the time, returned to Dunbarton, and was ordained as pastor of a church then recently gathered, on the 26th of August, 1789.

In the early part of his ministry, he fitted many young men for College,—a service for which his very thorough scholarship abundantly qualified him. He had an accurate knowledge of the Classics; but he was still better versed in the Mathematics and Natural Philosophy; while his greatest delight, and most profound acquisitions, were in Metaphysics and Theology. The young men who pursued their studies, especially the study of Theology, under him, not only regarded him with veneration as a man, but formed the highest estimate of his qualifications as an instructer.

He was first married to Jemima Fisher of Franklin, Mass., September 22, 1789; who, after having lived with him nearly twenty years, and become the mother of seven children, died March 12, 1815. He afterwards (December 27, 1815) married the widow of the Rev. John Cleaveland of Wrentham, Mass., who died on the 20th of January, 1830. On the 11th of April, 1831, he was married to the widow of James Aikin of Goffstown, N. H., with whom he lived to the close of life.

He was honoured with the degree of Doctor of Divinity from Dartmouth College in 1826.

The death of Dr. Harris took place December 25, 1843, at the advanced age of eighty-two. The Association with which he was connected took a most respectful and suitable notice of the event, and appointed one of their number to deliver a discourse "commemorative of his eminent gifts and graces, his labours and usefulness." The Rev. A. Burnham of Pembroke fulfilled the appointment, and his discourse was afterwards published.

Dr. Harris was of middle stature, of robust frame, of penetrating eye, of rather dark complexion, and of features strong as iron. His whole appearance indicated great vigour of intellect, and strength of feeling, and general transparency of character. I recollect a circumstance that occurred in connection with a meeting of one of our ecclesiastical bodies, that strikingly illustrated both his simplicity and independence. The question of slavery had been before the body for some time, and had exerted an agitating, almost a convulsive, influence. Dr. Harris stood forth a vigorous and earnest opposer of the whole system. At a moment when every thing seemed to indicate a violent collision, one of the members who did not rank with the party,—certainly not with the extreme party, technically called abolitionists, arose and asked leave to read a paper which he had prepared, in the hope that it might beget a spirit of mutual conciliation. The moment the reading of it was finished, Dr. Harris was upon his feet, and said, with great emphasis, to the individual by whom the paper had been prepared,—"Give me your hand,—*that* is all the abolitionism that I want;" and he

seemed to breathe his spirit over the whole assembly; for from that time the controversy ceased.

As a preacher, Dr. Harris may be said to have been mighty in the Scriptures. He uttered himself with a deep solemnity, that showed that he never lost sight of his own final account. He chose out acceptable words, but they were charged with an energy which it was not easy to resist. I once heard one of his hearers say,—"Every sermon of his is a broad axe, cutting away every refuge of lies, and laying prostrate every thing that exalteth itself against the knowledge of God."

Says Dr. Dana, before quoted, "As a preacher, Dr. Harris was esteemed among the first in New Hampshire. As a pastor, he was affectionate and beloved. The excellence of his character gave him influence with the churches around him. In a word, he was one of those good men upon whom memory loves to dwell. Nor do I think that I can form a better wish for New Hampshire, than that she may be blessed with many ministers possessing the piety, the simplicity, the energy, and the devotion, of Dr. Harris.

The following is a list of his published works:—A Fast Sermon, 1799. A Sermon preached at the ordination of Abraham Burnham at Pembroke, 1808. A Sermon on occasion of the death of the wife of the Rev. Abraham Burnham, 1808. A Sermon at the installation of the Rev. Stephen Chapin, at Mount Vernon, 1809. A Sermon on the death of Deacon Samuel Burnham of Dunbarton, 1811. The substance of Two Discourses, entitled "Characteristics of false teachers," 1811. A Thanksgiving Sermon, 1812. A Discourse before the Female Cent Society in Bedford, N. H., 1814. A Sermon at Reading, (West parish,) 1814. A Discourse at East Londonderry before a Convention to promote the sanctification of the Sabbath, 1814. A Discourse at the interment of the (third) wife of the Rev. Abraham Burnham, 1815. A Sermon at the ordination of Enoch Corser, at Loudon, 1817. A Discourse at Hopkinton, N. H., at the festival of John the Baptist, before two Lodges of Freemasons, 1823. A Sermon at Goffstown at the interment of Mrs. Jane Morrill, 1823. An Address before the Pastoral Convention of New Hampshire, 1834.

Yours very affectionately,

Z. S. BARSTOW

AZEL BACKUS, D. D*

1789—1817.

AZEL BACKUS was born in the town of Norwich, (the part that is now Franklin,) Conn., October 13, 1765. He was the son of Jabez and Deborah Backus, both of whom were persons of great worth, and members, it is believed, of the Congregational church. When he was only five years old, he lost his father; in consequence of which, the conduct of his education devolved, for several years, entirely upon his mother; and notwithstanding all the restraints that a pious mother's counsels and efforts could impose, he came early under a decidedly irreligious influence, and while he was yet a mere stripling, had become an open infidel.

At the age of seventeon, he went, carrying with him his licentious opinions, to resido with his uncle, the Rev. Charles Backus, a distinguished Congregational minister at Somers, Conn. Under his instruction he was fitted to enter College. His uncle, being aware of his sceptical tendencies, set himself, at an early poriod, to endeavour to counteract them; and, having succeeded in securing his good will and affection, he persuaded him to examine for himself the evidences of the Divine authority of the Scriptures. The venerable teacher being always at hand to meet the objections, and explain the difficulties, which occurred to him, his mind gradually yielded to the evidence, as it presented itself, until at length he became firmly settled in his conviction of the truth of Christianity. Nor was this all. He became deeply impressed by the truths to which he yielded his assent; and, after a season of intense anxiety, bordering well nigh upon despair, he found the joy and peace in believing.

He entered Yale College in 1783; and, having maintained a high rank for scholarship throughout his whole course, was graduated in 1787. At this period, he was not a little perplexed in regard to the choice of a profession; for, though his religious feelings inclined him to the ministry, he was apprehensive that his natural buoyancy of spirits would so materially interfere with his usefulness in that relation, as to render it improper for him to assume it. After having been, for some time, harassed with grievous doubts in respect to his duty, he, finally, in a state of mind approaching near to desperation, resolved to abandon all literary pursuits and enter the army. The very night preceding the day on which he was to sail for a Southern port, where he expected to serve, his venerable and beloved uncle from Somers arrived at New Haven, and succeeded before morning in effectually changing his purpose, and inducing the resolution that he would devote his life to the work of the ministry. This discreet and benevolent effort of his uncle, and this merciful interposition of Providence, were always among the subjects of his most grateful recollections.

Shortly after he left College, he took charge of a Grammar school at Wethersfield, where, by his excellent classical attainments, his exemplary fidelity, and his frank and generous treatment of his pupils, he soon gained a high reputation as a teacher. Subsequently to this, he prosecuted his

* Memoir prefixed to a volume of his Sermons.—MS. from Dr. F. F. Backus.

theological studies under the direction of his uncle; and some time in the year 1789, was licensed to preach by the Association of Tolland county.

Immediately after his licensure, he preached several Sabbaths (not as a candidate for settlement) at Ellington, a few miles from the residence of his uncle, and then accepted an invitation to supply the pulpit in Bethlem, recently vacated by the death of Dr. Bellamy. It was no light matter for a young man to succeed a person of such distinguished reputation and influence; but his labours proved at once highly acceptable to the congregation, and in due time they gave him a call to become their pastor. This call he accepted, and the pastoral relation was constituted by the usual solemnities, April 6, 1791,—the Rev. Dr. Backus of Somers preaching on the occasion, from John iv. 36. The sermon was published.

In 1798, Mr. Backus was appointed by the first Governor Oliver Wolcott to preach the Annual Election Sermon before the Legislature of Connecticut. He fulfilled the appointment in perhaps the very happiest of all his public efforts. The political bearings of the discourse were indeed very decided, and in that respect it found little favour with one of the great political parties of the day; but, in respect to the ingenuity and fertility of invention which it evinced, it is believed there was little difference of opinion. It is said to have attracted much attention, and to have been printed at least twice, in Great Britain.

In June, 1808, he was chosen Moderator of the General Association of Connecticut, which then had its session at New London. The house in which the body was convened, was rendered peculiarly interesting from several different classes of associations. It stood on a spot where there had formerly been a fort that was captured by the Indians. To that fort had succeeded a church in which Governor Saltonstall ministered for some years previous to his embarking in political life. And that church, the immediate predecessor of the one then standing, had been burnt by the infamous Arnold during the Revolution. On one occasion, during the session of the Association, Dr. Backus, after they had sung an animated hymn, led in prayer; and, availing himself of the various affecting associations connected with the history of the place, he poured out his soul in strains of such sublime fervour and such melting tenderness, that the whole audience were quite overwhelmed. He excelled especially in the pertinent and the pathetic; and the occasion referred to was a striking illustration of both.

In 1810, he was honoured with the degree of Doctor of Divinity from the College of New Jersey.

Shortly after his settlement at Bethlem, he opened a select school with special reference to preparing young men for admission to College; and he continued it till he removed from the State. This school was much and deservedly celebrated; and there are still living not a few leading men, in both Church and State, who connect with the instructions and impressions which they gathered there, much of their respectability and usefulness in subsequent life.

In September, 1812, Dr. Backus was elected first President of Hamilton College. The question presented to him by this appointment was one of great difficulty, and, for a considerable time, it held his mind in anxious and painful suspense. His attachment not only to the people of his charge, but to the institutions and the very soil of his native State, was too strong not to render the thought of a separation extremely unwelcome; but, after due

reflection and consultation on the subject, he became satisfied that the indications of Providence were in favour of his accepting the appointment. He *did* accept it; and his induction to his new office took place on the 3d of December following.

His long experience in the instruction and management of youth was no doubt greatly auxiliary to his success in this somewhat similar but more extensive field. The infant College, from the beginning, prospered under his wise and parental supervision; while his popular talents and benevolent and generous dispositions rendered him a general favourite in the community. But while he was yet in the full vigour of his powers and at the meridian of his usefulness, his course was suddenly terminated by death. In December, 1817, he took the typhus fever from one of the Tutors over whom he had watched with most affectionate solicitude. Shortly after his illness commenced, one of his brethren called upon him, and, by his request, engaged in prayer at his bedside; and, during the prayer, his reason left him to return no more. In his wildest delirium, however, his thoughts evidently fastened upon spiritual interests and objects, thus showing what had been their habitual tendency. He expired, after an illness of a few days, on the 9th of December, in the fifty-third year of his age. His funeral sermon was preached by the Rev. Dr. Norton, minister of the Congregational church at Clinton.

He was married in February, 1791, to Melicent Demming of Wethersfield, a lady of great intelligence and excellence, who died in October, 1853, at the age of nearly eighty-eight years. They had eight children, five of whom survived him. One of them, Dr. F. F. Backus, was graduated at Yale College in 1813; has been for many years a practising physician at Rochester, and was at one time a member of the Senate of the State of New York.

The following is a list of Dr. Backus' acknowledged publications:—A Sermon, at the funeral of Governor Oliver Wolcott, 1797 Connecticut Election Sermon, 1798. A Sermon on occasion of his inauguration as President of Hamilton College, 1812. A Sermon at the ordination of John Frost,* 1813. A Sermon at the ordination of John B. Whittlesey,† 1814. Dr. Backus was a liberal contributor to the Connecticut Evangelical Magazine.

FROM THE REV BENNETT TYLER, D. D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT EAST WINDSOR.

EAST WINDSOR HILL, January 14, 1848.

Dear Sir: Your request for my recollections and impressions of the late Dr. Azel Backus, it gives me pleasure to comply with, to the extent of my ability. When I was first settled in the ministry, my residence was fifteen or sixteen

* JOHN FROST was a native of Sandgate, Vt.; was graduated at Middlebury College in 1806; was Preceptor of the Addison County Grammar School in 1807–08; studied Theology at the Andover Seminary; was ordained and installed pastor of the Presbyterian church in Whitesborough, N. Y., in 1813, and went thence to Elmira, where he was installed in 1835. After remaining there a few years, he returned to Whiteshorough, and preached to the vacant churches in the vicinity, as he had opportunity. He died suddenly at Waterville, N. Y., March 1, 1842.

† JOHN BALDWIN WHITTLESEY, son of Joseph and Lydia (Jones) Whittlesey, was born at Saybrook, Conn., November 26, 1782; was graduated at Williams College in 1810; was ordained pastor of the church in Herkimer, N. Y., March 16, 1814; was afterwards settled in the ministry at York, N. Y., and died September 10, 1833.

miles from his. As we belonged to the same ministerial Association, I saw him repeatedly at the meetings of that body and of the Consociation, was occasionally at his house, and heard him preach three or four times. I also had opportunity to know the estimation in which he was held by his brethren of his own age, who were more intimately acquainted with him than myself.

Dr. Backus was a man *sui generis*. He had great excellencies of character and some prominent defects.

His natural endowments were of a high order. This, I believe, was doubted by no one who was at all acquainted with him, or who ever heard him preach on a special occasion. The late Dr. Mason of New York, after having made a visit to New England, said to some one, (alluding to Dr. Backus,) "I found one man who has a bushel of brains." Had Dr. B. made the same remark in regard to Dr. M., it would have been in perfect keeping with the manner in which he was in the habit of expressing his thoughts. He possessed a clear, strong, and discriminating intellect, and might have attained to eminence as a scientific and literary man, or in any one of the learned professions. But his attention was principally directed to the studies connected with his own profession. His mind, however, was well stored with general knowledge.

He possessed a vivid and powerful imagination; but it was not sufficiently chastened. Hence, though his illustrations were always striking and forcible, they were sometimes deficient on the score of taste. This fault was not so apparent in his writings, especially his well-studied compositions, as in his extemporaneous addresses and familiar conversations. He possessed one talent which is rather dangerous, especially to a minister of the Gospel. He had an exuberance of the keenest wit, and his witticisms were sometimes of at least questionable propriety. He occasionally indulged in ludicrous comparisons and extravagant expressions, which could not be justified. This was the most prominent defect in his character,—a defect which he often deeply lamented.

Few men were better acquainted with human nature than he, or had a keener discernment of character; and, although he was sometimes indiscreet in his language, he possessed a large share of common sense.

He had a high reputation as a teacher of youth, particularly as a disciplinarian. As a natural consequence, many vicious boys, who had been considered unmanageable, were placed under his care. Not a few of them were reclaimed by his faithful discipline and became useful men. In after life, they acknowledged their obligations to him, as the instrument in the hand of God of saving them from ruin. He often spoke of these acknowledgments with peculiar satisfaction.

Dr. Backus' theological views accorded substantially with those of his illustrious predecessor,—Dr. Bellamy, and with those of his uncle,—Dr. Charles Backus of Somers, who was his theological instructer, and one of the burning and shining lights of his day. He was a warm advocate for the "doctrines of grace," as they were generally maintained by New England Calvinists fifty years ago.

An incident occurred soon after his settlement in Bethlem, which he often mentioned with deep interest. As he was riding one evening, he overtook a coloured man who was a member of his church. He entered into conversation with him, and perceiving that he was not known by the coloured man, on account of the darkness of the evening, asked him how he liked his new minister. "Pretty well," he replied, "but not so well as I did Massa Bellamy." "Why, what is the difference?" "He no make God look so big as Massa Bellamy did." He ever after regarded this as a very useful lesson to him.

As a preacher, Dr. Backus had a very high reputation. His style was simple, clear, concise, and remarkably energetic. His sermons abounded in striking thoughts, expressed in few words, which would sometimes burst upon the

hearer, like sudden flashes of lightning. As much of his time was taken up with his school, his ordinary sermons were prepared in haste, and many of them but partially written. But when he made a special effort, and allowed himself sufficient time to prepare a discourse, it was usually of a very high order. His Election Sermon excited more interest probably than almost any other sermon preached on a similar occasion. The subject of it is the character of Absalom. It contains a most graphic description of a demagogue, and a clear exhibition of the dangers to which free governments are exposed. It is rich in historical allusions, and abounds in thoughts of great practical wisdom; and some parts of it are highly eloquent.

His manner and style of speaking in the pulpit were his own;—unlike those of any other man. He made no display, and had none of what would be called the graces of oratory. Yet few men have had greater command over an audience than he. He never failed to secure attention, and not unfrequently the whole congregation were melted into tears. He always felt deeply the truths which he uttered, and literally adopted the maxim of the Roman poet:—

"Si vis me flere, dolendum est tibi."

He rarely, if ever, delivered a sermon without weeping. He could take his hearers to record that he had warned them night and day with tears.

His eloquence, though peculiar, was natural. It more nearly resembled the eloquence of the natives of the forest, than that of any other man with whom I was ever acquainted. And here I cannot forbear to mention that, soon after he became President of Hamilton College, he made a visit to the Oneida Indians, who were then living on their Reservation near the College, and preached to them on the Sabbath, to their great delight. He began his discourse thus:—"I was born near Moheagan. I was acquainted with Zachary and Uncas; and my object to-day will be to persuade you to be Zacharies and not Uncases." It was at this visit that the aged chief, Shenandoah made Dr. Backus promise to see him buried by the side of the missionary, Kirkland, that he might "take hold of his skirts in the resurrection."

As a pastor, Dr. Backus was greatly beloved. He sympathized with his people in their joys and sorrows, and always felt a deep interest in their welfare. When he was called to leave them for another field of labour, the parting was mutually painful.

He was a warm friend to his country. He took more interest in the political affairs of the nation than most of his brethren. He entered largely into the views of those patriotic men, who were the leaders in the American Revolution, and afterwards the founders of our government. He was fully aware of the dangers to which free governments are exposed. These are strikingly portrayed in his Election Sermon. He fully believed that virtue as well as intelligence among the people, is necessary to the maintenance of such a government as ours. When he saw infidelity, irreligion, and profligacy coming in like a flood, he trembled for his country. He did not deem it unsuitable to preach on the duties of rulers as well as of subjects, and to point out the means of securing the blessings of a good government.

When Mr. Jefferson was elected President of the United States, many good men were exceedingly distressed and alarmed. The thought of having a Chief Magistrate who was understood to be an unbeliever, was extremely painful. Dr. Backus participated in these feelings, and did not hesitate to express them in the pulpit. On this account he was prosecuted for a libel against Mr Jefferson, and arraigned before the District Court of the United States. The cause, however, after having been repeatedly postponed, was finally dismissed, without coming to trial.

This prosecution excited great interest in Connecticut. Some of the most distinguished lawyers proffered their services to Dr. Backus, and numerous friends stood ready to defray all the expense to which he might be subjected.

There were some incidents connected with this prosecution, which afforded much amusement to his friends. When he was first summoned to appear before the Court, which was then sitting in Hartford, the Marshal called on him very early in the morning, and informed him that it would be necessary that he should be in Hartford by twelve o'clock. He immediately prepared for the journey, and in company with the Marshal, rode to Litchfield, about eight miles, before breakfast. While there, the Hon. Uriel Holmes, then member of Congress, furnished him with his own horse and carriage,—his horse being a remarkably fleet and powerful animal. On starting for Hartford, the Marshal, being on horseback, found it necessary to put spurs to his steed, to keep in sight of his prisoner. Coming near enough to call to him, he exclaimed,—"Mr. Backus, you ride as if the d——l was after you." "Just so, just so," he replied, and rode on not at all abating his speed.

On his return from Hartford, a number of the most respectable men in Litchfield escorted him part of the way to Bethlem. When they halted to return, the Doctor thus addressed them. "My friends, I know not what to say to you. But I will say as the Indian did to his brethren, when they came to bury his wife. 'Thank you, thank you. Hope I shall have opportunity to show you such a favour.'"

Dr. Backus was a man of deep and unaffected humility. There are very few men with whom I was ever acquainted, who appeared to have a deeper sense of their own sinfulness, or a stronger reliance on God's sovereign grace, than he habitually manifested. He had his failings; but instead of excusing or palliating them, he always condemned them with the utmost severity.

He loved the cause of Christ. To promote this cause was the great object to which all his powers were consecrated, and the only object for which he desired to live. He took a deep interest in those plans of benevolence which have been devised to promote the interests of Zion and the salvation of men, and spent his latest breath in praying for the conversion of the world.

I am your friend and brother in the Gospel,

BENNETT TYLER.

FROM THE REV LUTHER F. DIMMICK, D. D.

NEWBURYPORT, January 19, 1852.

Rev. and dear Sir: It was my happiness to be acquainted with Dr. Backus, only during a few of the latter years of his life. He was President of Hamilton College during my course there, and died a few months after the Commencement at which I was graduated. These few years, however, were sufficient to enable any one to understand essentially the leading elements of his character; for his character was of that description which is "known and read of all men."

Dr. Backus was rather low of stature, but portly, and somewhat corpulent. He had a full, open countenance, with a rather small, grey eye. His manners were simple, unostentatious, entirely artless,—the manifest out-workings of an intelligent, vigorous, benevolent nature within. Though he took no pains to be impressive, yet no person of intelligence could be long with him without feeling that he was in the presence of a superior man.

Dr. Backus possessed marked originality of character. He was too strong a man to be an *imitator*. He was himself. The elements of his being moved in their own way. Men saw in him something *unique*, as well as vigorous, which attracted their attention and impressed them. He was eminently free from all pedantry and pretence. He had, indeed, less accuracy of scholarship than some others; but he had a strong, native common sense, which could not fail, in any place, to make itself respected. He had great openness and candour of mind, which prepared a way for him to the minds of others. He had no sinuosities in his course, or folds in his heart, concealing his intentions. His purpose was man-

ifest—every man could see it—and his course direct and open to its attainment. He was felt to be *an honest man*,—which the poet has declared to be the "noblest work of God."

A still further element in Dr. Backus' character was the largeness of his heart. He had quick and generous sensibilities. Among his friends, and indeed in all situations, his sympathies were strikingly manifest. In his domestic relations, as a husband and as a father, these excellencies shone. As the head of a College, while faithful in his duties, he was urbane and kind to his associates of the Faculty. To his pupils he was unforbidding and affectionate; admitting them not indeed to undue familiarity, to which no one probably was ever inclined, but to all proper freedom; allowing them to feel that they might come to him in all their wants, as children to a father. His pupils will never lose the impression of the kind interest he manifested in them; of his readiness to counsel and aid them, as exigencies might require.

The religious character of Dr. Backus was prominent. In his religion he was not a mere theorist; but here also, as every where else, a sincere and practical man. His religion was not a speculation merely, but also a devotion. He had very exalted conceptions of God, and of God's manifestations of wisdom, power, truth, justice, love, in creation and redemption; and the deepest emotions of his heart were stirred under the truths he apprehended on these subjects. He desired the religious well-being of his pupils. So his heart showed itself to his class in view of the religious lesson of Monday morning—"Young gentlemen, it is the religion of your country; as educated men you *ought* to understand it;" while it was evident that an immensely deeper current of feeling was flowing through his bosom, relating to the wants of the soul for eternity.

As a preacher, Dr. Backus was of course instructive, as every preacher with a mind like his must be; but beyond this, he was earnest and impressive. He seized upon the most important things to say, and said them in unadorned yet forcible language, and from a heart that felt them. In the delivery of his sermons he was deliberate,—sometimes perhaps rather slow, distinct in his enunciation, and made more use than is common of emphasis. He had very little gesture, scarcely more than the raising of his right hand to a level with his chin or his eye, and bringing it down in a perpendicular direction upon the cushion or the Bible. Often in connection with this, in impassioned passages, there was a pause in his utterance; during which, his countenance changing with emotion, his lip quivering, the tear starting in his eye, his audience could not fail to be wrought into deep sympathy with him, till at length, the word and the motion of the hand came together, and some of the finest effects of oratory were produced. No man better exhibited the power of the *pause* in oratory. Yet in him it seemed entirely unpremeditated and spontaneous;—no art, but simply the working of an ingenuous and powerful nature within him.

There was in Dr. Backus naturally an element of the facetious, which often showed itself in his intercourse with his friends; yet nothing of it ever appeared in the pulpit. His reverence for the pulpit and the themes treated there, awakened other trains of thought, and opened other fountains of emotion, and rendered him among the most serious of preachers.

Of Dr. Backus it may in a word, be said:—The collective excellence of the man forms a picture strong, bold, original, in its outlines; filled up impressively with light and shade, and richly varied colourings; the whole placing it among the nobler specimens of humanity, and rendering it worthy to be enshrined for the inspection and instruction of after ages.

Very respectfully and truly yours,

L. F. DIMMICK.

CHAUNCEY LEE, D. D.*

1789—1842.

CHAUNCEY LEE was a son of the Rev. Jonathan Lee, who was the first minister of Salisbury, Conn. He (the father) was the son of David and Lydia (Strong) Lee, of Coventry, Conn., where he was born July 10, 1718. He was graduated at Yale College in 1742; and, having studied Theology under the direction of the Rev. Solomon Williams of Lebanon, was ordained at Salisbury, November 23, 1744, by the Rev. Messrs. Humphreys of Derby, Leavenworth* of Waterbury, and Todd† of Northbury; but, for this act, they were severally suspended by the Association of the county who adhered to the Saybrook Platform,—on the ground that they formed the church in Salisbury on the principles of the old Cambridge Platform. He died October 10, 1788. He was an animated and popular preacher, and exerted an important influence in the churches of Connecticut. He published the Election Sermon for 1766; and a Sermon on the death of Abigail Spencer, 1787

Chauncey Lee, having fitted for College under the instruction of his father, entered at Yale in 1780, and graduated in 1784. Shortly after, he commenced the study of the Law under John Canfield, Esq., of Sharon, Conn., with the late John Cotton Smith as an associate student. After being admitted to the bar, he opened an office in Salisbury, his native place, and practised Law a short time. A change having occurred in his feelings on the subject of religion, and the legal profession being withal somewhat distasteful to him, he resolved to relinquish it, and betake himself to the ministry. In this resolution he was aided not a little by the advice of the Rev. Daniel Farrand of South Canaan, an adjoining parish, who was an intimate friend of his father. To the inquiry which he made of Mr. Farrand as to what course he ought to pursue,—he received for answer,—"I had rather be a faithful minister of the Lord Jesus Christ, than to be the crowned potentate of all the kingdoms of the world." This remark, made with great solemnity and earnestness, seems to have gone far towards settling his mind in relation to his duty. Notwithstanding he was now the head of a small family, he went to Stockbridge and resided for some time, as a student of Divinity, with the Rev. Dr. West, and was licensed to preach by the Association of Litchfield county, at Southbury, June 3, 1789.

For some time after the death of his father, he supplied the pulpit at Salisbury, and his labours were so acceptable that there was a strong desire in the parish to give him a call; but it is supposed that he did not himself favour the measure. As a considerable number emigrated about that time from his native place to Vermont, among whom was his father-in-law, he was induced to journey into that region; and, after preaching there for a

* MS. from his family and from the Rev. Dr. Allen of Northampton.

† MARK LEAVENWORTH was graduated at Yale College in 1737; was ordained pastor of the church in Waterbury in 1740; and died in 1797. He was a Chaplain in the army during the French war. He published the Election Sermon in 1772.

‡ SAMUEL TODD was graduated at Yale College in 1734; was ordained pastor of the church in Northbury, Conn., 1740; was dismissed in 1764; was installed pastor of the church in Plymouth, Conn., in 1766; and died in 1789.

while, he received a call to settle in the ministry in the town of Sunderland. He accepted the call, and was ordained March 18, 1790. A curious circumstance occurred in connection with his settlement. A lot of land had been given for the benefit of the first settled pastor; and as two churches had been formed in different parts of the town, each was desirous to have its minister settled first, in order to obtain the bounty. The same day was appointed for the ordination of the two ministers; and both were actually ordained the same day and the same hour; and the land was claimed in behalf of each. The matter was long litigated in the County Court, and many of the clocks and watches of Sunderland were brought to testify in the case, until at length it was decided that the settlement of Mr. Sherwin,* who was the other pastor, preceded that of Mr. Lee about two minutes. The controversy had a very unfavourable influence upon both parishes.

Mr. Lee continued his labours at Sunderland for several years, and finally resigned his charge, on account of the inability of the people to furnish him an adequate support. In the winter of 1797–98, he resided in Lansingburgh, N. Y., in the capacity of a teacher, but he seems to have continued there only a few months. He removed next to Hudson, where he preached at least a year. In the autumn of 1799, he removed with his family to Salisbury, his native place, and remained for a few months among his relatives. He was installed at Colebrook in January, 1800, on which occasion the sermon was preached by the Rev. Mr. Judson of Sheffield. His pastorate at Colebrook continued till February, 1827, and was finally terminated in consequence of a difficulty that arose in the church in connection with a case of discipline. He was installed pastor of the church in Marlborough, Conn., November 18, 1828, where he continued till January 11, 1837, when he resigned his charge, in consequence partly of declining health, and partly of a discouraging state of things among his people. After this, at the solicitation of one of his sons, he removed to Hartwick, N. Y., where he continued till his death, which occurred in December, 1842. He died at the age of seventy-nine. His last illness was short, and bore the character of cholic, attended with fever. He was placid and patient, fearful of giving trouble to his children in his last days and hours, and resting with humble and joyful confidence in the promises of the Gospel. Before being prostrated by disease, though his health was feeble, he was wont to play upon the accordeon, and sing, with great tenderness and peculiar intensity of feeling, 'Home, Sweet Home," as expressive of his longings in aged widowhood to enter the Heavenly rest.

He received the degree of Doctor of Divinity from Columbia College, New York, in 1823.

Dr. Lee was first married about the time that he commenced the practice of Law, to Abigail, daughter of Joshua Staunton of Salisbury. She died in the autumn of 1805. By this marriage he had two sons and a daughter. The son, *Chauncey Graham*, was graduated at Middlebury College in 1817, and has since been settled in the ministry in several places. Dr. Lee was married, a second time, to Olive, widow of Alexander Spencer of Amenia, N. Y.,—brother of the late Chief Justice Ambrose Spencer, in 1806. She died, January, 1818. By this marriage also, he had two sons and a

* Jacob Sherwin was born in Hebron, Conn., in 1736; was graduated at Yale College in 1759; was ordained minister of the Second parish in Sunderland, March 18, 1790; and died in 1803.

daughter. He was married a third time, in the autumn of 1818, to Mrs. Rebecca Green of New London, who died, some time before him, at Hartwick. By the last marriage he had no children.

Dr. Lee published the American Accomptant: an Arithmetic, 1797; The Trial of Virtue: a metrical version of the Book of Job, 1807; Connecticut Election Sermon, 1813; a Sermon on the death of the Rev. A. R. Robbins, 1813; Sermons especially designed for Revivals, (one vol. 12 mo.,) 1824; Letters from Aristarchus to Philemon, 1833.

I had some opportunity of an acquaintance with Dr. Lee, though not till after he had retired from the active duties of the ministry, and was considerably enfeebled by disease and old age. I remember him as an exceedingly courteous, gentlemanly, and agreeable old man. The theological controversy, sometimes known as the "New Haven controversy," which was then going forward, strongly enlisted his ardent feelings, and he regarded the interests of New England orthodoxy as in imminent peril. It was about this time that he published his "Letters from Aristarchus to Philemon," in which some of the main points in the controversy were vigorously and earnestly discussed. I was always impressed with the kindliness and benignity of his spirit, and can now recall circumstances which very beautifully illustrated it.

FROM THE REV LEONARD E. LATHROP, D. D.

AUBURN, December 7, 1850.

Dear Sir: Agreeably to your suggestion, I very cheerfully transmit to you some of my recollections of the Rev. Dr. Chauncey Lee. He must have been near fifty years of age, when I first became acquainted with him. It was during my ministry at Salisbury, which was the place of his nativity, and in which he was a frequent visitor.

In stature, Dr. Lee was of rather more than ordinary height, with a frame well proportioned, though somewhat stooping. He was rather thin in flesh and of a nervous temperament, ardent in his feelings and strong in his predilections and prejudices. He had an intelligent countenance, an eye prominent and penetrating, and yet mild in expression. His literary acquirements were very considerable, and during a portion of the time of his residence at Colebrook, he superintended the education of several classes of young ladies and gentlemen,—for which service he was well qualified, and in which he was eminently successful. He had an active mind, was fond of study, and was addicted to habits of careful investigation, and often of laborious research, while he was distinguished for more than ordinary power of imagination, and for good humour and facetiousness; the latter of which qualities were sometimes so exuberant in their manifestations, as to give him pain in the retrospect. I remember that, on one public occasion, at the dinner table, where there was a large company, not a few of whom were mere men of the world, he indulged his passion for humour to such an extent, as to produce long continued and almost convulsive laughter. On retiring from the table, he remarked to me that he felt quite indebted to me for the pleasure and instruction which I had afforded him by a discourse which had been delivered on the occasion. To which I replied,—"I think we have been indebted to *you* for much amusement at the table." Upon which, his countenance fell, and, after a moment's pause, and with considerable emotion, he said,—"Well, my dear brother, I am sorry, I am *sorry*; if I have done wrong, I hope God will forgive me." This expression indicated a characteristic conscientiousness, and a fear that he had exhibited a degree of levity, exceeding the bounds of Christian and clerical propriety. He was one among a very few clergymen of my acquaintance, who have

been troubled by a constitutional propensity for sallies of jocularity and wit, that was occasionally irrepressible.

Yet he appeared to be a man not only of extensive religious knowledge, but of deep religious experience. In all that appertained to his vocation as a Christian minister, he seemed to act in the fear of God, and under a solemn sense of responsibility. His views of Theology, I think, were more nearly in accordance with those of Dr. Emmons, than of any other of the prominent theologians of New England; while he loved also, in the main, the teachings of Edwards, and Bellamy, and Hopkins, and Dwight. He presented very clearly his own views of Christian doctrine and experience, in his preaching. As a preacher he was instructive, earnest, and often considerably animated. In the course of his ministry, he had the privilege, more than once, of witnessing a special blessing in connection with his labours. His volume of sermons, designed particularly for seasons of revival, was well received, and circulated quite extensively in its day. His Paraphrase of the book of Job, entitled "The Triumphs of Virtue," shows at least that he was poetically inclined. He occasionally indulged also in some lyric effusions, which have been inserted in collections of Hymns, and used for devotional purposes. He had also considerable musical taste, and his tune to Dr. Beattie's "Hermit," had, at one time, a good deal of celebrity.

Very respectfully yours,

L. E. LATHROP.

HERMAN DAGGETT.*

1789—1832.

Herman Daggett was born at Walpole, Mass., September 11, 1766. He was a son of Dr. Ebenezer Daggett, a highly respectable physician in his day, who was a brother of the Rev. Naphtali Daggett, one of the Presidents of Yale College. The first ancestor of the family in this country was John Daggett, who, a few years after the settlement of Plymouth, came and took up his residence on the Island of Martha's Vineyard.

Dr. Daggett removed with his family from Walpole to Wrentham, when his son Herman was a boy, and there continued in medical practice till his death, which occurred, February 26, 1782. The son was, at his father's decease, between fifteen and sixteen years of age. He had the reputation of being an amiable and discreet youth, and withal had an uncommon thirst for knowledge. He coveted a liberal education, but his health was far from being vigorous, and his means were very limited, if indeed he had any means at all. Quickened, however, in his efforts, by his zeal for knowledge, he passed rapidly and successfully through his course preparatory to College, and became a member of Brown University in 1784. His standing there as a scholar was highly respectable, and he graduated in 1788.

In the second year of his College course, his mind, which had before been seriously directed by the influence of a Christian education, became deeply impressed with the subject of religion as a practical concern; and it was to this period that he referred the commencement of his religious life. His ardour in literary pursuits seems not to have been at all repressed by

*An unpublished biography.

the change in his moral feelings, though all his faculties and attainments were, from this time, evidently consecrated to the glory of God and the benefit of his fellow creatures.

Shortly after his graduation, he placed himself as a theological student under the direction of the Rev. Dr. Emmons, who, even at that early period, had acquired the reputation of being very learned in his profession. Having spent about a year in his preparatory studies, he was licensed to preach by the Association holding its session at Northbridge, in October, 1789, and preached, for the first time, on the succeeding Sabbath, in Dr. Emmons' pulpit.

Within a short time after he was licensed, he visited Long Island, with a view of being engaged as a preacher, thinking that the climate would prove more congenial to his health than that of New England. Here he was received with more than common favour. For a year, he supplied the Presbyterian congregation at Southold; and, though they gave him a unanimous call, yet, being unwilling to practise on the "Half-way Covenant," he felt constrained to decline it. Thence he was called to preach at Southampton, where also he was unanimously invited to the pastorship. This latter invitation, after considerable hesitation, he accepted, and was set apart by the Presbytery to the pastoral office, April 12, 1792.

On the 3d of September following, Mr. Daggett was married to Sarah, daughter of Colonel Mathewson, a respectable and wealthy citizen of Providence, R. I. The marriage was strongly opposed by the parents of the young lady, on the ground of a great inequality in the worldly circumstances of the parties; but they subsequently became reconciled to it, and received Mr. Daggett with the respect and affection due to his character and the relation they sustained to him. Mrs. Daggett was a lady of fine accomplishments and most exemplary character, and survived her husband many years. She died, having never had any children, November 20, 1843.

Mr. Daggett's continuance at Southampton was for less than four years. Almost immediately after his settlement, a difficulty arose between him and a part of his people on the subject of the "Half-way Covenant," (he being unwilling to practise on that principle,) which ultimately extended to many other churches, and was the principal, if not the entire, cause of his resigning his charge. He behaved with great moderation and dignity throughout the whole controversy, and his character for discretion was never impugned.

It was a sufficient evidence that he came out of the controversy at Southampton unscathed, that, almost immediately after he was at liberty, he was called to the pastoral care of the church at West Hampton, a village in the immediate neighbourhood of the one he had left. Here he continued, greatly respected and beloved by his people from September, 1797, to September, 1801, when he was dismissed chiefly on account of an inadequate support.

In October following, he was installed pastor of the church at Fire Place and Middle Island, in the town of Brookhaven, and preached alternately to the two congregations, till April, 1807, when his health had become so far reduced that he resigned his charge with an intention of never resuming the responsibilities of the pastoral office.

During the eighteen years of Mr. Daggett's residence on Long Island, and in each of the four several charges with which he was connected, he

enjoyed a large measure of public respect, and his labours were, by no means, unattended with success. He was greatly esteemed, especially by his brethren in the ministry, for the wisdom of his counsels, not less than for the consistency of his general deportment.

After leaving Long Island, his health was considerably improved, so that he was able to preach frequently, and even for a considerable time without interruption. For a year he preached and taught a school at Cairo, Greene County, N. Y. For some time he preached also at Patterson, Putnam County; and for two years he preached and taught an Academy at North Salem, Westchester County. Thence he went to New Canaan, Conn., where he took charge of an Academy.

The Foreign Mission School having been established at Cornwall, by the American Board of Commissioners for Foreign Missions, Mr. Daggett was soon thought of as a suitable person to be placed at the head of it; but when he was conferred with on the subject, it was ascertained that, though he was well enough disposed to accept such an appointment, yet that his engagement at New Canaan would detain him there for several months. The appointment was made, and his inauguration took place on the 6th of May, 1818,—Governor Treadwell officiating on the occasion. Both the Governor and Mr. Daggett delivered addresses, and the Rev. Mr. Harvey, then of Goshen, preached a sermon, all of which were published in connection with the memoirs of Obookiah.*

The school of which Mr. Daggett now became the head, consisted of youth and children from various Pagan nations. Though they were only about thirty in number, there were natives of Sumatra, China, Bengal, Hindostan, Mexico, New Zealand; of the Society Islands and Marquesas Islands; of the Isles of Greece and of the Azores; there were specimens also of various North American Indian tribes—Cherokees, Choctaws, Osages, Oneidas, Tuscaroras, Senecas, and the tribe at St. Regis in Canada. In age they ranged from mere childhood to adult years. The languages which they spoke rivalled in point of number those which were heard at Jerusalem on the day of Pentecost. There was of course a great variety of taste, and disposition, and character, in these representatives of so many barbarous nations. A more difficult task can hardly be conceived than the management of such a school as this; and yet Mr. Daggett,

* Henry Obookiah was a native of Hawaii, the most important and populous of the Sandwich Islands. He was born about the year 1792. His mother was related to the family of the King. When he was ten or twelve years old, both his parents were slain before his eyes, in a war between two parties for the dominion of the Island. He was himself taken prisoner, and was carried to the house of the man who had murdered his parents. Here he remained until he was found by an uncle, who, having succeeded in recovering him, treated him as his own child. This uncle was a Pagan priest, and designed to educate Obookiah for the same service. The young man, being little satisfied with his prospects, and possessing somewhat of an adventurous spirit, left his uncle and came to the United States in the year 1809. On his arrival in this country, he attracted the notice of several excellent persons, among whom was the lamented Samuel J. Mills, Jr., and was not only brought under a Christian influence, but became apparently a devout and earnest Christian. After having resided successively at New Haven, Torringford, Andover, Litchfield, Goshen, Canaan, Amherst, and South Farms, he became, in April, 1817, a member of the Foreign Mission School at Cornwall, with an intention of returning ere long to preach the Gospel to his benighted countrymen. About the commencement of the next year, he was attacked with the typhus fever, and such was its violence that the best medical skill was found insufficient to control or arrest it. He died in great peace on the night of the 17th of February. He possessed a naturally vigorous and inquisitive mind, and a great facility at acquiring knowledge. He had translated into his native tongue the whole of the Book of Genesis, and had made considerable progress towards completing a Grammar, a Dictionary, and a Spelling Book. His Christian character was every way exemplary, and his death blighted many cherished hopes of extensive usefulness in the missionary field.

by his great kindness and wisdom, succeeded in giving to the school a very harmonious character, and in rendering it, for a season, the instrument of no inconsiderable usefulness. It became, however, after a few years, obnoxious to public censure, on account of the intermarriage of two or three Indians with respectable young ladies in the neighbourhood; and in the year 1826, it was dissolved. Mr. Daggett's connection with it continued nearly six years, terminating in 1824. Early in that year, his health sunk so low as to forbid his performing his duties as a teacher, or even leaving his house. In consequence of this continued indisposition, he tendered his resignation as Principal, and the Rev. Dr. Bassett* was appointed in his place. Mr. Daggett was accustomed to preach on the Sabbath to his pupils; and others in the neighbourhood, who were disposed, had the privilege of attending on his ministrations. His pupils were generally greatly attached to him, and not a few of them were believed to have been radically and permanently benefitted by his influence.

Mr. Daggett lived about eight years after he had retired from all public service. He still continued to reside at Cornwall, and was regarded by the whole community with the utmost respect and veneration. Though he was never otherwise than feeble, he was usually able in pleasant weather to attend public worship on the Sabbath, and sometimes made short visits to his neighbours, which were alike welcome and useful. He gave much of his time to reading, especially whatever had a bearing on the missionary cause; and occasionally used his pen in aid of some of the Religious periodicals. On the first Sabbath of March, 1832, he took a severe cold, which marked the commencement of his ultimate and rapid decline. For about two months and a half, he lingered in great patience, and generally in strong faith, though not without a cloud occasionally passing over his mind,—till the 19th of May, when he breathed out his life in perfect peace. When it became manifest that the spirit had fled, a prayer was offered by the side of his remains, and then a letter read, which he had addressed to his beloved wife, designed to comfort her, especially in that hour. The funeral was attended two days after, and an appropriate sermon preached on the occasion by a former pastor of the church, from Numbers XXIII. 10.

Mr. Daggett published a Sermon on the death of the Rev. Samuel Buell, D. D., 1798.

FROM THE REV TIMOTHY STONE.

CORNWALL, Conn., November 13, 1851.

My dear Sir: I knew the Rev. Herman Daggett well, and for many years sustained to him very intimate relations. Such was my estimate of him that I am not unwilling to do any thing in my power to honour and perpetuate his memory.

In person, Mr. Daggett was of middle size, uncommonly erect, his limbs well formed, and his appearance and gait altogether dignified. His countenance was

* AMOS BASSETT was a native of Derby, Conn.; was graduated at Yale College in 1784; was a Tutor in the College from 1789 to 1793; was ordained pastor of the church in Hebron, Conn., November 5, 1794; was dismissed September 28, 1824; was appointed Principal of the Foreign Mission School in Cornwall the same year; was installed pastor of the church in Monroe, Conn., in 1827; and died in 1828. He received the degree of D. D. from Williams College in 1817. He was a member of the Corporation of Yale College from 1810 to 1827. He published an Election Sermon, and a Sermon before the Connecticut Missionary Society. He was an excellent scholar, a sensible and solemn preacher, and especially distinguished for the gravity of his deportment, and for godly simplicity and sincerity.

marked with a pleasant gravity; and it was somewhat remarkable that, having endured so much infirmity for so many years, he should still have retained to the last a perfectly placid and equable expression. His face was naturally pale, always thin, and towards the close of life greatly emaciated. He was mild and urbane in his deportment, and was, in the strictest sense of the word, a gentleman.

It must be acknowledged that Mr. Daggett was not constitutionally of a bold and adventurous turn. He may be said to have been rather of a timid disposition; and there is reason to believe that, in some instances, his extreme caution and great jealousy of the appearance of evil, led him to accomplish less good than was actually within his power. But notwithstanding his scrupulosity in some things of small moment approached even to superstition, the Christian who accomplishes as much good and as little evil as he did, is very rarely to be met with.

His mental powers were above mediocrity, and had been cultivated by a thorough classical education. His mind was clear and penetrating, and he had trained himself to a habit of accurate discrimination. His judgment was uncommonly sound, but he had very little of the imaginative. With all his physical infirmity and natural timidity, he was by no means lacking in decision in respect to matters of importance.

He was remarkable for his regard to system. In every thing that pertained to study, business, and recreation, the habit of perfect order had become like second nature. It was owing to this, that he was able, amidst his manifold infirmities, to dispatch business with a degree of tact and rapidity that surprised every one. This habit he inculcated strongly upon his pupils, and sometimes with no little effect. Some of the youth who came as savages from the wilderness,—not knowing what letters were, became, under his instruction, excellent penmen, imitating remarkably his own fair and beautiful hand.

Mr. Daggett had a high standing as a classical scholar. He knew thoroughly every branch of literature and science which he professed to teach. He had an almost intuitive discernment of character, which was a great help to him in the management of youth. He quickly ascertained their talents and tempers, and adapted his treatment to the variety of character with great dexterity and success. He rarely had occasion to use severe measures, as the mild and conciliatory ones, which he was always disposed to try first, scarcely ever failed to prove successful.

There was nothing in his temperament that approached the phlegmatic—on the contrary, he was naturally susceptible of keen feelings. But, like Socrates and Boocrhave, he had taught his passions to bow to severe discipline. He was remarkably free from ambition, and had little regard for popular applause. He loved a quiet and retired life, while yet he had no sympathy with the idle recluse, who takes no interest in the joys and sorrows of his fellow men.

Mr. Daggett was more habitually serious in his deportment than most Christians or most ministers. He seemed to be living constantly with his eye upon the retributions of the world to come. Not that he never indulged in a smile, or never allowed himself for a moment in innocent playfulness; but occasions of this latter kind were rather the exceptions than the general rule. Not only the law of kindness, but the law of prudence, was always upon his tongue. Nevertheless he did not hesitate to administer a rebuke to insolent wickedness and impiety, when it was demanded; and such was the veneration in which even the wicked held his character, that his reproofs were sure at least to silence and confound them. On one occasion he was in a promiscuous company, where a noisy, boisterous fellow, who did not know that he was present, was speaking very reproachfully of some of the truths of religion. Mr. Daggett, having listened for a while in silence, came forward and said, with great dignity and solemnity of manner,—"I must be

allowed to speak in vindication of my Master's cause." The poor creature was instantly overwhelmed with confusion, and was glad to make his escape from the company by the shortest way possible.

His Christian character was distinguished by a deep and all pervading reverence. Whenever he uttered the name of the Most High, or referred to any of his attributes or ways, there was a noticeable increased solemnity in his manner of speaking. In prayer, he seemed eminently impressed with a sense of the immediate presence of his Maker. He delighted much in religious conversation, but he was not fond of dwelling upon his own personal experience. Indeed his great modesty led him to keep himself out of view on all occasions, so far as he could consistently with his seuse of duty.

Mr. Daggett possessed a truly catholic spirit. He was indeed tenacious of his own opinions, and yet he was tolerant of the opinions of those who very considerably differed from him. For instance, he considered John Wesley as holding errors by no means unimportant, and yet he allowed to him a superior mind, unquestionable piety, and a widely extended influence in reforming the morals and saving the souls of men.

Mr. Daggett's Theology was Calvinistic, though I cannot say how far it was modified by the peculiar speculations of his theological instructer, Dr. Emmons. If he held any of those speculations, I am not aware that he ever broached them in the pulpit. His preaching was much more than ordinarily acceptable. His voice, though feeble, was pleasant, and his enunciation uncommonly distinct. His manner was rather persuasive than bold and commanding. His sermons were written with great correctness, insomuch that they would scarcely have required any revision, if they had been intended for the press. They were of a highly practical character, and were evidently designed to produce their effect, not upon the fancy, or even the intellect alone, but upon the conscience, the heart, and the life. In a word, he preached as one who expected to die and render an account to his Lord. Such is an outline of the character of my departed friend. I cannot but feel that his memory is blessed.

I am your friend and brother,

TIMOTHY STONE.

ETHAN SMITH.*

1790—1849.

Ethan Smith was the son of Deacon Elijah and Sibbil (Worthington) Smith, and was born at Belchertown, Mass., on the 19th of December, 1762. His parents were both eminently pious persons; and his mother particularly spared no pains to give the minds of her children a right direction. His father was much engaged in public life, and served his country in the French war, as Captain under Sir William Johnson, in the regiment of Colonel Ephraim Williams. He died when this son was in his eighth year; shortly after which, the son was sent from home to live with some of his relatives. In consequence of being thus withdrawn from the good influence of his mother, and finding nothing in his new situation that could be a substitute for it, he gradually lost, in a measure, the serious impressions of his earlier years, and, until he had reached his eighteenth

* MS. from his son, Dr. L. A. Smith.

year, was absorbed in the vanities and gaieties of life. He had, during this period, learned the trade of a boot, shoe, and leather manufacturer.

In the year 1780, he joined the American army, and was at West Point, at the time of the detection of Arnold's Treason. On leaving the army, he returned to South Hadley, where he had before resided. The state of religion there at that time was deplorably low, and almost every species of wickedness seemed to be in the ascendant. The impressions which parental faithfulness had early made upon him, now revived, and he was shocked at the part which he found himself acting, in connection with his wicked companions. He suddenly withdrew from their society, and gave much of his time to serious meditation and prayer. It was not, however, until after a protracted course of inward conflict, that he was brought, as he believed, to repose in the gracious economy of the Gospel. He united with the church in South Hadley in the autumn of 1781.

Shortly after this, he went to a town about twenty miles distant, with a view to set up the business to which he had served an apprenticeship; and there he was met with a cordial welcome by a number of pious people, who very readily co-operated with him in establishing prayer meetings on week-day evenings. A clergyman whom he met about this time, and whom he had heard preach, suggested to him the idea of commencing a course of study with reference to the ministry; and when he urged his poverty as an objection, the clergyman kindly offered to assist him, and expressed his confident conviction that he would succeed. He consulted some of his friends, especially his mother and his pastor, and they both looked upon the project with warm approbation. He then went to his father's minister, the Rev. Justus Forward* of Belchertown, who had baptized him in infancy, and he not only cordially concurred with his other friends in their approbation of the measure, but actually offered to superintend his preparation for College, without any compensation. He thankfully availed himself of the generous offer; and while he was prosecuting his studies, was a main instrument of bringing about an extensive revival of religion in Mr. Forward's parish.

Having gone through his preparatory course, he entered Dartmouth College in 1786. He found but little of the spirit of religion there; but there were still a few, who were alive to Christian obligation, with whom he was accustomed to take sweet counsel. He passed reputably through College,—occasionally teaching a school for a few months, and graduated honourably in 1790.

Though much of his reading, for the ten preceding years, had been upon theological subjects, it was his intention to devote one entire year, after his graduation, to the study of Theology, under some competent teacher; but on referring the case to the Association of ministers in the neighbourhood of Hanover, they advised that he should enter at once on the duties of the ministry, and actually gave him license to preach within about a month after

* Justus Forward, the son of Joseph and Mary (Lawton) Forward, was born in Suffield, Conn., May 11, (O. S.) 1730; was graduated at Yale College in 1754; on leaving College, taught a school in Hatfield, and at the same time studied Theology under the Rev. Timothy Woodbridge; was licensed to preach in the autumn of 1755; was ordained pastor of the church in Belchertown, February 25, 1756; and died March 8, 1814, in the eighty-fourth year of his age. He was married December 8, 1756, to Violet, daughter of Joshua Dickinson of Hatfield, by whom he had eleven children. She survived her husband nearly twenty years, and died March 27, 1834, in her ninety-sixth year. The Hon. Mark Doolittle, who was, for a long time, one of Mr. Forward's parishioners, says that "he was a correct classical scholar," that "he possessed a well-balanced mind," and that his "character was strongly marked by the stern, faithful, unassuming, considerate traits, showing his Puritanic lineage."

he was graduated. He commenced preaching at Haverhill, N. H., on the 1st of October, being then in his twenty-eighth year. After preaching there seven or eight months, he was ordained as the pastor of that church.

On the 4th of February, 1793, he was married to Bathsheba, daughter of the Rev. David Sanford of Medway, Mass. Another daughter of Mr. Sanford was married, at the same time, to another clergyman; the ceremony being performed in the meeting-house, and a sermon preached on the occasion by the Rev. Dr. Emmons, from the text—"I will walk within my house with a perfect heart."

Mr. Smith remained at Haverhill, and in great harmony with his people, nine years; when he was induced to leave them for want of an adequate support. He was immediately called to three different places, but he chose Hopkinton, N. H., where he was settled in the winter of 1799, and had a ministry of eighteen years. Here again, his salary ultimately proved insufficient for the support of his family, and in the winter of 1818, he took the pastoral charge of the Presbyterian church in Hebron, N. Y. His expectations here not being realized,—after remaining two or three years, he accepted a call from the Congregational church in Poultney, Vt., where he continued a little less than five years, and was honourably dismissed at his own request. After this, he became the pastor of the Congregational church in Hanover, Mass.; but he found many of the people there holding doctrines so different from his own, that he could have but little satisfaction in his ministry, and after a brief sojourn among them, he resigned his charge, and accepted an appointment as City Missionary in Boston. After this, he was never settled, but laboured incessantly in vacant congregations and in important agencies.

Mr. Smith had a robust constitution and vigorous health, as is sufficiently indicated by the fact that he never lost a Sabbath from bodily indisposition, till he had been preaching nearly thirty years; and only two or three during his whole ministry. He continued to preach until within two weeks of his death. Soon after he reached the age of eighty, his sight, from being overtasked, became very dim, and he was no longer able to read, though he never became totally blind. So familiar was he with the Bible and Watts, that it was his uniform custom to open the book in the pulpit, and give out the chapter and hymn, and seem to read them; and he very rarely made a mistake, to awaken a suspicion that he was repeating from memory. He died after an illness of a few days, at the residence of his son-in-law, the Rev. William H. Sanford of Boylston, Mass., on the 29th of August, 1849, in the eighty-seventh year of his age. His last days and hours were full of peace and joy, and he passed away from all earthly scenes in a manner well becoming "an old disciple." His funeral sermon was preached by the Rev. Dr. Nelson of Leicester.

Mrs. Smith died suddenly at Pompey, New York, on the 5th of April, 1835, at the age of sixty-four. They had ten children,—four sons and six daughters. Three of the sons received a collegiate education—two entered the ministry, and one the medical profession. Three of the daughters were married to clergymen.

The following is a list of Mr. Smith's publications:—A Farewell Sermon at Haverhill, N. H., 1799. A Sermon preached at Hopkinton, N. H., the Sabbath succeeding his installation, 1800. Two Sermons on Jeremiah VII, 8, preached on an exchange in Washington, N. H., 1805. A Thanksgiving

Sermon at Newburyport, 1809. A Sermon preached to a Ladies' Cent Institution, Hopkinton, 1814. A Sermon preached at Dunbarton, at the funeral of the wife of the Rev. Dr. Harris, 1815. Two Sermons preached at Hopkinton on Matt. XXVIII, 18–20, 1816. A Sermon at the ordination of the Rev. Stephen Martindale * at Tinmouth, Vermont, 1819. A Lecture on Infant Baptism, 1824. A Sermon at the ordination of the Rev. Harvey Smith, at Weybridge, Vermont, 1825.

Besides these single sermons, Mr. Smith published the following larger works:—A Dissertation on the Prophecies, 1809. A Key to the Figurative language of the Prophecies, 1814. A View of the Trinity, designed as an answer to Noah Worcester's Bible News, 1824. A View of the Hebrews, designed to prove among other things that the Aborigines of America are descended from the ten tribes of Israel, 1825. Memoirs of Mrs. Abigail Bailey. Four Lectures on the subjects and mode of Baptism. A Key to the Revelation, 1833. Prophetic Catechism to lead to the study of the prophetic Scriptures, 1839.

FROM THE REV ABRAHAM BURNHAM, D. D.

PEMBROKE, N. H., December 19, 1849.

Rev. and dear Sir: Had I foreseen, forty years ago, that the Rev. Ethan Smith would die before me, and that I should be requested to furnish my recollections of him in aid of a sketch of his character, I might have been able, even at this late period, to contribute something that would be of use to you. But when you remember how evanescent our impressions generally are, where there is nothing special to give them permanence; and when I tell you that I never had but nine years' ministerial intercourse with Mr. Smith, and that that brief period terminated more than thirty years ago, you will not expect from me much that can avail to your purpose. I will, however, cheerfully do what I can in compliance with your wishes.

When Mr. Smith was installed at Hopkinton, in the early part of the year 1800, I was a spectator of the solemnity. From that time I occasionally saw him, and heard him preach at Dunbarton, my native place, a town adjoining Hopkinton; though not very frequently, as I was absent from home, either a student at College, or engaged in teaching. But from the time of my own ordination in this place, (March, 1808,) I had the privilege of uninterrupted fraternal intercourse with him, until he resigned his charge, and left the State about the close of the year 1817. I can truly say that my recollections of him are exceedingly pleasant; and I have no doubt that all the ministers in this region with whom he was associated, would unite with me in the opinion that his name is very worthy of being enrolled with the great and good who have gone before us.

The personal appearance of Mr. Smith was decidedly prepossessing. He was of full middling stature, thick set, and erect in posture, quick in all his motions, and yet graceful in all, of a light, fair complexion, bright, sparkling eyes, and a pleasant countenance that always told of good feeling, peace, and hope within.

In his dispositions he was humane, benevolent, affectionate,—a true friend of his race. He possessed natural and acquired abilities, which, under the control of a sanctified heart, qualified him for extensive usefulness. With warm and generous sympathies, with highly cultivated social feelings and much improved

* STEPHEN MARTINDALE was born in West Dorset, Vt., November 25, 1787; was fitted for College by the Rev. Dr. Jackson of Dorset; was graduated at Middlebury College in 1806; and was Preceptor of an Academy at West Dorset from 1807 to 1814, during which time he qualified himself for a physician. He then read Theology under the direction of the Rev. Dr. Jackson; preached a short time in Riga, N. Y.; was pastor of the Congregational church in Tinmouth, Vt., from 1819 to 1832; and in Wallingford from 1832 till his death, March 21, 1847.

conversational powers, he was a very agreeable companion, and always contributed to the happiness of every circle into which he happened to be thrown.

As a minister of the Gospel, he certainly occupied an elevated position among his brethren. Like Timothy, he had known the Scriptures from his childhood. Few, if any, ministers of his time, had a more familiar acquaintance than he, especially with the common version of the Bible. He was a Bible man, and a Bible preacher. He was well read in Theology and Ecclesiastical History. He delighted much in what he regarded the peculiar doctrines of the Gospel, and was at once apt in illustrating them, and able in defending them. He was a ready extemporaneous speaker, and often uttered himself most felicitously without much premeditation; but his composition was perhaps a little verbose, and his utterance rather unduly rapid. He was a warm friend of what he accounted pure revivals of religion; though he was careful to distinguish the precious from the vile, in the whole matter of religious experience. The office work of the Holy Spirit formed a frequent and important topic of his public discourses, and he discussed it skilfully, experimentally, solemnly. As a pastor, he was ever watchful, sympathetic, affectionate, and withal successful. As a writer, he was judicious and useful, rather than polished and ornate. His printed works indicate extensive reading, laborious research, and patient reflection.

Mr. Smith was a warm friend to the various benevolent objects of the day, and a liberal patron also, so far as his limited means would admit. He had a leading part among a few clergymen in establishing the New Hampshire Missionary Society, in 1801, and served as its Secretary for sixteen successive years,—that is, till he left the State, in 1817.

In fine, Mr. Smith sustained all his relations with dignity and usefulness. Endowed with a vigorous constitution, possessing a sound mind in a healthful body, affable and courteous in his demeanour, and steadily devoted to the best interests of his fellow men, his good influence was extensively felt while he was living, and now that he is dead, I cannot doubt that it survives and operates through innumerable channels.

Your brother in the Gospel of Jesus Christ,

ABRAHAM BURNHAM.

ALVAN HYDE, D. D.*

1790—1833.

Alvan Hyde was born in the part of Norwich, Conn., which is now Franklin, February 2, 1768. He was a son of Joseph Hyde, a respectable farmer and a friend of religious institutions, but not a communicant in the church. His mother died when he was but six years old; but his father was by no means neglectful of his religious education, availing himself of frequent opportunities to endeavour to give a right direction to his youthful mind. His sense of obligation for paternal kindness he evinced in subsequent life, especially by endeavouring, in turn, with the utmost delicacy and affection, to impress the mind of his father with the importance of certain domestic duties which, on account of his not being a professor of religion, he had never performed.

* Amer. Quart. Reg., VIII.

At the beginning of the year 1783, he commenced his preparation for College under the instruction of the Rev. (afterwards Dr.) Samuel Nott, the clergyman of the parish in which his father resided. In September, 1784, he was admitted a member of Dartmouth College. In his preparatory course he had suffered considerable interruption in his studies, from a severe and protracted illness, which, for some time, put his life in jeopardy; and, during the first year of his college life, such was the state of his health, that he considered it doubtful whether he should be able to proceed. His bodily indisposition, however, was rendered, by the Divine blessing, greatly subservient to his spiritual interests. The subject of his soul's salvation not only urged itself upon his thoughts, as he lay upon his sick bed, but it continued to be the all-engrossing concern with him, after he was restored to health; and his impressions were ultimately matured into a living and earnest piety. From the time of his joining College, he seems to have associated principally with persons of decided religious character, and to have studiously availed himself of every means for the cultivation of religion in his own heart; but it was not till the summer of 1786, when he was in his Sophomore year, that he made a public profession of his faith, by joining the church connected with the College.

In September, 1788, he received the degree of Bachelor of Arts. Shortly after, he commenced instructer of the town school in Northampton, Mass., where he was visited with a severe illness, which had well nigh proved fatal. This illness gathered around him many Christian friends, whose kind offices he recollected with the warmest gratitude, as long as he lived. It was not long before he was restored to his accustomed health, and was enabled to return to his duties as a teacher. His engagement with his school continued for about ten months.

Having had for years an unwavering purpose to devote himself to the Christian ministry, he went, in the autumn of 1789, to Somers, and placed himself under the instruction of the Rev. (afterwards Dr.) Charles Backus, who was regarded as among the most eminent theological teachers of his day. Here he continued until June, 1790, when he was licensed to preach by the Association of Tolland county.

For about two years, he was preaching in various places as a candidate; and, while on probation at Lee, where he finally settled, he availed himself, to some extent, of the theological instruction of the Rev. Dr. West of Stockbridge. He seems to have had no expectation originally of remaining permanently at Lee; but the harmony of the people in giving him a call, together with some other propitious circumstances, led him to believe that Providence pointed to that place as his ultimate field of labour; and, accordingly, he accepted their invitation, and was duly constituted their pastor, June 6, 1792. The sermon on the occasion was preached by the Rev. Samuel Nott, his former pastor.

In April, 1793, he was married to Lucy, daughter of Benjamin Fessenden, of Sandwich, and granddaughter of the Rev. Benjamin Fessenden,* pastor of the church in that place. They had eleven children. Five of them died before their father, and four within the brief period of two years. The reflections of the father on some of these occasions, as recorded in his

* Benjamin Fessenden was born at Cambridge in 1702; was graduated at Harvard College in 1718; was ordained pastor of the church in Sandwich, Mass., September 17, 1722; and died August 8, 1756, aged fifty-four.

diary, exhibit at once the heart of the parent and of the Christian in most delightful combination.

Immediately after his settlement, he entered upon a system of pastoral duty, which he continued till near the close of his ministry, and in which lay, no doubt, in no inconsiderable degree, the elements of its success. He instituted weekly meetings in different parts of his parish, for the purpose of devotion and familiar exposition of the word of God; and, while he always took the lead in the exercise, he encouraged any who were present to make inquiries, and even to state their views, concerning the portion of Scripture that occupied their attention. In this way he visited every neighbourhood many times in the course of the year; and kept himself apprized, so far as possible, of the spiritual condition of every individual.

When he entered upon his pastoral charge, the church consisted of only twenty-one male members, and was otherwise in a very languishing state. But almost immediately the interests of vital godliness began to be revived, and, after about one year, the church had received an accession of one hundred and ten members. In the course of his ministry there were four extensive and powerful revivals; and the years that intervened between these seasons of special attention, were far from being years of spiritual barrenness. There was never a period of any considerable length, that did not witness to a perceptible spiritual influence among his people, and, as a consequence, to the addition of a greater or less number to the church. About seven hundred were received as communicants during the whole period of his ministry.

Notwithstanding his pre-eminent fidelity and success as a parish minister, his usefulness was by no means limited to his own immediate congregation. He had a high reputation as a theological teacher, and, in the course of his ministry, he assisted between thirty and forty young men in their preparation for the sacred office. He was also among the most active friends and patrons of Williams College, and was in some way officially connected with it for more than thirty years. His great wisdom and caution gave uncommon weight to his counsels; and there are few clergymen whose services are so often put in requisition as were his, on ecclesiastical councils, and especially in perplexed and difficult cases. He had also a deep interest in the benevolent movements of the day. While he contributed freely of his own substance for the advancement of the Kingdom of Christ, it was one great end of his ministry to awaken his congregation, and all whom his influence might reach, to more vigorous efforts for carrying the Gospel throughout the world.

He received various public testimonies of respect, not only from his brethren in the ministry, but from the community at large. In 1817, he preached the Annual Sermon before the Convention of Congregational ministers in Massachusetts. The degree of Doctor of Divinity was conferred upon him by the Corporation of Dartmouth College in 1812. On all public occasions, there was the utmost respect paid to his opinion, and every disposition manifested to give him precedence.

Dr. Hyde was several times solicited to remove to other stations which were supposed to present a wider field of usefulness; but he was inflexible in his determination to spend and be spent, to live and die, among the people who were committed to his charge at the time of his ordination. It had been better perhaps for his own comfort in the decline of life that he had

consented to a removal; for he lived to witness a disastrous change in his congregation, that greatly embittered his last days. The year 1833, the last year of his life, was one of far more solicitude than any preceding year of his ministry; and no doubt this served greatly to impair the energies of his constitution. His last illness commenced on the 28th of November, and terminated on the fourth of December. In the prospect of death, he exhibited the same peaceful, humble, heavenly temper, which had so long given the complexion to his life. He declared with his dying breath that his confidence in his Redeemer's atonement brought him all the consolation that he needed. An appropriate sermon was preached at his funeral by the Rev. Dr. Shepard of Lenox.

Besides the contributions which he made to various periodicals, he published the following miscellaneous Discourses:—A Thanksgiving Sermon, 1796. A Sermon on the death of Mrs. Elizabeth West and H. W Dwight, 1804. A Sermon at the ordination of Azariah Clark,* 1807 A Sermon entitled "the power and grace of Christ displayed in the salvation of believers," 1810. A Sermon occasioned by the death of Mrs. Abigail Bassett, 1812. A Sermon at the funeral of Mrs. Benton, 1814. A Sermon entitled "the Conjugal relation made happy and useful," 1815. A Sermon at the funeral of the Rev. David Perry,† 1817 A Sermon at the ordination of Alvan Hyde, Jr.,‡ 1819. Sketches of the life of the Rev. Stephen West, D. D., 1819. A Sermon on the two hundredth anniversary of the landing at Plymouth, 1820. A Sermon on Temperance, 1829. An Essay on the state of infants, 1830. A Sermon at the funeral of Madam Dorothy Williams, 1833.

FROM THE REV HEMAN HUMPHREY, D. D.

PRESIDENT OF AMHERST COLLEGE.

PITTSFIELD, January 21, 1848.

Dear Sir: My acquaintance with Dr. Hyde commenced when I came into Berkshire county in 1817, and continued to the time of his death. I think him worthy on every account of a place in your Annals, and am sorry that I have not more time to do justice to my own high estimation of him as a *Christian*, a *friend*, a *minister*, and a *pastor*.

Dr. Hyde belonged to the old school of New England Theology. Without calling any man "master," he believed in the Westminster Catechism—in other words, he was a Calvinist, sympathizing strongly with Dr. Samuel Hopkins on most points, though not on all. He might perhaps be called an Edwardean rather than a Hopkinsian. It may be as truly said of him, as of any preacher I ever heard, that he did not shun to declare all the counsel of God, whether the people would hear or whether they would forbear. His sermons were well studied, highly evangelical, and uncommonly instructive. His reasoning was never deeply metaphysical, but what is better in pulpit discourses, his arguments were lucidly arranged, well put, and well sustained. His style was simple and unadorned, but always perspicuous. You always understood him without any of that effort which it sometimes costs to comprehend or remember what are called very beautiful discourses. His was a model of plain, direct,

* AZARIAH CLARK was graduated at Williams College in 1805; was ordained pastor of the church in New Canaan, N. Y., March 18, 1807; and died in 1832, aged fifty-four.

† DAVID PERRY was born at Huntington, Conn., July 30, 1746; was graduated at Yale College in 1772; was ordained pastor of the church in Harwinton, Conn., February 16, 1774; was dismissed in 1784; was installed pastor of the church in Richmond, Mass., in August, 1784; and died June 7, 1817.

‡ ALVAN HYDE, Jr., was born in Lee, Mass.; was graduated at Williams College in 1815; was ordained pastor of the church in Madison, Ohio, September 1, 1819; and died in 1824, aged thirty.

common-sense preaching. He aimed to enlighten the understanding and reach the conscience; and, in this respect, few preachers were more successful than he was. Though he was eminently a *doctrinal* preacher, he was also highly *practical* and searchingly *experimental*. Like the Apostle Paul's epistles, the basis of his sermons was doctrinal, and upon this basis, he rested his strongest practical appeals.

Dr. Hyde's manner in the pulpit was solemn, grave, and earnest, but never impassioned. He spoke as one who felt that "he must give account," and whose only aim was to "win souls to Christ," not by loud declamation, but by the clear and simple presentation of Bible truth. His voice was full and his enunciation uncommonly distinct, so that he would be heard in the largest churches,—meeting-houses he would certainly have called them. His sermons for the pulpit were, I believe, always written out in full; and, in delivering them, he was more confined to the manuscript than many preachers far inferior to him are. He stood in one position, or with very little bodily motion in the pulpit, and his gestures, if any, were "few and far between." The gravity of his countenance and the solemnity of his tones did far more to make you feel that you were listening to a man of God, than if he had been gifted with an animated and graceful delivery.

As Dr. Hyde, in his preaching, probed the conscience of awakened sinners to the bottom, and did every thing in his power to prevent them from embracing false hopes, so he was remarkably strict and searching in examining candidates for admission into the church.

As a pastor, Dr. Hyde was second to no minister with whom I have ever been acquainted. It was astonishing to see how much pastoral labour he performed, besides visiting the sick and afflicted of his congregation. He generally appointed two, three, or more weekly evening lectures, conferences, or prayer meetings, in the different school districts of his large parish, and habitually attended them himself, both in winter and summer, let the weather be what it might; though, in some directions, he had to travel three or four miles for the purpose. In this I used to think he went beyond the bounds of safety to his health; and I am sure that, but for an uncommonly firm constitution, he must have sunk early under such exposures and accumulated labour. His pastoral visits (which he made *really* such) were multiplied beyond what his people could reasonably have demanded, and he took little note of rain or snow himself, when an appointment was to be met. Though some of his congregation had to come five miles or more to meeting on the Sabbath, I once heard him say that he could not tell by looking round upon the audience whether it was fair or stormy. The house was always full. How he had brought them up to this extraordinary habit of punctuality, was a mystery to me till I heard it thus explained.

If any were absent, Dr. Hyde always noticed it, and was sure, early after breakfast on Monday morning, to call on them and inquire the cause. "Good morning, Mr. A, how do you do?" "Quite well, I thank you, Sir." "How does your family do?" "They are as well as common." "I am glad to hear it. As I missed you from meeting yesterday, and you are always there, I thought some of the family must certainly be sick." After such a morning pastoral visit, Mr. A was not very likely to be absent the next Sabbath.

Dr. Hyde was very punctual in visiting all the town schools, and catechising the children of his church and congregation. Nor was he less remarkable for his punctuality in attending the stated meetings of the Berkshire Association, as well as all ecclesiastical councils to which he was invited; and they were many.

In his house, Dr. Hyde, though having a large family to support upon a small salary, was eminently "given to hospitality." His brethren were always welcome to his fireside and to his table, and if he did not "entertain angels unawares," it was not for want of cordiality in receiving strangers under his roof.

Dr. Hyde was a *minister* every day in the week and all the year round. Though he was very sociable, and no man enjoyed the socicty of his friends more than he did, I never heard an unguarded or frivolous word from his lips. "His speech was always with grace, seasoned with salt." He had not a particle of facetiousness in him, and I never heard of his indulging himself in a witticism either at home or abroad. He had a pleasant smile, which told you of the kindly sympathies in his bosom, but he seldom laughed, and hardly ever, I believe, loud enough to be heard in the next room. Everywhere, he was an "example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

In his family, Dr. Hyde presided with the dignity of a true patriarch. He "ruled well his own house, having his children in subjection with all gravity." In all his domestic arrangements he was remarkably systematic. The children must go to bed and rise at just such hours evening and morning. Every boy must have a nail for his hat, and a place for his shoes, and so for every thing else that belonged to him. At family prayers, thc children must sit just so, and in the same place. The tall, venerable clock in the cornor of the kitchen, was scarcely more regular in measuring off the twenty-four hours, than was Dr. Hyde in all the regulations of his house, as well as in his own movements.

What I have written may probably suffice for your purpose, though the subject is one every way grateful to my thoughts and feelings.

Affectionately yours,

HEMAN HUMPHREY.

FROM THE REV MARK HOPKINS, D. D.,

PRESIDENT OF WILLIAMS COLLEGE.

WILLIAMS COLLEGE, January 15, 1851.

Dear Sir: My personal impressions of Dr. Hyde, of whom you wish some account, were partly received in early life, and partly as I knew him subsequently in connection with this College. As he was settled before I was born, and my native place was adjacent to Lee, some knowledge of him from hearing him spoken of, and from seeing him occasionally in the pulpit, was mingled with my very early recollections; and nothing can be more distinct and uniform than the whole impression he made. This was so even in respect to age, for I doubt whether he appeared to me older or more venerable the last time I saw him, than in my boyish estimate he did the first.

Dr. Hyde was of a medium height and well proportioned. His countenance, though remarkable for no one featurc, had yet a distinctness of outline and an expression of solemnity and benignity, such that, once seen, it would never be forgotten. It is now before me as distinctly as if I had seen it yesterday.

In the pulpit, where I first saw him, he was deeply solemn and earnest, but never vehement. Every thing he said was carefully written, and delivered in a simple, forcible, and entirely appropriate manner. You saw in it, not the sentiment only, but the man. His articulation was perfect. His voice was never loud, but was remarkably clear and distinct, and though entirely pleasant, was of such a quality as to be heard farther with a given amount of it, than that of any speaker that I remember. His delivery was animated, but without much action,—his power lying in his appearance and voice, and in his matter. In his discourses there was but little of figurative language, and no aim at rhetorical effect. They were plain, sound, thoroughly investigated, discriminating Gospel sermons, and invariably left an impression of his sincerity. and of the solemnity and importance of the truths he uttered. Hc was indeed, in his whole appearance and demeanour in the pulpit, such a man as we love to see there, and to welcome as a messenger from God.

Out of the pulpit, the manners of Dr. Hyde were those of a Christian gentleman. There was nothing in his habits, or conversation, or movements even, to weaken the impression made on the Sabbath. What he may have had to contend with originally I do not know; but he invariably appeared to be calm and self-possessed, ruling his own spirit. He made no hasty or imprudent remarks, indulged in no levity, in no "foolish talking" or "jesting." Such were his uniformity and self-command that Dr. Backus who was somewhat impulsive, once said to him,—"Why, Brother Hyde, I sin and repent, and sin and repent, but it seems to me you have nothing to repent of." This calmness, however, was not monotony. His sensibilities were acute and his feelings strong.

His uniformity and consistency were understood to extend into all his domestic arrangements and into all the social and business relations of life. This gave him *weight of character* and *influence* as great, I think, in proportion to his natural gifts, as those of any man I have known. This was felt in the community, and in all meetings of ministerial bodies where he was. By his very presence, he exerted a silent and pervading influence, and, as I remember to have heard it said of him, was "at work when he was asleep."

Such were my early impressions of Dr. Hyde, and with these all that I knew subsequently was in entire harmony. Such a man we should expect would be punctual, and he regarded punctuality as a virtue. As a member of the Prudential Committee, he was expected to attend the annual examination for degrees, and I think he never failed to be present at the proper time, and that he was never tardy at the opening of a session.

Such a man too would be expected to be a faithful, prudent, and judicious counsellor in the affairs of a literary institution. He was eminently so, and to him this College is largely indebted. For thirty-one years he was a member of the Board of Trustees, and twenty-one years he was the Vice-President of the College. During that time, often in the midst of great embarrassments and conflicts of opinion, he gave, most disinterestedly, his time and thoughts to its best interests. With the exception of Dr. Shepard, and Dr. Cooley, the present Vice-President, he was a member of the Board longer than any other man.

Looking at the character of Dr. Hyde, as a whole, the impression is not one of very great power in any given direction; but of great completeness and harmony, from a combination of qualities which would seem to be within the reach of every one. He was economical, yet generous: prudent, yet energetic: mild, yet decided: affectionate and gentle, yet faithful and true to the interests of religion and of the soul.

His influence was all in one direction. It was that of a minister of Christ, and there was in him such a beautiful blending of nature and of grace, that, to look at him as he appeared in later years, it would really seem impossible that he should ever have been any thing but a Christian minister. His natural constitution was such that the Divine light within him seems to have been less refracted, and its image less distorted, by the medium through which it shone, than in common men.

On the whole, so far as my knowledge of Dr. Hyde extended, I can truly say that I have never known any one with less that I could wish otherwise, or who might be more safely held up as the model of a Christian minister and pastor.

With great respect and regard, yours,

MARK HOPKINS.

NATHANIEL HOWE.*

1790—1837.

NATHANIEL HOWE was the third son of Captain Abraham and Lucy (Appleton) Howe, and was born in Ipswich, (Linebrook parish,) Mass., October 6, 1764. He prepared for College partly at Dummer Academy, Byfield, under the instruction of Mr. Samuel Moody, and afterwards studied for a while under the Rev. George Leslie† his pastor, and the Rev. Ebenezer Bradford of Rowley. During his residence with the latter he made a profession of religion, and united with the church under his care. In September, 1784, he became a member of the Junior class in Princeton College; but, after having remained there a year, transferred his relation to Harvard University, where he maintained, in regard to both scholarship and behaviour, an excellent standing in his class, and graduated in 1786.

On leaving College, he spent some time in teaching school in his native town, and then entered on his course of theological study under the direction of Dr. Hart of Preston, Conn.,—which he completed under Dr. Emmons of Franklin, Mass. On becoming a licentiate, he preached successively at Londonderry and Francistown, N. H.; at Hampton, Conn.; and at Grafton, Mass.; and from the church in the latter place he received a call, which, however, he thought proper to decline. He commenced preaching at Hopkinton in January, 1791; and, in May following, received a unanimous call from the church to settle as its pastor. The town concurred in the call, on condition that the Half-way Covenant system should be retained. Mr. Howe so far acceded to their wishes as to engage to exchange with ministers who would administer the ordinance of baptism upon that principle, while he refused to do it personally. The town having given their assent to this, he was ordained on the 5th of October, 1791,—the Rev. Mr. Bradford, his friend and teacher, preaching the ordination sermon.

Mr. Howe continued sole pastor of the church, until 1830, when, on account of his increasing bodily infirmities, the Rev. Amos A. Phelps‡ was

* Century Sermon and Biographical notice prefixed.—Hist. of Mendon Association.

† GEORGE LESLIE was a son of James Leslie, who came from Scotland and settled at Topsfield, Mass., when George was two years old. He was graduated at Harvard College in 1748; was ordained at Linebrook, (Ipswich,) November 15, 1749, after preaching there a year; was dismissed November 30, 1779, for want of support; was installed at Washington, N. H., July 12, 1780; and died September 11, 1800, aged seventy-two. He fitted many young men for College and several for the ministry. "He had a strong mind, was a noted scholar and a pious minister." He published a Sermon at the ordination of Samuel Perley—[who was a native of Ipswich; was graduated at Harvard College in 1763; was ordained pastor of the church at Seabrook, N. H., in 1765; was dismissed in 1775; was installed at Maltenboro,' N. H., in October, 1778: was dismissed; and died November 28, 1831, aged eighty-nine.]

‡ AMOS AUGUSTUS PHELPS was born in Simsbury, Conn., November 11, 1804; was graduated at Yale College in 1826; studied Theology in the Theological Seminary at New Haven; was ordained at Hopkinton, September 14, 1830; was dismissed May 1, 1832; was installed pastor of the Pine Street church, Boston, September 13, 1832; was dismissed March 26, 1834; entered shortly after on an agency for the American Anti-Slavery Society; in April, 1836, accepted the editorship of the Emancipator, and conducted it till May of the following year, at which time he removed to Boston, and became general agent of the Massachusetts Anti-Slavery Society, in whose service he continued till the division in 1839; accepted a call from the Marlboro' Chapel Free church, Boston, and was installed July 24, 1839; entered upon the agency for City Missions in Boston, March 1, 1841; was installed, March 2, 1842, as pastor of the Maverick church, East Boston; sailed for England to attend the London Anti-Slavery Convention, June 1, 1843; resigned his pastorate at East Boston and accepted the office of Secretary of the American and Foreign Anti-Slavery Society at New York, whither he removed in

settled as his colleague. After Mr. P.'s dismission in 1832, the Rev. Jeffries Hall accepted a call to the same place, and remained till after Mr. Howe's death. With both these gentlemen he lived on terms of affectionate intimacy. His last sermon was preached at Franklin, December 25, 1836; and his last public service was a prayer at the installation of the Rev. Dr. Brigham, at Framingham. He died, fully sustained by the Gospel he had preached, February 15, 1837, in the seventy-third year of his age, and the forty-sixth of his ministry. His funeral sermon was preached by the Rev. Dr. Ide of Medway.

Mr. Howe was married, about three months after his settlement, to Olive, daughter of Col. John Jones of Hopkinton. She died December 10, 1843. They had four children,—one son and three daughters. The son, *Appleton*, was graduated at Harvard College in 1815; became a physician, and has been a member of the Massachusetts Senate.

Mr. Howe's publications are a Sermon on the death of three persons, 1808; a Century Sermon, 1815; [this is one of the most original and remarkable productions of its kind to be found in the language, and is that on which the fame of its author chiefly depends;] a Sermon on the design of John's Baptism, preached before the Mendon Association, 1819; an Attempt to prove that John's Baptism was not Gospel Baptism; being a Reply to Dr. Baldwin's Essay on the same subject, 1820; a Catechism with Miscellaneous Questions, and a chapter of Proverbs for the children under his pastoral care.

FROM THE REV. E. SMALLEY, D. D.

TROY, March 16, 1856.

My dear Sir: My acquaintance with Mr. Howe did not commence until he was well stricken in years. He had been settled in the ministry nearly a third of a century when I first saw him. At that time, he was labouring under physical infirmities, and I suppose exhibited less of intellectual vigour than in his early and mature manhood. I recall him as a man of medium stature and slender proportions, of stooping habit and tremulous carriage. There was nothing very striking in his physiognomy, or commanding in his personal appearance. When in repose, his countenance would have been called dull; but when speaking on any subject of interest, his eye would kindle and his features express great vivacity of thought and emotion.

In regard to his intellectual qualities, those who knew him best, were most deeply impressed with their superiority. It was a remark often made in my hearing, that, had he been a diligent student, he would have had but few superiors in the pulpit.

The reason which he gave for not studying more was, that he had been obliged to attend to his *people's* duty and neglect his own; for it was their duty to support their minister,—which they failed adequately to do, and his duty to study, in which he must confess that he had never abounded.

In the pulpit, Mr. Howe was instructive and interesting. I have heard him preach with more than ordinary power. Some passages in his sermons would have done no discredit to a Mason or a Bellamy. And yet truth requires the statement that his sermons were often hindered from doing their proper work, by allusions, words, and figures, which a more cultivated taste would never have per-

April, 1845; spent the winter of 1846–47, in Jamaica for the benefit of his health; returned to the United States in the spring, and died in Roxbury, July 30, 1847, aged forty-three. Mr. Phelps published Lectures on Slavery, 1834; Book of the Sabbath, 1841; Letters to Doctors Bacon and Stowe, 1848; and several occasional pamphlets chiefly connected with his agencies.

mitted. Hence, from a train of thought deeply solemn and impressive, he would not unfrequently turn in an instant to some merry conceit, or ludicrous illustration, which made mischief among the risibles of his audience. This habit, I recollect, once provoked from a keen and caustic critic the remark, that Mr. Howe's sermons reminded him of a well-formed beautiful hand, all disfigured by warts. These infelicities, however, did not contradict the fact that he was more than an ordinarily attractive preacher. With an imperfect elocution and ungraceful gestures, with a somewhat nasal intonation and close confinement to his notes, he yet riveted the attention of his hearers, and made impressions upon their minds which time could not erase. There were marks of genius, strokes of originality, and electric touches, in his discourses, which could not fail to awaken thought and elicit sympathy.

In public prayer, he was quite remarkable. But while generally reverent and impressive in his addresses to the throne of the Heavenly Grace, he would at times introduce topics and use expressions that excited any thing but devotional feelings. On an exchange with a brother, the morning of the Sabbath was rainy, and the afternoon pleasant. As he noticed a much larger attendance on entering the house after the usual intermission, he put up the following petition in his first prayer: "O Lord, have mercy *on afternoon hearers and fair-weather Christians.*" When I was set apart to the work of the ministry in Franklin, Mass., Mr. Howe made the ordaining prayer. In immediate connection with the most affecting supplications, he said, "O Lord may thy young servant put down the Methodists and the Baptists, the Universalists and the Episcopalians, by *preaching better, and praying better, and living better, than they.*" The shock given to the sensibilities may be imagined; I am sure it cannot be described.

In social life, Mr. Howe was eminently genial, sympathetic, and communicative. He was full of anecdote, and failed not to laugh heartily with others at the wit of his own stories. Even when an occurrence had a ludicrous reference to himself, he did not hesitate to relate it, with all its mirth-provoking appendages. I recollect one to this effect: "I was returning at one time from driving a load of timber to the market, and being somewhat chilled by the wintry atmosphere, called at a public house for warmth and refreshment. My step was unsteady, and my hand trembled as I went to the bar for stimulant to revive me. The barkeeper looked at me for a moment, and then turned away, saying, "No, no, old man, I cannot give you any thing to drink, *you have had too much already.*"

At times his sense of the ludicrous would seem to be excessive, so that his risibles would become uncontrollable.

He had a kind heart, and a ready hand towards the afflicted and needy. I have never heard the sincerity of his piety questioned by any one. He lived to a good old age and was gathered to his fathers in peace. Though he will long be remembered and spoken of as a man of marked individuality and great eccentricity, yet they who were best acquainted with his interior life, and fairly estimated his essential qualities, will accord to him rare intellectual power, moral integrity, and an unaffected piety. "Though dead he yet speaketh."

I am, Rev. and dear Sir, very faithfully yours,

E. SMALLEY.

MOSES HALLOCK.*

1790—1837.

Moses Hallock was the son of William and Alice (Homan) Hallock, and was born in Brookhaven, Long Island, February 16, 1760. When he was seven years old, his father lost his property in a coasting vessel, which was sunk by coming in sudden contact with a British ship; and, in consequence of this calamity, removed with his family to Goshen, Mass.; then a wilderness. There he and his brother, the late excellent Jeremiah Hallock of Canton, Conn., laboured with their father in subduing the forest; and in 1777–78, they both served, for several months, embracing the period of the capture of Burgoyne, in the war of the Revolution.

In the summer of 1783, Moses Hallock became the subject of deep serious impressions, and, after a few months, as there is every reason to believe, the subject of genuine conversion. His attention was almost immediately directed to the Christian ministry; and, with a view to this, he commenced his preparation for College under the instruction of the Rev. Mr. Strong of Williamsburgh, boarding at home, and walking the distance of three miles twice every day. In 1784, he entered Yale College; and, having maintained throughout his whole course a highly respectable standing for scholarship, and having endeared himself much to both his instructers and fellow students, by his amiable and Christian deportment, he graduated with honour in 1788.

Immediately after his graduation, he assisted his father, for several months, on the farm, and then commenced the study of Theology under the direction of the late Rev. Samuel Whitman† of Goshen. He was licensed to preach in August, 1790; and was at once invited to supply the pulpit in Plainfield, a neighbouring town, and, early in the succeeding spring, received a unanimous call to become their pastor. This call he felt constrained to decline, from an apprehension that his health was not adequate to the duties of the pastoral office: subsequently, however, in March, 1792, the call was unanimously renewed, and his health having in the mean time improved, he accepted it, and was ordained the first pastor of that church, on the 11th of July following.

From the very commencement of his ministry at Plainfield, his labours seemed to be attended with a signal blessing. Among the subjects of the earliest revival of which he was instrumental, was Joseph Beals, whose history is detailed in that very interesting Tract entitled "The Mountain Miller;" and among those who subsequently made a profession under his

* Yale's Life of Jeremiah and Moses Hallock.

† Samuel Whitman was born at Weymouth in 1751; was graduated at Harvard College in 1775; was settled as pastor of the church in Ashby, Mass., in 1778; was dismissed in 1783; was installed pastor of the church in Goshen, January 10, 1788; was dismissed on account of a change in his religious opinions, July 15, 1818; and died December 18, 1826, aged seventy-five. He was a Representative to the Legislature of Massachusetts in 1808. He published a Sermon at the ordination of Levi Lankton; [who was a native of Southington, Conn.; was graduated at Yale College in 1777; was ordained pastor of the Second church in Alstead, N. H., September 3, 1789; was dismissed May 22, 1828; and died in 1843;] the substance of two Sermons at Plainfield at the ordination of Moses Hallock; a Key to the Bible doctrine of Atonement and Justification, 8 vo., 1814; a Sermon before the Hampshire Missionary Society, 1817; a Sermon at Cummington, 1819; an impartial History of the Proceedings of the church and people of Goshen, (Mass.) in the dismission of their minister, &c., 1824.

ministry, was George Vining, whose striking conversion is narrated in the tract,—"The mother's last prayer." At brief intervals, during his whole ministry, the minds of his people were directed with great intensity to their spiritual interests; and, in each successive instance, the church was strengthened by the addition of a goodly number, whose subsequent exemplary deportment put it beyond a doubt that they had been the subjects of a radical change of character. There are probably few churches, which are habitually in a more healthful spiritual condition, than was his, during the whole period of his ministry.

Shortly after his settlement,—his salary being scarcely adequate to meet his necessary expenses, and the facilities for the education of young men being much fewer than at present, he received a number of students into his family; and this he continued to do without interruption till the year 1824. By this means his usefulness was greatly increased; and while he contributed directly to aid a large number of young persons in their preparation for a useful and honourable course, he rendered important service to the community in which he lived, by giving a new impulse to the general cause of intellectual culture. The whole number whose education he assisted in conducting was three hundred and four; of whom thirty were young ladies, a hundred and thirty-two entered College, and fifty became ministers of the Gospel;—six of the latter being missionaries to the heathen;—namely, James Richards in Ceylon; Levi Parsons and Pliny Fisk in Palestine; Jonas King in Greece; William Richards at the Sandwich Islands; and William M. Ferry among the North American Indians: Homan Hallock, his youngest son, was missionary printer in Smyrna. Others have been distinguished in the different professions; among whom are the late Hon. William H. Maynard of the New York State Senate, and the late Hon. Jeremiah H. Hallock, a presiding Judge in Ohio. Not a small number of these were the objects of his gratuitous assistance; and much the larger portion received their board and tuition at an expense little exceeding one dollar per week. A considerable number of them also dated their conversion to the time in which they resided in his family; and the tidings of their extending usefulness, that came to him from time to time, were the occasion of inexpressible delight and devout thankfulness.

In 1815, he buried his excellent father at the age of eighty-five, who, for sixty years, had been an active and devoted Christian, and who died leaving a message which he had received from *his* father, and which he wished to be transmitted to the latest generation:—"Remember that there is a long eternity." In 1826, his only and much loved brother, Jeremiah Hallock, rested from *his* labours also, at the age of sixty-eight, after a laborious and successful ministry of forty years.

When he had reached his seventieth year, agreeably to a purpose which he had formed some years before, he proposed to his congregation to unite with him in calling a colleague pastor; and that the expense of the ministry might not be burdensome to them, he, with his accustomed magnanimity, relinquished his own claim upon them for support. After somewhat more than a year, his suggestion took effect in the installation of the Rev. David Kimball as his colleague; after which, Mr. H. assisted, for some time, in the supply of a small destitute congregation in an adjoining town. Subsequently to this, however, he again unexpectedly became the sole pastor of

the church, and continued to exercise among them not only a paternal, but truly patriarchal, influence, to the close of life.

In December, 1835, his wife (who, previous to her marriage was Margaret Allen of Chilmark, Martha's Vineyard) was removed by death, at the age of seventy-five, after having sustained the conjugal relation with most exemplary fidelity forty-three years. As she was knitting in the family circle, her hands suddenly ceased to move, from the effect of paralysis, and within about ten days, she was gently removed to that better world on which her faith and hope had been fixed for nearly half a century. The bereaved husband evinced a spirit of the most cheerful submission on the occasion, and seemed to be chiefly occupied in grateful recollections of the Divine goodness as manifested towards her and by her. It was evident, at the same time, that, one of the stronger ties that bound him to earth being broken, he felt the more ready for his own approaching transition from earth to Heaven.

About three weeks before his death, the Rev. William Richards, a missionary from the Sandwich Islands, arrived at the house of his father, a deacon in Mr. Hallock's church, and at that time entirely blind. As Mr. H. sat conversing with him, the missionary called to him a native of the Islands, who had accompanied him to this country, and presenting him to the pastor and friend of his youth, said—"This is my teacher." The boy's countenance kindled with surprise and delight, and he exclaimed in the language of his own country—"Day most gone; sun most down; most supper time." Before they separated, Mr. Hallock, by request, offered a prayer; and it is stated, on the testimony of one who heard it, that it was "one of the most heavenly prayers which he *ever* heard, comparing the scene, with inimitable scriptural simplicity, with that of Joseph presenting his sons to the aged Jacob."

It was only six days previous to his death, that he preached a funeral sermon for a member of his church, of about his own age, on the text—"I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better;" and, in allusion to this discourse, he remarked on his death bed,—"Now I find it so." He died after a brief illness, on the 17th of July, 1837, aged seventy-seven years. A sermon was preached at his funeral by his intimate friend and neighbour, the Rev. Dr. Packard of Shelburne, and another, in reference to his death, on the Sabbath following, by the Rev. Dana Goodsell, his successor in the pastoral office.

One touching incident occurred at his funeral, which deserves to be recorded. The only person then living, who was a member of the church at the time of his installation, was the venerable Deacon James Richards, and he, as has been already stated, entirely blind. Before the coffin was closed for the removal of the body to its final resting place, this fellow-labourer with the deceased pastor during his whole ministry, was led up, that he might lay his hand upon the face, which the loss of his vision would not permit him to behold. Bursting into a flood of tears, as he felt the cold remains of his friend, he turned away with the exclamation,—"Farewell for time;" and then the procession moved off to the grave.

It was once my privilege to meet Mr. Hallock as a member of an ecclesiastical council,—the only occasion on which I remember ever to have seen him; and the impression which I received of the benignity of his spirit, the fervour of his piety, and I may add of his clear discernment and good

common sense, remains vivid on my mind to this day. I well recollect that his first appearance led me to give him less credit for vigour of intellect than I afterwards found was his due; but I quickly discovered, under the vail of a most meek and unpretending spirit, a mind that was capable of taking clear and accurate views of things, and of looking into the merits of a difficult question to much better purpose than most men of much higher pretensions. I recollect also hearing him converse, in consequence of an allusion to the science of Astronomy in a sermon to which he had just listened, in a strain that showed his familiarity with modern astronomical discoveries, as well as the deep religious sensibility and glowing admiration with which he contemplated the whole subject. I have always thought of him as among the finest examples of patriarchal simplicity which it has been my privilege to witness.

Mr. Hallock had three sons, two of whom graduated at Williams College in 1819. One of these, *Gerard*, is the editor of the New York Journal of Commerce, the other, *William Allen*, (now the Rev. Dr. Hallock,) is Secretary of the American Tract Society. The third son was, for thirteen years, a missionary printer at Malta and Smyrna.

FROM THE REV THEOPHILUS PACKARD, D. D.

South Deerfield, Mass., June 23, 1848.

Dear Sir: Your letter of the 12th instant, asking for my recollections of the late Rev. Moses Hallock, is before me. In the eightieth year of my age, and labouring under the usual infirmities of mind, and especially of memory, incident to this advanced period, I have really felt quite at a loss whether I ought to attempt a compliance with your request or not. I, however, conclude to make trial, under the full persuasion that even an utter failure will be readily perceived by your friendly sagacity, and will not be allowed to mar the work to which you ask me to contribute.

My acquaintance with Mr. Hallock was of long standing and very intimate. I knew him well from the time of his settlement in Plainfield, and more especially from the commencement of my own ministry at Shelburne, until his death. In visiting my parents and family friends then living in Cummington, four or five miles from his meeting-house, I had occasion to pass directly by his dwelling; which I rarely did without giving him a call. In addition to this, I was in the habit of frequently exchanging pulpits with him, and of attending meetings with him for prayer and Christian conference in his parish, and occasionally in other places; and very many and very pleasant have been my interviews with him of a more private nature, for an interchange of thought and feeling in respect to subjects pertaining to personal religion, and the general welfare of Christ's Kingdom. Well do I recollect with what interest he seemed always to enter upon such inquiries as these:—In what particular things does the Christian differ from the sinner? Could the sinner be happy if, at death, he were introduced to the society of saints and angels in Heaven? What is the best way of preaching in order to convince people of the real existence and presence of God, and of the nature and importance of personal religion? In what manner may the more private duties of a pastor be performed to the best advantage;—such as conducting weekly meetings for prayer, visiting from house to house, conversing personally with individuals, saints and sinners, &c.?

He seemed plainly to indicate, in all his ways and all his doings, that the thoughts of God were ever present with him. There was a simplicity and godly sincerity pervading his whole conversation, that showed clearly that the prevailing motives of his conduct were derived from the invisible and the future. "Thou

God seest me," seemed to be impressed upon every action of his life. And I have good reason to believe that, in the whole range of his thoughts, there was no object so beautiful, so attractive, so lovely, to his spiritual eye, as the character of the true God. He rejoiced especially in the character and work of the Lord Jesus Christ; the brightness of the Father's glory; in whom dwells all the fulness of the Godhead. Redemption was the theme which, above all others, occupied his thoughts. He lived in the atmosphere of Calvary; and it was under this influence that all his Christian graces were developed.

He impressed my mind most strongly with the conviction that he was eminently devoted to the spiritual welfare of his flock. He regarded them not only collectively but individually, as committed to his care and guidance by the Great Shepherd. Their immortal interests evidently rested upon his heart night and day. His mind was fruitful in expedients for the promotion of their spiritual welfare. He seemed never to forget that he must meet them in the judgment.

In communicating religious truth, whether in preaching or conversation, he was slow of speech, but so perfectly plain as to be intelligible to the humblost capacity. There seemed to be great uniformity in the state of his mind, as exhibited both in his public ministrations and his private intercourse. He was serious, without being austere; cheerful, without the least approach to levity. The cause of truth —of God—of salvation, was evidently the great object that chiefly occupied his regards. He never aspired to be eloquent in the popular sense; but contented himself with the most direct and simple exhibition of Divine truth in public and in private; giving to every one a portion in due season. He delighted greatly in religious conversation, especially with his brethren in the ministry; and it was no matter whether it had respect to doctrine, experience, or practice, he was always equally at home.

It was apparent to every one who knew Mr. Hallock that he had an exceedingly low opinion of himself;—of his talents, his Christian character, and his standing as a preacher; while, at the same time, he was quick to discern, and prompt to acknowledge, what he considered the superior gifts and graces of his brethren. I have no hesitation, however, in saying that, in my estimation, he exerted a more powerful and extensive influence for good among his own church and people, in the course of his ministry, than almost any other pastor within the whole range of my acquaintance.

Not long after his settlement at Plainfield, an individual moved thither with his family from another town, and they were accustomed, at least for a time, to sit under his preaching. The wife of the gentleman referred to, unlike the great mass of the people in those days of religious harmony, took a strong dislike to her minister, and it gradually increased to such a degree that she utterly refused to hear him preach any longer. And instead of keeping it to herself, she blazoned it far and wide, as she had opportunity. Her complaint was that his sermons were utterly vapid and insignificant. About this time I happened to call on Mr. Hallock to solicit an exchange with him. He readily engaged to comply with my request; and then turned to some of the members of his family and said,—"I wish some one of you would send word to Mrs. ——" (referring to the lady above mentioned) "that Mr. Packard will preach here the next Sabbath; for she likes to go to meeting to hear any minister preach except me." I then inquired of him about the affair, and he freely told me in detail what I have stated above; and added that she had been to see him, and had told him to his face why she did not like his preaching. Upon my enquiring for particulars, he stated, among other things, that she said he was the poorest preacher she ever heard, and ought never to attempt to preach again. "And now, Brother Packard," said he, "there was some truth in what she said; and I acknowledged it at the time, and told her I really thought I *was* a poor preacher, and that my efforts in the pulpit were greatly inferior to those of other ministers, and that I really never in my whole

life undertook any sort of business which I thought I ought to do, but what I could do better than to preach. But she is willing to hear other ministers with whom I exchange, and I am glad of that; and hence, whenever a brother minister is to preach for us, I am accustomed to let her know it. I have no doubt that she will consider it a privilege to come and hear *you*."

Mr. Hallock and his church, in several instances, when some difficulty arose among the members, called a council to give them advice. On one occasion of this kind I was there; and in passing from the room in which the council were assembled through the back part of the house, I heard Mr. Hallock say to an individual by him, as though in private,—"Oh, in *that* I did exceedingly wrong." I had the curiosity to stop and ask him what it was in relation to which he had offended; and his reply was to this effect:—"I was speaking to him in respect to our last council—about paying the expense of it. We had a council several months ago, and engaged Mr. B. to entertain them. He did so; and the members of the church made a kind of average tax among themselves; each one was notified of his share of the expense, and each one promised to pay it. But, some time after, it was ascertained that a considerable number had not paid; and I reminded the brethren, in our weekly church prayer meeting, that there were several delinquents in the matter, and that I expected they would remain delinquents no longer. At the next succeeding prayer meeting, I introduced the subject again, and distinctly stated that I considered those who were withholding from Mr. B. his just due, as chargeable with grossly improper and sinful conduct; and then added, 'I do not wish to hear any of you delinquents pray, nor shall I ask you to pray in our meeting, until you have paid Mr. B.' Now in respect to this last remark, I think, as you heard me say, I did exceedingly wrong; and I have told the church so; and I believe there is no difficulty about that now."

Among the various expedients which he adopted to check the progress of evil, and to promote the interests of virtue, in his congregation, the following seems worthy of notice, as illustrating alike his simplicity and his shrewdness.

Mr. Hallock's own dwelling-house stood about midway between the meeting-house and a store of goods and tavern owned by one of his parishioners,—the distance from the one to the other being about one-third of a mile. The boys, associated with some of more advanced age, had, by slow degrees, acquired the habit of meeting each other frequently, at the store, for purposes of amusement. This habit, after a while, seemed to assume a regular form, both as to time and occupation. The meeting came to take place statedly on Saturday a while before sun-set; and the time was spent in sport and frolic; in frothy and foul conversation mingled with some drinking; and not unfrequently they continued together till a late hour in the evening. Mr. Hallock, being aware of the unhappy state of things, and feeling himself called upon to make some effort to arrest the tide of evil, resolved to make it the subject of a discourse from the pulpit. Having selected a topic which had a direct bearing upon the evil in question,—in the course of his sermon he made a significant pause, and looked into the gallery where the boys and young men were chiefly sitting, and addressed them as follows:—"Young friends, it seems you have been in the habit of going to Mr. M.'s, and having meetings there Saturday night, which you have continued to a late hour. Now these meetings, I understand, were not for prayer or Christian conference—if they had been, I should gladly have attended with you;—but they were for a widely different purpose,—nothing less than to laugh, and drink, and talk boisterously and profanely, on the very borders of holy time. I do not know that any of you drink there to such excess as to be beastly drunk and helpless; but some of you, I should think, come very near to it—the noise you make there, and when you go away, is very loud, and riotous, and profane. I do not know that you are guilty of uttering such blasphemous words as constitute a violation of the civil law; but you certainly use language that is very offensive and annoy-

ing to both myself and my family, and to other neighbours; and the more so as it occurs on the beginning of the Sabbath. I said just now, 'You boys and young men in the gallery,"—I did not mean all of you there; I meant only those among you who are in the habit of going to the store; and I am glad to say that you are a very small company of youngsters compared with the rest in the gallery. The great majority of young men and boys in this town do not go to that store on Saturday night; and I think they have no notion of doing so, any more than myself and family or any of the sober inhabitants of the town. We all think it an evil and disgraceful practice, and feel ashamed to have it continued here; and I cannot think that any of you will be willing to be found in such circumstances again. If, however, there is any one of you unwilling to quit that sinful practice, I wish him to stand up that we may see who he is." No one rose. He then said, "I am very glad that every one of you has abandoned that vile practice." Thus closed his address to them; and thus closed their irregular Saturday night gatherings at Mr. M.'s store.

I have thus contributed what I could in aid of your laudable design. I am more than compensated for the effort which it has cost me, in the reflection that I have been paying a tribute to the memory of an endeared personal friend, and one of the most excellent and useful ministers by whose labours the New England churches have ever been blessed.

With due respect and Christian affection,

I am sincerely yours,

THEOPHILUS PACKARD

ASAHEL HOOKER.*

1790—1813.

ASAHEL HOOKER was born at Bethlem, Conn., August 29, 1762. He was the son of Asahel and Anne Hooker, and a lineal descendant of the fifth generation from the Rev. Thomas Hooker, of Puritan celebrity, the first minister of Hartford. From his earliest years he was distinguished for his gentleness, prudence, and fondness for books. Though his parents, owing to doubts which they had in respect to their own piety, did not make a profession of religion till they were somewhat advanced in life, yet they were serious and exemplary persons, and trained up their children in the nurture and admonition of the Lord. In addition to the good influence which was exerted upon him at home, he had the privilege, until he was fourteen years of age, of sitting under the ministry of Dr. Bellamy, who was particularly distinguished for his attentions to the youth of his congregation. About the year 1776, the family removed from Bethlem to Farmington. Up to this period, and for several years after, young Hooker was a constant labourer upon his father's farm; and his purpose was to devote his life to agricultural pursuits.

At the age of twenty, he became deeply anxious in respect to his salvation; and, after a season of great spiritual distress, was brought, as he believed, to a cordial assent to the terms of the Gospel. Shortly after

* Strong's Fun. Serm.—Panoplist, XI.—MS. from the Rev. Dr. E. Hooker.

this, he was baptized and admitted to the communion of the church in Farmington, by the Rev. Timothy Pitkin. And now he began to meditate the purpose of devoting his life to the Christian ministry. Though his father was unable to furnish him the requisite means for prosecuting a collegiate course, yet, in reliance on his own efforts, on the benevolence of some of his friends, and above all on the help of a gracious Providence, he resolved to undertake it; and in due time he had the pleasure to see his favourite object accomplished. Having fitted for College under the instruction, as is believed, of the Rev. Mr. Pitkin, he became a member of Yale College, where he graduated in 1789. During his College course he was distinguished for a consistent and harmonious intellectual development, for a uniformly amiable and discreet behaviour, and for an inflexible adherence to his convictions of duty.

After leaving College, he pursued his theological studies under the direction of his friend and benefactor, the Rev. William Robinson of Southington. Having received license to preach, he occupied, for a short time, several vacant pulpits, and received a call from the church in Stonington, Conn., to become their pastor; to which, however, he gave a negative answer. Shortly after this, he was invited to preach at Goshen. A violent controversy, growing out of the dismission of their former minister, had seemed to render the idea of their uniting upon any one individual almost hopeless; but no sooner had Mr. Hooker commenced his labours there, than the effect of his gentle and conciliatory spirit began to be felt, and, at no distant period, the voice of contention was so far hushed, that they extended to him a unanimous invitation to become their pastor. He accepted the invitation, and was ordained in September, 1791. The ordination sermon was preached by the Rev. Mr. Robinson of Southington.

In June, 1792, Mr. Hooker was married to Phœbe, daughter of Timothy Edwards of Stockbridge, and granddaughter of the first President Edwards. Mrs. Hooker, who was distinguished for her high intellectual, moral, and Christian qualities, survived her husband many years, and, after his death, was married to Samuel Farrar, Esq., of Andover, Mass. She died January 22, 1848, aged seventy-nine.

In the autumn of 1794, and again in the winter of 1795, Mr. Hooker went as a missionary to the Northwestern part of Vermont, where he laboured for some months with great fidelity and acceptance.

During several of the earlier years of his ministry, his labours in his own congregation seemed to be attended with no very marked effect, other than was manifest in the general harmony and good feeling that prevailed among them. But in 1799, an extensive revival of religion took place, the result of which was that about eighty persons were added to the church. In 1807, there was another season of unusual religious interest, which was followed by a like happy result. During this period, Mr. Hooker's zeal led him to labour far beyond what his strength would justify; and it soon became manifest that he was wearing out prematurely the energies of his constitution.

In March, 1808, he preached at the ordination of the Rev. Mr. Pitkin, in Milford; and afterwards rode to New Haven, and preached there the same evening. He lodged at the house of President Dwight; and when he retired to rest, made no complaint of any bodily indisposition. In the course of the night, however, he was attacked with a disease, which proved

to be pleurisy, and from which he did not so far recover as to be able to return to his family, in less than six weeks. And even then he was altogether too feeble to resume his labours; though the deep interest which he felt in the spiritual state of his people, would not allow him to remain inactive; and, in consequence of his premature and excessive exertions, he soon found himself under the necessity of refraining from labour altogether. His health seemed to be temporarily improved by a journey to Ballston Springs; but his return to Goshen was followed by a relapse; in consequence of which, he became satisfied that he must spend the approaching winter in a milder climate; Goshen, from its elevated situation, being peculiarly exposed to the wintry blasts. Accordingly, he did spend the winter of 1808–9, chiefly in the city of New York and in New Jersey; and his letters at this time show how deeply he lamented the separation from his beloved people.

On his return to Goshen in the spring, there was little to indicate any improvement of his health, but much to excite apprehension that he was sinking into a settled decline. He passed the summer in making short excursions, accompanied by his wife; and in the autumn, he concluded, by the advice of physicians, to escape from the rigours of a Northern climate, by spending the winter in South Carolina and Georgia. Accordingly, after having taken a most affectionate leave of his beloved flock, he set out (Mrs. Hooker accompanying him) for Charleston. Having reached there after a pleasant passage of eight days from New York, he was received with the utmost hospitality and kindness, and immediately found a home in the family of the Rev. Dr. Keith. From Charleston he proceeded to Savannah; and wherever he went, he found himself among friends, who accounted it a privilege to do all they could for his comfort. During his absence, his people were supplied by a young minister, Mr. (now the Rev. Dr.) Harvey, with whom they were so well pleased, that they were disposed to settle him as their pastor, provided there should be no reasonable prospect of Mr. Hooker's being able to resume his labours; and they wrote to him to this effect. To this letter he replied, assuring them of his full conviction that he should not be able to continue in his charge, and requesting, though with feelings of the deepest regret, that the arrangement should be made, at as early a period as might be convenient, for his dismission. Agreeably to this request, he was dismissed by the Association convened at Canaan on the 12th of June, 1810. Not only his people, but his brethren in the ministry, with whom he had so long taken sweet counsel, parted with him with extreme reluctance; and there was many a faltering voice, when, as the Association were about to take their leave of him, they sung, by his request—"Blest be the tie that binds," &c.

Soon after Mr. Hooker's resignation of his pastoral charge, he supplied, for a few Sabbaths, the Brick church in New Haven, which had then become vacant by the removal of Mr. Stuart to Andover. He also received a call to settle over Christ Church parish, near Charleston, S. C. And the next winter he supplied, for several months, the Spring-street Presbyterian church in New York. His health, during this time, was better than it had been in preceding years, but still was so delicate as to require the utmost care and vigilance. In the summer of 1811, he travelled into Massachusetts, and spent some time in the vicinity of Boston. He preached at Andover at this time with great acceptance; and there was a disposition on

the part of many in that congregation (then vacant) to secure his services permanently; but he discouraged any movement to that effect, on the ground that his health would not endure the severity of the climate.

In the autumn of 1811, he was invited to preach at Chelsea parish, Norwich, Conn., from which the Rev. Walter King* had then been recently dismissed, on account of a case of discipline which had occasioned a painful division in the church. Here his influence happily prevailed, as it had done before at Goshen, to heal the existing division and to restore the church to its wonted harmony. They soon gave him a call to become their pastor; and having accepted it, he was installed on the 16th of January, 1812. The installation sermon was preached by the Rev. Dr. Nott of Franklin, and was published.

Mr. Hooker entered upon his new field of labour with more than his wonted zeal, with his health considerably improved, and with every prospect of a continued life of usefulness. His preaching became more remarkable than it had ever been before for directness and pungency; and the very last sermon that he preached—on the text,—"Be ye doers of the word and not hearers only,"—led one of his hearers to remark that "he preached as though he had not long to stay in our world." From the time of his installation till February, 1813, there was no abatement of his bodily vigour, and no indication of returning disease. At that time, he became slightly indisposed; and, after a few days, was seized with a fever which prevailed at that time with great violence in different parts of the country. On the 8th of April, when he seemed to have recovered from the attack, the disease returned upon him with increased virulence, and in eleven days reached a fatal termination. In the exercise of the most humble, submissive, and yet triumphant, spirit, he closed his earthly career on the 19th of April, 1813, in the fifty-first year of his age. His funeral sermon was preached by the Rev. Dr. Strong of Norwich, and was published.

Mr. Hooker had three children who lived to adult years,—one son and two daughters. The son is the Rev. Edward W Hooker, D. D., late a Professor in the Theological Seminary at East Windsor. One of the daughters was married to the Rev. Dr. Cornelius, and the other to the Rev. Dr. Peck, Foreign Secretary of the American Baptist Missionary Union.

Mr. Hooker, in the course of his ministry, superintended the theological studies of about thirty young men, most of whom have been highly useful ministers, and several among the brightest lights of their day in New England.

Mr. Hooker published a Sermon on the Divine Sovereignty in a volume entitled "Sermons Collected, 1797; a Sermon at the ordination of James Beach,* 1805; the Connecticut Election Sermon, 1805; a Sermon at the

* WALTER KING, a native of Wilbraham, Mass., was graduated at Yale College in 1782; was ordained pastor of the church in Norwich, (Chelsea,) Conn., May 24, 1787; was dismissed in August, 1811; was installed at Williamstown, Mass., July 6, 1813; and died of a fit of apoplexy that seized him in the pulpit, December 1, 1815, aged fifty-seven. He published a Sermon at the ordination of Daniel Hall, 1797; and a Sermon on taking leave of his people at Norwich. *Daniel Hall* was originally a Universalist preacher, but became a Presbyterian, and was ordained the first pastor of the church in Southampton, L. I., September 21, 1797. In the spring of 1806, he was dismissed, and removed, in April, to Shelter Island, where he laboured till the close of life. He died January 12, 1812. His death was occasioned by *tetanus*, induced by the amputation of a cancerous foot.

* JAMES BEACH was a native of Winchester, Conn.; was graduated at Williams College in 1804; studied Theology under the Rev. Asahel Hooker; was ordained pastor of the church in

ordination of John Keep, 1805; together with various articles in the Connecticut Evangelical Magazine, &c.

FROM THE REV HEMAN HUMPHREY, D. D.

PITTSFIELD, May 5, 1854.

My dear Sir: Not long after I commenced my preparation for the ministry, I was led, from Mr. Hooker's high reputation as a theological teacher, to place myself nnder his care as a student in Theology; and I continned to enjoy the benefit of his instrnctions till I was licensed to preach. And I may add, I continned to enjoy the benefit of his acquaintance till the close of his life.

He was above the middling statnre, rather spare than fleshy, of a noble, open countenance, fine forehead and dark eye, ever beaming with true benignity. His hair was black, and began to fall off from the crown rather early. He was a man of remarkable mildness and eqnanimity of temper. His face was the mirror of a lovely disposition. His smile attracted you, like the opening of a spring morning. "On his tongue was the law of kindness," and he entered so warmly into all your interests, that you conld not help giving him your entire confidence. In social interconrse, he was cheerfnl, free, and commnnicative; but never forward or engrossing. Every one felt easy and self-possessed in his society. He had nothing of that patronizing tone and air, which affects to be very gracious to inferiors, bnt which, to every well-bred person, is so extremely repulsive.

In his pastoral intercourse, while he was habitually grave, as became his sacred office, he was so familiar with all classes of his people, that he was no less beloved as a friend than revered as a spiritual gnide and teacher. In this respect as well as many others, he was a model to all the yonng men who pursued their theological studies nnder his care.

As a preacher, Mr. Hooker was instrnctive, discriminating, and in the best sense deservingly popular. His voice, thongh not very strong, was clear and mnsical. His "bodily presence" in the pulpit was dignified and solemn, without the least pretension. His ennnciation was distinct. His style was simple and clear, with very little ornament, and no ambitious drapery. His delivery was nevcr vehement, and his gestnres were vcry few; but he was earnest, tender, and persnasive. He was of thc Edwardean school in Theology, was eminently a doctrinal prcacher, and failed not to declare what he believed to be the whole connsel of God, whether men wonld hear or whether they wonld forbear. And his labours were attended with an abnndant blessing; several extensive revivals of religion having occurred under his ministry.

Mr. Hooker was uncommonly skilfnl as well as successful as a theological teacher; and I am not aware that any of his stndents have ever dishonoured their teacher or their profession. He had a list of questions, as was common at that day, embracing all the essential points in a theological conrse, on which we were reqnired to write. In prcparing these dissertations we were expected prayerfully to stndy the Scriptures, and to avail onrselves of such other helps as were within our reach. We read our theses before him at stated honrs, and he proved himself a good critic and an able teacher. It was not his fault, but the fault of his pupils, if they did not enjoy as good advantages, under his instrnction, as were then attainablc.

But, after all, living in his family, observing how he went out and eame in, how he walked before his flock,—"leading them into the green pastures," enjoying

Winsted in 1805; resigned his charge in 1843; and died June 10, 1850, the day after the completion of his seventieth year. "His great weight of character and rare influence seemed to result very much from a happy combination of deep picty, cultivated and vigorous intellect, sterling sense, uniform judiciousness, joined to his marked sobriety, his brotherly kindness, his dignified manners, his steady manifestation of strong love to God and God's truth, as he saw them on the sacred page in lines of light and glory."

his daily conversation, sitting under his ministry, and getting insensibly, as it were, initiated into the duties of the pastoral office, by the light of his example, were among the most important benefits enjoyed in his school.

To sum up Mr. Hooker's character and qualifications in a few words, he was a good man, of excellent talents and high professional acquirements; a devoted pastor; an edifying and a searching preacher; a wise counsellor; an earnest defender of "the faith once delivered to the saints;" an Elisha among the young prophets; a revered and beloved teacher, who will ever live in the grateful remembrance of his pupils, as long as any of them shall survive him, as many still do. And I cannot help adding that, however much may have been gained by the establishment of Theological Seminaries, there were advantages under the former system, which they cannot furnish, and the loss of which is seriously felt by our young men, as soon as they enter the ministry.

With sincere regard,

I am your friend and brother,

HEMAN HUMPHREY.

JOHN ELLIOTT, D. D.*

1791—1824.

JOHN ELLIOTT was the son of Deacon George Elliott of Killingworth, and was born August 24, 1768. He was from a line of respectable and pious ancestors, among whom were Dr. Jared Eliot of Killingworth, and the Rev. John Eliot of Roxbury, so well known as the "Apostle to the Indians."

Having completed his preparatory studies in his native town, under the instruction of the Rev. Mr. Mansfield,† he was admitted a student in Yale College. There he applied himself to his studies with great assiduity, maintained a high standing in his class, and was graduated with honour in 1786.

For several years after he was graduated, he was engaged in the business of instruction, and, at the same time, as he had opportunity, pursued his theological studies. He did not make a public profession of religion till the year 1789.

In 1791, soon after he commenced his labours as a preacher, he accepted a call from the church and society in East Guilford to become their pastor; and he was ordained on the 2d of November of that year. Here he remained, in the faithful discharge of his duties, till the close of life. In the early part of his ministry, he continued, to some extent, the business of instruction of youth, and is said to have been greatly esteemed and beloved by his pupils.

In 1812, he was elected a Fellow of the Corporation of Yale College, and in 1816, a member of the Prudential Committee of the same body. The degree of Doctor of Divinity was conferred upon him by his *Alma Mater* in 1822.

* MS. from his relatives.

† ACHILLES MANSFIELD was born in New Haven in 1751, was graduated at Yale College in 1770; was ordained pastor of the church in Killingworth, Conn., January 6, 1779; and died July 22, 1814, aged sixty-three. He was a Fellow of Yale College from 1808 till his death.

During the year 1824, his health was manifestly declining, and there was much to awaken the apprehension that his earthly career was soon to close. His last public discourse was a lecture preparatory to the Communion, in November of that year. He adverted, on that occasion, with great solemnity and pathos, to the feeble state of his health, and to the probable nearness of the time when he must render an account of his stewardship. On the Sabbath following, his disease (a disease of the heart) had assumed a more unfavorable aspect, and he was only able to preside in the Communion service. The scene was uncommonly impressive; and both pastor and people evidently felt that this was to be their last meeting at the Lord's table. He lingered till the 17th of December, and then, as was to be expected, from the nature of his disease, died very suddenly, having completed fifty-six years, and nearly four months. His funeral sermon was preached by Professor Fitch of Yale College.

Dr. Elliott's ministry was marked by large accessions to the church. There were three extensive revivals—one in 1802, from which eighty were admitted; one in 1809, from which about fifty were admitted; and one in 1821, from which about one hundred were admitted.

The following is a list of Dr. Elliott's publications:—A New Year's Sermon, 1802. An Oration on the death of Thomas Lewis, 1804. Connecticut Election Sermon, 1810. A Sermon at the installation of the Rev. Philander Parmelee, 1815. A Sermon at the ordination of Professor Fitch, 1817. A Sermon before the New Haven Consociation, 1817. A Sermon on the death of Jonathan Todd, 1819. A Discourse on 1 Cor. VII. 29.

Dr. Elliott was married to Sarah, daughter of Lot Norton of Salisbury, Conn. He died without issue.

FROM ELEAZAR T. FITCH, D. D.,

PROFESSOR IN YALE COLLEGE.

YALE COLLEGE, June 10, 1852.

My dear Sir: My acquaintance with Dr. Elliott was by no means intimate, though he preached my ordination sermon, and I preached his funeral sermon. I am willing, however, to undertake to give you my impressions of him, as they were derived partly from my own observation, but chiefly from the testimony of friends.

He was, I think, a man of distinguished prudence. With a mind naturally attempered to moderation, and still more so by the sober and steady views he took of the glory of God and true interests of men, he was greatly freed from that extravagance of opinion or of feeling, which often leads the visionary and the sanguine into those acts of imprudence which they regret on the return of the cooler dictates of judgment. He deliberated before he acted; his deliberation was controlled by religious fear and wise discernment; and his decisions were therefore prudent, inspiring confidence in others. This trait rendered him useful in managing the concerns of his flock, and in taking his part in consultations respecting the interests of religion and literature. It adorned his character as a man, a christian, a preacher, a pastor, and a counsellor in the churches; and the fruits of it appeared in much of the good he was instrumental of securing, and the evil he was instrumental of preventing by his labours.

He was a man of upright constancy. His sentiments respecting the truths and duties of the Gospel were clearly established in his own mind; and on the basis of a settled faith his purpose was fixed, with steady eye on the glory of

God, the prosperity of Zion, and the salvation of men. This constancy in pursuing the path of truth and duty, spread over his example, and through all his labours, that steady lustre which convinced, reproved, reformed, and assimilated to itself the minds of others. To his preaching it gave clearness, consistency, uniformity, and power; to his pastoral labours, a steady zeal that was not carried to extravagance in periods of success, nor repressed and extinguished in seasons of declension.

He was a man of affectionate kindness. The benevolence inculcated in the Gospel he endeavoured to copy in his own heart and life. And it beamed forth with benignity from his countenance, and conformed his words to the law of kindness. It sweetened his social intercourse in the domestic circle and in the circle of his friends. It spread a sweet savour over his charities to the indigent; his instructions to the ignorant; his counsels to the serious; his consolations to the dying and to mourners. It interested him deeply in the welfare of Zion, and in the benevolent efforts of the age to impart the blessings of the Gospel to a ruined world.

He was a man of peculiar sedateness and solemnity. The scenes of eternity seemed to be deeply impressed on his mind, as the most weighty of all realities; and as if viewing present scenes from the shores of the eternal world, he carried with him the gravity and solemnity of a mind conversant only with objects of high and everlasting moment. If there was any one trait more prominent in his preaching than another, it was this—a mind impressed itself, and impressing others, with a solemn awe of God and eternity. He was not bold, impetuous, heart-stirring, as some; but solemnity pervaded his thoughts and his delivery, and enchained the attention of his hearers, as though he and they were engaged in transactions of endless moment; and as though all these scenes of time were in reality soon to give way to the perfect joys or the complete miseries of eternity. Never can I forget the solemnity of thought and feeling with which he addressed me, at my own ordination to the ministry. He enabled me to look most clearly through all the scenes of my ministry, to the judgment seat of Christ, and to feel that I was to preach to sinners, as if under the very thunderings of that throne.

Such, I believe, were some of the most prominent traits of Dr. Elliott's character. I regret that my limited acquaintance with him does not allow me to be more particular.

Faithfully yours,

E. T. FITCH.

CALVIN CHAPIN, D. D.*

1791—1851.

Calvin Chapin was a descendant, in the fifth generation, from Deacon Samuel Chapin who came from England or Wales, was one of the early and prominent settlers of Springfield, Mass., and, after a life of Christian activity and usefulness, died in November, 1675. He was a son of Deacon Edward Chapin of the same town, who was also a man of marked public spirit and Christian worth, holding and discharging with great fidelity several important trusts, and who died in the year 1800. Calvin was the fourth of six sons, who, with a daughter that died in childhood, composed the whole family.

* Tucker's and Hawes' Sermons on his death.—MS. from Rev. L. B. Rockwood.

His mother, as well as his father, was an exemplary Christian; and they were both specially attentive to the religious education of their children. This son they early set apart, in their wishes and prayers, for the Christian ministry.

His early years were spent in labouring upon his father's farm; and to this was no doubt to be referred, in a great degree, the uncommon vigour and strength of his constitution. At the age of about twenty, he commenced his studies in preparation for College; but, owing to various interruptions, occasioned partly by the Revolutionary war, which, for a short time, put his services in requisition, he did not complete his preparatory course till the autumn of 1784. He then became a member of the Freshman class in Yale College, and was, during his whole collegiate course, distinguished for his vigorous and effective application to study. He was a successful competitor for the Berkeleian prize, commonly known at that day as the "Dean's bounty."

Mr. Chapin graduated, one of the best scholars in his class, in 1788. Shortly after this, he opened a school in Hartford, Conn., where he acquired great popularity as a teacher, and spent two years in that employment. Up to nearly the close of his engagement here, though he had been a speculative believer in the great truths of Christianity, and had been uniformly correct in his external deportment, he had scarcely allowed himself to hope that he had felt the power of religion as a living and abiding principle. As he was walking one evening and indulging in solitary meditation, he was led to dwell on the benevolence and usefulness pertaining to the character and office of a Christian minister; and he at once formed the purpose that he would be a minister himself. About this time, he was conscious of a great moral change, though he did not profess to be able accurately to trace it. He soon commenced the study of Theology under the Rev. Dr. Perkins of West Hartford, with whose church he connected himself. He continued his studies some five or six months, teaching school at the same time, and then was licensed to preach by the Hartford North Association. A few weeks anterior to this, he had been elected a Tutor in Yale College. He entered upon the duties of that office in the autumn of 1791, and continued in the discharge of them, much to the satisfaction both of his pupils and of the officers of the College, till March 1794, when he resigned his place to take the pastoral charge of the church in Rocky Hill, a parish of Wethersfield, then vacant by the death of the Rev. John Lewis.* He always referred with great pleasure to the years of his Tutorship, not only on account of his fondness for teaching, but on account of the opportunities thereby secured to him of indulging his taste for classical and scientific pursuits.

On the 2d of February, 1795, Mr. Chapin was married to Jerusha, daughter of the Rev. Dr. Jonathan Edwards of New Haven. They had three children,—one son and two daughters.

After he became a settled minister, it was soon manifest that he was destined to exert an influence much beyond the limits of his pastoral charge. In 1805, he was elected a Trustee of the Missionary Society of Connecticut,

* JOHN LEWIS was graduated at Yale College in 1770; was a Tutor there from 1773 to 1778; was ordained minister of Rocky Hill, June 28, 1781; and died April 28, 1792. Dr. Chapin, who was his successor, says—"He was a first rate scholar and minister." He published the substance of two Sermons, entitled "Christian forbearance to weak consciences a duty of the Gospel," 1789.

and, during the twenty-six years in which he held that office, he attended no less than seventy-two meetings of the Board. In 1806, difficulties having arisen in connection with the operations of the Society, especially in Northern Ohio, Mr. Chapin, though the youngest member of the Board, was appointed to visit that field, with a view to ascertain the nature of the difficulties and apply the appropriate remedy. He accepted the appointment, and performed the service allotted to him to the entire satisfaction of all concerned. The tour was one of great interest to him; and though it brought under his eye much of the self-denial and hardship incident to a missionary's life, it gave him such a sense of the importance of missionary labour, that he afterwards remarked that if he had not already formed engagements that could not be broken, it would be his choice to spend his life in carrying the Gospel to those who were destitute of it.

In 1809, he took a prominent part in the formation of the Connecticut Bible Society. He wrote the Address by which it was introduced to the public, and subsequently travelled extensively as an agent in its behalf.

In 1813, he was active in forming the Connecticut Society for the promotion of good morals. During the few years in which that Society existed, he was zealously devoted to its interests, and laboured for it, as he found opportunity, both from the pulpit and through the press.

In 1810, he was one of the five distinguished individuals, who projected and organized the American Board of Commissioners for Foreign Missions. He was chosen its first Recording Secretary, and continued to hold the office for thirty-two years. He was early chosen one of the visitors of the Theological Seminary at Andover; and was Clerk of that Board, during the whole fifteen years of his visitorship, which ceased by limitation, when he attained the age of seventy. In 1816, he received the degree of Doctor of Divinity from Union College. In 1820, he was elected a member of the Corporation of Yale College, and continued one of the most prominent and efficient members of that body, till he resigned his place in 1846.

As early as 1812, he adopted the principle of entire abstinence from *ardent spirits*, as the only cure for intemperance. In 1826, he took a step onward, in a series of articles published in the Connecticut Observer, in which he maintained that the only infallible preventive or cure of drunkenness is to be found in total abstinence from all that intoxicates. Of this principle he was henceforward, to the close of life, an earnest and unflinching advocate. There is no doubt that the honour of being among the originators of the Temperance Reform in this country belongs to him.

Dr. Chapin continued to discharge the duties of his office with great punctuality and fidelity until November, 1847, when he retired from active service, to give his people an opportunity to choose a successor. This, however, was not effected for nearly three years. In July, 1850, his crowning desire in respect to the people of his charge was gratified, in the settlement of a colleague in whose ability and fidelity he had the utmost confidence.

Within a few weeks after the resignation of his office as sole pastor, his wife, with whom he had lived nearly fifty-three years, was taken from him by death. He felt the loss most deeply, but seemed soon to recover his accustomed cheerfulness. He was always accessible and agreeable to his friends, and had no difficulty in finding occupation both in doors and out, that suited him. What the habitual state of his mind was, may be gathered

from the following record concerning himself—one of the last which he ever made:—"Having retired from every official demand abroad, without so much as the shadow of embarrassment at home, and consequently finding myself perfectly at leisure, I yet seem to myself never to have been in my life so busy. My often expressed opinion is, that, notwithstanding the decays which (though unperceived by myself) I know age is steadily producing, I never enjoyed existence better. In my chamber I dwell as in my paradise. Here too I am sensible that the Infinite Mind is always accessible. With *that* the intercourse of understanding and heart, unless the intellectual facultics be needlessly self-deceivcd, cannot but give tho highest delight." In this tranquil and happy state he was found when he received the summons to depart. He preached for the last time on the last Sabbath in December, 1850. He attended church on the Sabbath preceding his death; and was well enough during the greater part of the week, to be occupied more or less with his ordinary employments. On Friday, he was first confined to his house; and towards the close of thc succeeding Sabbath, (March 16, 1851,) he breathed his last in perfect peace, aged eighty-seven years. Two Sermons were preached on the occasion of his death, one by Dr. Tucker of Wethersfield, and one by Dr. Hawes of Hartford, both of which were printed.

Dr. Chapin published a Sermon preached at the ordination of Samuel Whittlesey,* 1807, and of Hosea Beckley,† 1808; two Sermons in the Columbian Preacher, 1808; a Sermon before the Society for promoting good morals, 1814; a Sermon at the funeral of President Dwight, 1817; a Sermon at the funeral of the Rev. Dr. Marsh, 1821.

FROM THE REV DANIEL WALDO.

GEDDES, September 21, 1851.

Dear Sir: Your request for my recollections of my friend and classmate Dr. Chapin awakens many grateful and some sad associations. As I have entered my ninetieth year, you will not cxpcct from mc an elaborate communication, but I will state with pleasure a fcw things concerning him that most readily occur to me.

I first knew him in the year 1784, at Somers, Conn., where I was associated with him in fitting for College, under the instruction of my cousin, Dr. Charles Backus. We were together there, some four or five months, and joincd the same class in Yale Collegc in thc autumn of 1784. We were separated for a short time after our graduation in 1788, but were soon brought together again; and continued in the most intimate relations, and for the most part correspondents, until the close of his life. This will show you that it is not a superficial knowledge that I have of him.

When I first became acquainted with him, I think he had reached nearly the age of twenty-one. Hc was somewhat peculiar,—I may say, uncouth, in his appearance, though it was quickly apparent that he was not lacking either in good sense or good feeling. His course in College was not marked by any great

* SAMUEL WHITTLESEY was born in Litchfield, (South Farms,) December 18, 1775; was graduated at Yale College in 1803; was ordained pastor of the church at New Preston, Conn., December 30, 1807; resigned his charge in 1817, and in April of that year became Principal of the Deaf and Dumb Asylum at Hartford; in 1826 took charge of a Female Seminary in Canandaigua, N. Y.; and in 1833 became the publisher of the Mothers' Magazine in New York, where he died April 15, 1842.

† HOSEA BECKLEY was born in Berlin, Conn. in 1780; was graduated at Yale College in 1803; was ordained pastor of the church in Dummerston, Vt., March 2, 1808; was dismissed October 15, 1837; and died in 1843.

brilliancy, and yet he had a high standing as a scholar, and had the reputation of being a high minded and honourable man. He was not, at that time, a professor of religion, nor do I know that his mind was particularly directed to the subject; but his moral character was entirely unexceptionable. He was always of a cheerful and even jocose turn; and I am inclined to think that this characteristic increased rather than diminished with his advancing years. I remember two or three incidents connected with College life, that may help to illustrate some of his more prominent traits.

One of our classmates, by the name of B——, had committed an offence, for which the Faculty thought proper to pronounce upon him the sentence of expulsion. He heard it in the College chapel with great surprise, and instantly, being excited into a perfect fury, he turned upon the Faculty and cursed them to their faces. President Stiles then proceeded immediately to caution the students against being found in the company of B——, as being at once dishonourable to themselves and injurious to the College. Most of the students, and Chapin among the rest, considered the punishment as unreasonably severe, and were not unwilling that the Faculty should know it. Accordingly, some eight or ten of his classmates, the next morning, walked with him in front of the College, and Chapin and he walked arm in arm. This was of course observed, and Chapin in due time was called up to answer for this insult to the authority of the College officers. It was understood that he spoke to them with great plainness, but the only punishment he received was to be told that he must not repeat the offence. The kind of independence which this circumstance indicated, formed a prominent trait in his character.

Another incident—there was at one time a great deal of gambling (playing cards for money) in College, insomuch that it had come to be a very serious evil. Chapin looked upon it with great disapprobation, and resolved to do what he could to arrest it, while yet he wished to save those who were immediately concerned. Accordingly, he joined the club, and allowed it to become known that he was one of the number; the consequence of which was, that he was soon called up to answer for the offence. "Chapin have you been engaged in playing cards?" "Yes, Sir." "Was there any thing bet?" "Yes, Sir. "What?" "A hogshead of negroes." The Faculty being willing to receive this as evidence that there was no money concerned, dropped the matter; and Chapin immediately went to the persons composing the club, and said, "I have succeeded now in shielding you from punishment; but if you do not quit gambling from this time, I will never make another effort to save you." The result was that the club was effectually broken up. His principles and general feelings were always on the side of virtue; though, sometimes, as in the case just referred to, he compassed his object by singular means.

At the time we entered College, a most absurd and inhuman practice prevailed of the Sophomore class, on the occasion of the falling of the first snow, challenging the Freshmen to a regular snow-balling, and sometimes they exchanged not only snow-balls but brick-bats, and other equally dangerous missiles. It was not uncommon, on these occasions, for persons to be seriously injured; and what seemed a matter of sport, had really come to assume a very grave aspect. Chapin, when he commenced Sophomore, determined he would make every effort in his power to abolish this semi-barbarous usage; and it was chiefly through his instrumentality that it was actually brought to an end. He had great firmness joined with no inconsiderable degree of tact.

In approaching Dr. Chapin, the first thing that impressed you was his good humour and jovial disposition. Indeed I suppose that his friends all felt that here lay his besetting infirmity,—that is, that he often indulged his jocose remarks, when perhaps prudence would have required him to restrain them. You quickly found that you were in contact with a person of uncommon intellect,—

of quick perceptions, and no inconsiderable acuteness of discrimination. When you saw him in the pulpit, you saw a man of rather ungainly appearance, and of no attractive elocution, but his appropriate and often striking and original thoughts, his pithy and ponderous expressions, and general solemnity and earnestness of manner, held your attention, and often deeply interested your feelings. He used the inverted style a good deal in his sermons—possibly sometimes at the expense of the best taste. He was well acquainted with the forms of ecclesiastical business, and his judgment in difficult cases, and especially in councils, was highly valued. He was a faithful and affectionate pastor and a warm hearted and devoted friend. Of this last especially, I can speak with great confidence, after having enjoyed his friendship for almost three score and ten years.

I am very truly yours,

DANIEL WALDO.

FROM THE REV JOEL HAWES, D. D.

HARTFORD. October 6, 1854.

My dear Sir: At the time of my settlement in the ministry in 1818, Dr. Chapin, concerning whom you ask for my recollections, was in the prime of his vigour and usefulness. He was a member of the council that ordained me; and at that time my acquaintance with him commenced. During the thirty-three years that intervened between my ordination and his death, we often met in social intercourse, and always lived in kindly and intimate relations. About nine years before his death, when a severe illness seemed likely to terminate his life, he was pleased to designate me to preach his funeral sermon. I consented, if I should survive him, to perform the service; and, though providentially prevented from fulfilling my engagement in the *letter* of it, I actually delivered a discourse, commemorative of his life and character, on the fifty-seventh anniversary of his ordination, which occurred a few weeks after his death. It costs me no effort to bring up his venerable image before me, or to record my recollections and impressions of his character.

There is so much general resemblance in the minds and characters of even most great and good men, that I doubt not that, in the multitude you have to delineate, you sometimes find it difficult to give to each its proper individuality. But no such difficulty could any one feel in attempting to describe Dr. Chapin; for if I ever knew a man who would be marked in a crowd, *he* was that man. Every thing about him was in good keeping, and yet every thing seemed peculiar. His personal appearance would have impressed you, if you had met him casually as a stranger in the street. His frame was tall, erect, and well-proportioned, and indicative in its general appearance of great muscular vigour. His spirits were always cheerful and buoyant. His countenance was bright and animated, without being otherwise specially attractive, and showed the workings of an energetic and wakeful mind. His bodily movements were quick, but very far from being graceful; and when engaged in conversation, especially that in which he was particularly interested, it was difficult for him to sit still. He comes up before me now, as I used to see him in his old arm-chair, which was one of the fixtures of his study, taking on varied expressions of countenance, and working himself into all sorts of genial and ungraceful attitudes, while he was pouring out his bright, pithy, and often eminently instructive, remarks.

His mind was quick, clear, and penetrating. He saw many things intuitively, which most others would have to reach by a somewhat protracted mental process. I do not think that he was ever much given to profound metaphysical inquiry, but he had still great power of discrimination, and could run the boundary line between truth and error with uncommon accuracy. He was an earnest and independent inquirer after truth, and I think his mind reposed in substantially the same system of doctrine which had been held by his venerable father-in-law, the

younger President Edwards. His mind was in a high degree practical, and he was not very tenacious in respect to matters that he regarded of a mere speculative character.

As a writer, Dr. Chapin was without a parallel; and by this I mean there was no body like him. His thoughts on the most common subjects received the hue of his own peculiar mind. His style was dense, terse, beyond that of almost any of his cotemporaries. His thoughts, even when they were somewhat disjointed, seemed often like so many separate pearls. After the death of his wife, he wrote concerning her—"My domestic enjoyments have been perhaps as near perfection as the human condition permits. She made my home the pleasantest spot to me on earth; and now that she is gone, my worldly loss is perfect." This beautiful tribute represents faithfully, so far as it goes, both his mind and his heart.

Dr. Chapin was always regarded as a highly acceptable preacher. His voice, though not musical, was of sufficient power to fill any ordinary church. His gestures consisted chiefly in the motions of his body and head, and though made in defiance of all rule, they were far from being ineffective. I cannot say that I think his preaching generally did full justice to his intellectual powers—it was often wanting in that continuity of thought, that oneness of object, so essential to give to a public discourse the greatest power. Still you could not hear him without finding your own facultics quickened, and feeling that you were in contact with a superior mind. The best efforts from his pen to which I have ever listened, were dissertations and reviews which he occasionally read in our ministers' meetings. In these he evidently put forth his greatest strength, and some of them would have scarcely dishonoured a Butler or an Edwards.

But I should give you at best a very unfinished portrait of this venerable man, if I were to omit all reference to what was certainly one of his most striking peculiarities,—his exuberant and boundless wit. This gave a complexion to a large part of his conversation,—I may say, in some degree, to his whole character. It seemed as natural to him as his breath; and even if you had regarded it as an evil, you would have seen at once that it was incurable. It often found vent, I am persuaded, when he was himself unconscious of it, or when a moment's reflection would certainly have repressed it. For instance, in the note which he addressed to me, requesting me to preach his funeral sermon, there was a playful expression which the most imperturbable gravity could hardly have resisted. I might detail many anecdotes in respect to him,—many of his pithy and pungent sayings,—but their effect was so dependent on his peculiar manner, that they would convey a very inadequate idea of the power in this respect which he actually possessed. I will not dissemble my conviction that this strong original propensity which settled into a habit, though it may have been an advantage to him in some respects, was not on the whole favourable to his influence as a minister. It sometimes doubtless operated as a covering to the real and deep concern which he felt for the spiritual welfare of his fellow men. He was evidently a devout man, and lived in intimate communion with God; and you could often see the workings of a truly spiritual mind blending themselves with the involuntary and irrepressible sallies of his boundless good nature.

I must not omit to say that Dr. Chapin always retained and cultivated his taste for classical studies; and his Latin and Greek books were among the companions of his whole life.

Affectionately yours,

J. HAWES.

GILES HOOKER COWLES, D. D.*

1791—1835.

GILES HOOKER COWLES was a son of Ezekiel and Martha (Hooker) Cowles, and was born at Farmington, Conn., on the 26th of August, 1766. His father was a farmer. His mother was a lineal descendant from the Rev. Thomas Hooker of Hartford. While he was yet quite a lad, he was affected with a fever-swelling which threatened his life; and, as the result of a surgical consultation, it was determined that there was no hope of saving his life except by amputating his limb. Preparations for amputation were accordingly made; but he perseveringly refused to submit to it; and it turned out that both life and limb were saved. A lameness, however, ensued, from which he did not recover; and, in consequence of his being thus disabled for labour on a farm, his father determined to give him a liberal education.

Having fitted for College under the Rev. Mr. Robinson of Southington, Conn., he joined the Sophomore class at Yale in 1786, and graduated in 1789. It was during his college life that he became hopefully pious. He pursued the study of Theology under Dr. Jonathan Edwards of New Haven, and was licensed to preach the Gospel, by the Western Association of New Haven county, at Derby, in May, 1791. He laboured first, for some time, as a missionary in Vermont, and received a call to settle there, which, however, he declined. In 1792, he was ordained pastor of the First Congregational church in Bristol, Conn. Here he continued eighteen years; during which time there were three extensive revivals in connection with his labours, which resulted in large additions to the church.

In 1810, his pastoral relation at Bristol was dissolved, and he received and accepted an appointment from the Connecticut Missionary Society, to labour under their direction among the settlements then scattered through that part of Northern Ohio, since known as "the Western Reserve." The journey which he performed on horseback was not less than six hundred miles; three hundred of which lay through an almost pathless wilderness. He spent six months visiting these settlements, scattered at a distance of forty, and even fifty, miles apart, preaching every Sabbath, and, as often as opportunity offered, during the week. He returned in the autumn of the same year to Connecticut, after accepting a call from the united congregations of Austinburgh and Morgan, Ohio.

For about six months after his return, he was employed in preaching at Goshen, Litchfield county, Conn.; and then (in 1811) removed with his family, consisting of a wife and eight children, to his home in "the Far West." It took nearly five weeks to accomplish the journey. At the time of his installation, there were not more than ten or twelve ministers on the Western Reserve, though there were settlements in various places throughout the territory; and, in consequence of this destitution of religious privileges, he spent half of his time as a missionary of the Connecticut Missionary Society, in forming new churches and preaching to those which were without a stated ministry. These journeys were often performed at great hazard and with extreme difficulty; though he generally met a cordial

* MS. from his daughter and the Rev. Noah Porter, D. D.

welcome, and a large share of whole-souled but homely hospitality. He continued thus to devote half his time to missionary labour, until within six months of his death,—a period of more than twenty-two years; and, during the whole time, never failed but once of fulfilling an appointment; and that was on the occasion of the death of a beloved son. He formed or assisted in forming most, if not all, of the Congregational churches in the North Eastern part of Ohio; and he ministered to them with signal fidelity. He had been afflicted with scrofula during nearly his whole life, which finally gave place to dropsy, the disease of which he died. He preached for the last time at Andover, Ohio, in March 1835, and died at Austinburgh on the 6th of July following, aged sixty-nine years. His funeral sermon was preached by the Rev. Henry Cowles.

The degree of Doctor of Divinity was conferred upon him by Williams College in 1823.

He was married in February, 1793, to Sally, daughter of Lebbeus White, of Stamford, Conn. She was a lady of great intellectual and moral force, of high accomplishments, and of earnest, active piety. She died on the 1st of August, 1830, aged fifty-six. They had nine children,—five sons and four daughters.

FROM THE REV HEMAN HUMPHREY, D. D.

PITTSFIELD, June 15, 1854.

Dear Sir: From my early childhood I remember Mr. Cowles as one of the ministers, whom my own minister used, occasionally, by exchange, to bring into our pulpit. In later years, I became well acquainted with him, and met him frequently until he left this part of the country to make his home in the then "Far West."

His personal appearance did little justice to the character of his mind. He was rather small in stature, had not a strongly marked countenance, and was somewhat embarrassed in his loco-motion by the partial contraction of a limb.

In his private intercourse, he was social and pleasant, though constitutionally rather grave. He was amiable, but inflexibly true to his convictions of right. His religious principles were evidently deep and strong, and exerted habitually a controlling influence over his conduct.

His mind was cast in a superior mould—it was acute, discriminating, and logical; and these characteristics constantly came out in his sermons. He always showed himself "a workman that needs not to be ashamed." He was not exclusively doctrinal, nor exclusively practical, in his preaching; but he combined both in due proportions; showing at once what the truth is, and what its bearings are upon the heart and life. His manner in the pulpit was neither striking nor animated; his voice was rather feeble and had little flexibility; his gestures few and not particularly impressive; and his style, though perspicuous and accurate, quite devoid of ornament; but there was a force and vigour in his thoughts and an admirable fitness in their arrangement, which made it difficult for an intelligent person to sit listless under his preaching. In prayer he was devotional and solemn, but not very fluent. His sermons were, I believe, always written, and I am inclined to think that he had no great facility at extemporizing. He had a mind which could not submit to indolent repose; and hence I believe he was always a diligent student. His three sermons on Baptism, published in 1802, which are perhaps the best monument of his talents that remains, could never have been produced by any other than a richly endowed and thoroughly disciplined mind. He undoubtedly held a place among the more able ministers of his time.

Sincerely yours,

H. HUMPHREY.

ASAHEL STRONG NORTON, D. D.*

1792—1853.

Asahel Strong Norton, the son of Ichabod and Ruth (Strong) Norton, was born in Farmington, Conn., in September, 1765. He belonged to a highly respectable family, and his father served as Colonel in the war of the Revolution. He pursued his studies preparatory to entering College under the Rev. (afterwards Dr.) Nathan Perkins of West Hartford. These studies were interrupted during the war, but were afterwards resumed and completed, so that he became a member of Yale College in 1786. Having maintained through his whole course the highest standing in his class, he graduated with the first honour in 1790.

During his Senior year in College, his mind became deeply impressed with the subject of religion, in consequence of which, he determined to devote himself to the service of his Redeemer in the ministry of the Gospel. He prosecuted his theological studies under the direction partly of his relative, the Rev. (afterwards Dr.) Strong of Haddam, and partly of the Rev. (afterwards Dr.) Smalley of Berlin. On completing his theological course in 1792, he was licensed to preach the Gospel by the Association of Hartford county. A Congregational church having been organized a short time before in Clinton, N. Y., by the Rev. Dr. Edwards of New Haven, Mr. Norton, upon Dr. E.'s recommendation, was invited in October of that year to preach to them as a candidate for settlement: he accepted the invitation, and on the 25th of March, 1793, received a call to become their pastor. Though the country was new, and the field of labour in some respects difficult, and by no means so attractive as other places which his superior talents and acquirements might doubtless have enabled him to command, he felt constrained by considerations of duty to accept the call, and he was accordingly set apart to the pastoral office, in September following. Among the ministers who composed the council were the two missionaries to the Indians in that neighbourhood,—Kirkland and Sargeant. No house of worship having yet been erected, and no other building in the settlement being large enough to accommodate the expected assemblage, provision was made for holding the exercises in the open air, on the village green. A temporary pulpit was constructed, over which was thrown a canopy of green boughs to screen the speakers from the heat of the sun. A few seats were prepared for the accommodation of females, but the greater part of the congregation stood up during the exercises. The gathering was quite large, composed of all the inhabitants of the village, and of many persons from the surrounding towns.

Mr. Norton now addressed himself to his work as a Christian minister with great vigour and earnestness; and under his faithful and persevering labours, he was permitted to see the church of which he took the charge in its infancy, rise into one of the most flourishing and efficient churches in Central and Western New York. He preached the Gospel in season and out of season, in school houses and barns, and in the open woods,—counting no sacrifice dear that might subserve the interests of Christianity in that

* Independent, 1853.—MS. from the Rev. A. D. Gridley.

sparsely settled territory. He preached upwards of three thousand sermons during his ministry,—more than half of which were carefully written out in full and delivered from his manuscript.

In 1819, he received the degree of Doctor of Divinity from Union College.

In November, 1833, after having remained pastor of the church nearly forty years, he was dismissed at his own request from his ministerial charge. Several circumstances contributed to this result, the most important of which probably was, that the new measures, as they were then termed, in connection with revivals, had been introduced among his people, and as he found it impossible either to resist or control them, he preferred to resign his charge rather than seem to be identified with a state of things, which he thought adverse to the stability and prosperity of the church. He retired with the most dignified and Christian spirit, and contrary to the wishes of a considerable portion of his congregation.

After this, he devoted himself almost wholly to the care of his farm, on which he had already resided many years. He continued to cherish a warm attachment to the people to whom he had so long ministered, uniting frequently with the pastors who succeeded him, in the administration of the Lord's Supper, baptizing the children of parents whom he had baptized in their infancy, and attending funerals until he at length followed to the grave the last of those who composed the church at the time of his ordination.

Dr. Norton was an earnest friend to the cause of education, and was ever on the alert to forward any measures in aid of a higher tone of intellectual culture. He was one of the founders of Hamilton College, situated in the midst of his pastoral charge, which went into operation in the year 1812; and he was appointed to deliver the Latin Address at the inauguration of its first President, the Rev. Dr. Backus. He was a member of the Corporation of the College from its beginning till 1833, and was deeply interested in its fortunes as long as he lived.

Dr. Norton gradually sunk under the infirmities of age. During his last year, he was subject to occasional attacks of a painful disease, which gradually reduced his strength, though he was confined to his house but a few weeks previous to his death. The manner of his death was such as could have been desired for him. He passed away without any apparent bodily distress, calmly trusting in the Saviour, and cheered by those consolations which, during a long ministry, it had been his privilege to offer to others. He died on the 10th of May, 1853, aged eighty-seven. His funeral sermon was preached by the Rev. Dr. Vermilye of Clinton.

On the 19th of January, 1795, he was married to Mary Clap, daughter of the Rev. Timothy Pitkin of Farmington, Conn., and sister of the Hon. Timothy Pitkin, the distinguished historian of the United States. They had eight children, one of whom, *Henry P.*, was graduated at Hamilton College in 1828, and entered the profession of Law. Mrs. Norton died September 11, 1839, aged sixty-nine.

FROM THE REV. A. D. GRIDLEY.

CLINTON, N. Y., March 3, 1856.

Dear Sir: My acquaintance with Dr. Norton dates back to childhood. I was baptized by him in infancy, and sat under his preaching during my youth. Since

then I have often heard him officiate at funerals and at Communion seasons, and have frequently visited with him by his own fireside and at social gatherings among the people of his late charge. And I have taken pains to compare my views of his character with those of older men, who knew him intimately in the days of his prime.

In person, Dr. Norton was of medium stature and well proportioned. His complexion was rather dark, his eyes and hair black, his voice rich and melodious. Quick in his movements, he was yet dignified and graceful, and possessed in all respects the manners of a true gentleman. To some he may have seemed a little reserved; for he seldom unbent himself in general society; rarely indulged in witticisms, or jokes, or loud laughter. Yet this proceeded from no want of amiability or cheerfulness, but rather from a fear lest he should offend in word or deed, and from a high sense of the solemnity and dignity of his office as a minister of the Gospel. In the early years of his ministry, his health was quite feeble; so much so, that many of his friends thought him verging to a decline; but by much exercise out of doors and in farm work, walking and riding on horseback, he became more vigorous and enjoyed firm health unto a good old age. As he was somewhat noted for his pedestrianism during his whole life, I once asked him how he came to adopt the practice. He replied, "Shortly after I began to preach, I was reading a volume of travels in Italy, in which the writer said that, while sojourning in Rome, he noticed Catholic Priests walking out daily into the suburbs of the city to a certain milestone, and then returning. They told him that this had been their practice for many years, and that they were indebted to it for their uninterrupted health. It occurred to me at once," said Dr. Norton, "that a Protestant might lawfully learn a lesson of physical regimen from a Catholic,—even though he abjured his spiritual doctrines and rules. I determined to try what virtue there might be in walking, and finding the practice very beneficial to my health,have persisted in it to this day."

He is known to have walked from Clinton to Paris Hill, a distance of five miles, to fulfil an appointment to preach. He uniformly walked from his farm house to the church, a mile and a half distant, to attend his Sabbath evening lectures. He did this from choice,—walking while his horse stood idle in his stable. I met him one morning at his physician's door, and remarking that he looked somewhat feeble, he replied that he had not been well for a few days past, and thought he would come over and get a little medicine. His cane and dusty shoes showed that he had *walked* a mile and a half to see his Doctor!

In accordance with the custom of that day, Dr. Norton purchased a farm at an early period of his ministry, on which he laboured as opportunity permitted, and the produce of which helped to make up the deficiencies of his salary. He was much interested in the introduction of new varieties of grains and improved sorts of fruits. "Whenever he visited New England," says one of his parishioners, "he came back with new seeds and grafts, and then went about among his people and taught them the art of engrafting." It is believed that he first gave that impulse to orcharding in this region, which has made Oneida county so pre-eminent in this State for its culture of fruit.

Turning now to speak of the intellectual character of Dr. Norton, I would say that he possessed a good mind, well balanced, and happily developed by liberal studies. He was clear in his perceptions and accurate in his reasonings. Though not gifted with remarkable philosophical and logical powers, he could present the argument of any subject with ability; and though not highly imaginative, he could adorn his speech with the grace of a finished rhetoric.

Of his moral and religious character, it is not too much to say that he lived above reproach, and beautifully exemplified the graces of a sincere piety. He was a man of great modesty and humility, simplicity and purity. He was particularly careful in the use of his tongue. Seldom was he betrayed into the indul-

gence of evil passion, and still less often did his lips give expression to it. He rarely spoke disparagingly of others: when he could say nothing in their favour, he was silent, except when duty compelled him to speak. He lived an upright life. By the testimony of all who knew him, even his enemies, if indeed he had enemies, he was *a good man*. His Christian character exhibited itself rather in the form of high religious principle than that of excited feeling. Christ was the only foundation of his hope, and he felt assured that it was a firm foundation. His piety was uniform,—never flashing like the meteor, and then disappearing, but shining on from day to day, or from year to year, with the serene and steady light of the stars.

His character as a preacher may perhaps be inferred from what has already been said of him in other respects. His voice was not powerful, nor was his action bold or striking; there was nothing in his elocution to attract attention to itself. His manner was simple, easy, dignified, impressive. His style as a writer corresponded to his manner as a speaker. It was marked by simplicity, purity, and correctness. If it was formed upon any model, it was the Addisonian. Often it was enlivened by metaphors, antitheses, and other figures of speech; it was sometimes enriched by classical allusions; sometimes it rose to lofty eloquence; but its leading characteristic was simple elegance. He was a sober man, and he aimed to present sober views of all subjects. If he did not startle his hearers, he seldom failed to interest and instruct them. His Theology was Calvinism, as expounded by Edwards and Bellamy. He was a doctrinal preacher, yet he did not fail to inculcate often and earnestly the duties of religion. He had no hobbies, but aimed to exhibit a just and rounded view of all the truths of the Bible. As a pastor, he was systematic and faithful in visiting his people from house to house, especially the sick and the afflicted.

From this view of his life and character it is not surprising that his ministry was a successful one. There was a steady accession to his church, from the beginning to the close of his pastorship. He was blessed with several seasons of special religious awakening among his people. He was instrumental in building up one of the largest churches in central New York.

Dr. Norton's only publication was an Historical Sermon, which he suffered to be printed not without great reluctance. He was wonderfully sensitive to criticism, and refused many requests to publish sermons. After preaching the Historical Sermon above mentioned on a Thanksgiving day, a leading member of his church arose and moved that, as the sermon contained important historical facts, as well as excellent moral reflections, a copy be requested for publication. The vote was unanimous. While this gentleman was putting the motion, Dr. Norton was so embarrassed and overcome, that he got up, seized his manuscript, and hurried out of the church *bareheaded*, forgetting his hat until he got out of doors. After much entreaty, he consented to the publication; but as it was the first, so also it was the last.

After resigning his pastoral charge, he still maintained his habits of bodily and intellectual activity. His eye and his hand were busy in his orchard and in his fields. Even to his old age he continued to be a great walker; walking a mile and a half to the post office, to the church, and sometimes much farther to attend funerals. In his eighty-fifth year, he was seen at the top of one of his apple trees, gathering apples. He continued also his scholarly habits. His library was his favourite resort, and Theology his favourite study. He also kept himself informed in the literature and general news of the day. When, at length, his eyesight failed, he employed some member of his household to read aloud to him. The people of his late charge continued to pay him a visit every winter, bringing with them substantial tokens of their continued regard. At these gatherings he was wont to make remarks; sometimes recalling the history of his connection with this people; sometimes exhorting them to increased activity in

religious duty; and always assuring them of his continued love for the church, and his desire and prayer for their temporal and spiritual welfare. And so his later years passed away, cheered by the recollection of a long life of active usefulness, and by the blessed hope of an endless life in Heaven.

Very respectfully yours,

A. D. GRIDLEY.

WILLIAM JACKSON, D. D.*

1793—1842.

WILLIAM JACKSON was a son of Abraham and Eleanor B. Jackson, and was born in Cornwall, Conn., December 14, 1768. In early childhood, he removed with his father and family to the town of Wallingford, Vt. At the age of sixteen, his mind became deeply and permanently impressed with religious truth, and about the same time he commenced a course of study preparatory for College. This he prosecuted partly at an Academy in Norwich, Vt., and partly at Moor's Charity School, Hanover, N. H. He became a member of Dartmouth College in 1786, and was graduated in 1790, at the age of twenty-one.

After leaving College, he was engaged for a while as Principal of a school in Wethersfield, Conn., and it was during his residence here that he matured the purpose of devoting himself to the Christian ministry. Accordingly, on resigning his charge of the school, he commenced the study of Theology, availing himself successively of the instructions of Doctors Spring and Emmons. He was licensed to preach by the Mendon Association, on the 4th of June, 1793. He then returned to Vermont to visit his friends; and on his way passed a Sabbath at Dorset, which was at that time a vacant parish. His preaching awakened great interest; a general desire was expressed among the people that he should become their pastor; and a call was made out for him. His health being at this time precarious, he thought it his duty to decline the call; and shortly after travelled South and preached for a season in New Jersey, where he was likewise invited to take charge of a congregation. After about three years, circumstances led him to return to Dorset, when the invitation which had previously been extended to him was renewed, and with such heartiness and unanimity that he did not feel at liberty to decline it. He was accordingly ordained pastor of the church and congregation of Dorset and East Rupert, September 27, 1796.

He was elected a member of the Corporation of Middlebury College in 1801, and continued not only to hold the office, but to discharge its duties, with great punctuality and fidelity, till the close of life. He was honoured with the degree of Doctor of Divinity from the same College in 1839.

In the autumn of 1837, his health, which was never otherwise than feeble, had so far declined that he requested of his people either that they would allow him to resign his pastoral charge, or would provide a colleague to share it with him. They chose the latter; and, accordingly, the Rev.

* Wickham's Fun. Serm.—MS. from one of his friends.

Ezra Jones who had been previously settled in Greenfield, N. H., was installed as co-pastor in December, 1838. Dr. Jackson preached for the last time in November, 1841.

In September, 1842, his health began rapidly to decline, and after a few weeks signalized by patient endurance and triumphant hope, his earthly career was closed. He died October 15, 1842. His funeral sermon was preached by the Rev. Joseph Wickham, Principal of the Burr Seminary, Manchester, and was published.

In the winter of 1797, Mr. Jackson was married to Susannah, only child of Samuel and Margaretta Cram, of Brentwood, N. H.,—a lady distinguished alike for her intellectual endowments, her personal accomplishments, and her Christian graces. They had seven children, two of whom died in infancy. One son, *Samuel Cromwell*, was graduated at Middlebury College in 1821, entered the ministry—was for several years settled as pastor of the Old South church in Andover, Mass., and is now (1854) connected with the Massachusetts Board of Education. He received the degree of D. D. from Middlebury College in 1849.

FROM THE REV JOHN MALTBY, D. D.

BANGOR, Me., December 24, 1850.

Dear Sir: You ask of me a paper of recollections of the Rev. Dr. Jackson, late of Vermont. You do it, I suppose, on the ground of my having sustained towards him, for many years, the relation of a son-in-law. It is quite reasonable for you to presume that I was acquainted with him. I was so. But that very acquaintance makes me hesitate to comply with your wishes. I knew enough of the man to know that I cannot set him before you. I cannot make you either *see* him out of the pulpit, or *hear* him in it. His person, his face, his voice, his manner, in all of which there were the strong and effaceless lines of kindness, dignity, intelligence, and power, were his own. They were less transferable, less capable of being copied, than those of almost any other man I have known.

His mind was of a high order. His thoughts were quick, just, pungent, discriminating, sagacious, profound. Hence his conversation was animating, his preaching instructive, his opinions prudent, and his advice, on matters of importance or of difficulty, valuable. He would foresee good or presage evil, where most men would catch no foreshadowings of either. In the company of Dr. Jackson, it was impossible for you not to feel easy and familiar. At the same time, you would feel that if you were not wisely circumspect, your exposed points would certainly be seen—perhaps hit.

His moral tone was high. A more pure-minded man rarely visits the world. There was in his character an inflexible uprightness. It seemed constitutional as well as Christian. To do right was to be happy. In any case of complicated and clashing interests, if he could so analyze the matter as to get hold of "*right*," the sparkling diamond was in his hand. To him all else was husk. "You" and "I," "your's" and "mine," were only scaffolding,—the theatre constructed of God, for the unfolding and exhibition of that priceless gem. Hence, not high-handed villainies only, but all petty delinquencies, were humiliating to his mind They afflicted him. He frowned when he saw them. Where truth and uprightness filled the atmosphere, there he loved to breathe.

His piety was consistent and constant. No under-current, arising from indiscretions, countervailed his efforts to do good. No man ever thought of saying to him, "Cast out first the beam out of thine own eye." His uniformity was remarkable. Periodical deadness never suffered opportunities of usefulness to

escape his hand. He loved revivals. His ministry was blessed with many. But it did not require the excitement and the solemnity of a revival to keep him at the footstool. Prostrate there upon his face he often lay. To be religious was not merely to be excited. The "earthquake" and the "wind" were not to his heart the place of power. To be religious was to be holy, personally, spiritually holy. "Enoch walked with God." The passage is forced upon my thoughts as strikingly descriptive of his piety and character.

His pulpit always bore the aspect of an impressive and deep solemnity. His sermons were logical, coherent, convincing, opening to appeals the most earnest and irresistible. The solemnity that reigned about him was peculiar. It was a matter of principle with him never to create a smile in the pulpit. But his solemnity was not repulsive. Men were not awed away by it; they were attracted rather. His pulpit was an attractive place. Throughout his congregation, every thing seemed convergent to that, as the point of central interest. In prayer, he seemed near to God. You felt, as he proceeded, that eternal things were in sight. His utterance was deliberate, solemn, earnest, urgent, full, as if coming from irrepressible yearnings within. The special occasion, whenever called to it, he compassed so pertinently, so minutely, so completely, that in hearing and uniting, you became lost to every thing but the realities his prayer called up before you. Family prayer was wont to be varied, fresh, sententious, edifying. Said a stranger once present at morning worship, "It was worth a journey to Dorset to hear that prayer."

With his strong mind, in a body too frail to bear its action, the day of ease he almost never knew. Suffering was the companion of his life. Open his study door on Saturday, and often you might find him with his feet in his chair, sitting upon his heels, his arms resting upon his knees, and his throbbing head between his hands, constructing arguments and preparing truth for the benefit of his people. And on the morrow, under frailties enough to lay him on his pillow,—supporting himself by the sides of his pulpit, he would give utterance to his thoughts with an earnest sincerity and self-forgetting simplicity, carrying his audience wherever the nature of his subject might lead. Thus he once preached a sermon in my pulpit from the passage, "Deliver my soul from the wicked, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure." And before he had done, he seemed like one fleeing to Heaven, out of universal chaos, and taking his hearers with him. Said one on the way to our evening meeting, "I hardly knew whether I was in the body or out of the body. I saw his whole person trembling and shaken by the action of his mind and heart; and feeling like one lifted up from the earth, I said to myself,—'your wings are almost grown'." In his case, as in the case of Robert Hall, weakness and pain seemed to minister stimulants to the soul, giving it an unwonted energy, and rousing it to appeals, which otherwise might be looked for in vain.

As a pastor, he dealt with great plainness and fidelity. He cared tenderly for the poor. The ignorant he laboured to instruct. The irregular he would "exhort with all long-suffering and doctrine," and if need be, "rebuke with all authority." I think it very rare that you find so much amenity of spirit and suavity of manners, along with the habit of uniformly rebuking sin. A rude thing he seemed incapable of doing; yet, if sin came in his way, whether among the rich or the poor, the uncultivated or the fashionable, he had but one rule to go by; and that was to meet it with rebuke and correction. He must deal with it faithfully, plainly, or go home, as he would most significantly say, "with a ragged conscience." Passing the night in the family of a wealthy merchant, he found that family worship was uniformly omitted in the morning, save on the Sabbath. The claims of a pressing business left no room for it. Before leaving, he requested a private interview; and from that time the neglect ceased.

Careful church discipline he held to be a primary matter. He maintained it with vigilance and wisdom. Notwithstanding the difficult and critical nature of the work, he was remarkably successful in it. He would carry his points, and produce conviction and confession, in cases that seemed incorrigible. The result would be an affectionate confidence. "Faithful," the recovered offender would say, "are the wounds of a friend." Dr. Jackson's idea was this,—"God will have a testimony in Zion against sin, and if the church will not maintain it herself, He will interpose and set it up. But in that case it may be expected to be terribly at her expense." One of his sermons on this subject was so full, reaching so effectually the merits of the whole matter, that Dr. Porter of the Andover Seminary, and others, urged him to let it go to the press. His characteristic diffidence, his impracticable *ideal*, prevented.

His interest in Christian missions was strong. Here he saw the work of the church,—the business on her hands. In a silent but effectual way, he was a leader in this work. He prayed like Jacob, laboured like Paul, gave like the widow. During a ride with him, which I well remember, he surveyed this wide and varied field; and he seemed to me like a man, foreseeing the things that were to come to pass in the last days. Glancing from one organization to another, he by and by said,—"And there is the great matter of African Colonization, which, as it bears on Africa, on the slave trade, on slavery, on the coloured people in this country, on the coloured race, and on the world, as affected by that race, is second to none, and one day will be seen to be second to none, of the enterprises now on the hands of the church." His last and largest gift to the cause of missions was his youngest daughter, Mrs. Hamlin at Constantinople.

His habits, as to sanctifying the Sabbath, were rare. All within his gates must duly honour the day. Worldly and trifling conversation might not then be had. It was the call of mercy only, not of secular necessity, that might be heard. "In earing time and harvest thou shalt rest." On one occasion, his parishioners made him a field of wheat in offset of delinquent items in his salary. When the sickle had passed through it, a week of rain followed. The next Sabbath was a shining day. From his door, as he was going to the services of the afternoon worship, he chanced to see that his wheat was all opened to the sun. With a burdened heart and an anxious countenance, he turned to his family and asked, "What shall I do? It has been done in kindness no doubt, but I cannot let it pass." At the appointed hour, all were in their seats. Having ascended the pulpit, he accredited them fully for an intended kindness, and then took up "the burden of the Lord" against them. And so sincere and just was he, that conviction and silence was the result.

In the day of trial he was an example for all. His patient, uncomplaining spirit rested, like the needle, amid night and storm. Steadfast to his purpose, that the ministry be not blamed, and by all means to save some, he endured hardness as a good soldier of Jesus Christ. With a small salary, paid only in part, and that poorly, he suffered greatly at times in respect to support for his family. A friend once suggested that he owed his distinction as a preacher and a scholar—for he was a scholar in the classic sense—to his small parish, and the better opportunity he thus had to be a student. But that friend little knew that his embarrassments from inadequate support cramped his time and his spirit far more than a larger charge could have done. Often he tried unsuccessfully to sell his salary for a cash payment in advance of two hundred dollars. "I'm cut up," said he, "into schoolmaster, farmer, mechanic, husband, father, and minister; and the minister is the smallest piece."

Why did he settle in Dorset, and why continue there? It was not that he might take care of himself. *To be useful* was the great idea of his life. "Remember," said he to a daughter, as she was about stepping into a carriage for her new home,

"Remember all you can get out of life is usefulness." On that principle he acted. He adopted Western Vermont as the object of his benevolent aspirations. To establish an evangelical and high tone in the ministry and in the churches, and thus elevate and save the community in the infancy of its settlement, was his aim. He settled where he did, not because other and more eligible places were not open to him. He had a call from New Jersey, while supplying the pulpit at Dorset. But his design held him to Vermont. Once established there, he drew able men around him. He patronized education,—receiving young men into his family and fitting them for College. Under his preaching and influence, his small parish, it is said, produced as many graduates from College as the whole county besides. When Middlebury College was planned, he was there,—the intimate adviser of the men whose funds lie at the foundation of that Institution, and the first elected member of the Corporation. Said Dr. Bates, while President of that College, "If I wanted a thing done, I would enlist Dr. Jackson in it." With his eye upon the existing and prospective wants of the new settlements, he originated the Vermont Evangelical Society, already alluded to, to supply competent ministers; and this Society helped some fifty young men into the ministry before any Education Society came to their assistance. He was the confidential adviser of Mr. Joseph Burr of Manchester; and his views prevailed with that gentlemen to leave a legacy of twelve thousand dollars to Middlebury College, and another of ten thousand dollars to found the Seminary which now bears his name in the place where he resided.

As a public man, Dr. Jackson's wisdom was highly valued and extensively sought. Many have been the difficulties and perplexities which it has fallen to his lot to resolve; and long will it be before the effects of his life and labours in Western Vermont will disappear. He was always young. He died young at seventy-four. He would have been young at ninety. Said Dr. Porter, late of Andover, the companion of his youth, and particular friend in College, "He is the only minister of his age who has kept up with the times." His mental enterprise and panting for progress never left him.

His last sickness was attended with impressive incidents. Every thing was marked with calmness. "I am here, waiting upon God—in the hands of the Lord—a good place—for the consolidated universe I would not be any where else." His self-renunciation was deep. "In me dwelleth no good thing." His reliance on Christ was entire. "My history must be—a great sinner saved by grace." "Say to them, an aged sinner asks their prayers," was his word to the General Convention of Vermont, then in session—"commend my love to them. I have thought much of late of the prayers of Zion; tell them I want them to remember my family, to take them and carry them along through the world." When called upon by one and another of his brethren in the ministry, he kept the door of his lips with great caution and self-distrust. "I have been thinking much," said he to one, "that God requireth truth in the inward parts." Said the brother, "we want you to glorify God by *rejoicing* in him." He instantly replied, "I don't want to make any plan for a death-bed experience. I'm afraid I shall say things because I have been accustomed to say them. I want the Holy Spirit to speak with my voice and my heart."

One of the tenderest scenes, aside from the domestic circle, occurred in a visit from his oldest deacon. This deacon was the agent in getting him to Dorset, had stood by him through his whole ministry, and was now ninety-two years old. Their conversation, reminiscences, and anticipations, cannot be put on paper. At length, the aged saint got down upon his knees by the bedside to pray. The past came up, and then the future, and the dark passage that leads to it. His utterances were remarkable. "Lord, we remember how we have felt when we have heard the word from his lips—how often it has been with power—how sinners have been pricked in their hearts, and asked 'what must we do to be saved,'—

how they have been awakened and converted, and what numbers have been brought into thy Kingdom. Lord, we fear thou art about to take away our head. We don't deserve him; we don't deserve so great a blessing. But, Lord, we don't know how to spare him now. Lord, we need his prayers. Lord, if Thou art about to take him away, be with him in the dark valley It's a dreadful place—there are lions there—there are wicked, malignant spirits there—take him by the hand, lead him; don't let go of him a moment; but lead him safely through. * * * And then, oh, the glories that are beyond—the scenes that will open to his view—Jesus, the Mediator, the Lamb of God—saints and angels—the multitude of the heavenly host, worshipping, and adoring, and praising the Almighty God. * * * But, Lord, what will become of us—thy church and people? We are in a deplorable condition,—cold, and stupid, and divided, and don't see alike about another teacher. We want a tall man; Lord, send us a little man—send us a little David."

Thus by the side of his dying pastor, he lived life over, went with him down the dark valley, came out amid the glories of Heaven, looked back upon a bereaved church, and asked for them a teacher with Elijah's mantle.

Yours truly,

J. MALTBY.

ELIJAH WATERMAN.*

1793—1825.

ELIJAH WATERMAN, son of Nehemiah and Susanna (Isham) Waterman, was born at Bozrah, Conn., November 28, 1769. His father was a magistrate, and distinguished for his patriotism during the Revolutionary war. He delivered an Oration on the death of Washington, which was published. Both his parents were professors of religion, and his mother particularly was distinguished for her biblical knowledge, and her attachment to the Assembly's Catechism.

He spent his early years labouring upon his father's farm; but he exhibited, even in childhood, great precocity of mind, as was evinced by the fact that he had read Milton's Paradise Lost, several times, before he was nine years old. In the autumn of 1784, he entered a public school at Norwich, then under the instruction of Mr. (afterwards the Rev.) Stanley Griswold, with a view to prepare for College. He was admitted a member of Yale College in October, 1787 But, owing to his previous excessive application to study, he was afflicted during his college course with inflamed eyes, and for a part of the time was entirely dependant on the rehearsals of his room-mate for a knowledge of his lessons. He graduated an excellent scholar in the year 1791. He subsequently delivered two Orations before the Phi Beta Kappa Society—one in 1792, the other in 1809.

In May previous to his graduation, he took charge of a select school in Wethersfield, Conn.; and in October following, became the head of a similar school at Hartford, in which he continued until March, 1792. It was his intention, when he left College, to pursue the study of Law; but, during his short residence at Wethersfield, his mind received a religious direc-

* Tyler's Hist. Serm.—MS. from his son.

tion from hearing one of his pupils recite in the Greek Testament, the passage—"We know that His testimony is true;" and in consequence of this he determined to enter the ministry. Accordingly, in June, 1792, he commenced the study of Theology under the direction of Dr. Dwight, then at Greenfield Hill. He subsequently continued his studies under Dr. Jonathan Edwards of New Haven, being, at the same time, a private tutor in the family of Judge Chauncey.

He was licensed to preach in Preston, Conn., in May, 1793, and preached his first sermon at Southington, in June. He continued his studies in New Haven, preaching as an occasional supply in the neighbouring churches, until 1794. In April of that year, he went to preach as a candidate at Windham, and, on the 1st of October following, was ordained pastor of the church in that place. The ordination sermon was preached by the Rev. Dr. Dana of New Haven.

Mr. Waterman's connection with this church continued during a period of ten years. The circumstances which led to his removal are thus set forth by one of his successors, the Rev. J. E. Tyler, in an Historical Discourse preached in 1850:—

"Before he left Windham, he found himself in the midst of enemies. His *doctrine* gave offence to some. And the offence the doctrine in itself occasioned, was aggravated by the fearlessness and the ability with which he maintained it. Then again, his *practical discourses* were received with as much dislike, by a certain part of his congregation, as his doctrinal. He preached on the duties of individuals in all the relations of life; on the duties of magistrates as well as those in a more humble condition. In other words, he did what a conscientious and independent minister might reasonably be expected to do, in the way of preaching—that is, to reprove men for the very sins of which they are guilty, and admonish and exhort them to forsake them. To all this he also added an offence of *conduct*, which, with some persons, created greater dissatisfaction, than any which arose from his pulpit performances. He made complaint to the magistrate against a company of individuals, for the violation of the law then existing in Connecticut, prohibiting "all servile labour and vain recreation" on Fast days and Thanksgivings. Those who, for their pleasure, went rabbit-hunting on Fast day, with all safety but for Mr. Waterman, were not satisfied with the further pleasure of paying the fines by law prescribed, through his instrumentality. Quite a portion of the society conspired to remove him after the manner which had been attempted in relation to his predecessor. They "lodged certificates." As his support became precarious, it was thought advisable by himself and his numerous and ardent friends here, that he should leave for some other field of labour. The church, and many of the best of the people, were exceedingly reluctant to part with Mr. Waterman."

After a somewhat protracted agitation, Mr. Waterman obtained a release from his pastoral charge at Windham. He was then employed for some time to supply the pulpit in New Milford, Conn. On the first of January, 1806, he was installed pastor of the church in Bridgeport, as successor to the Rev. Samuel Blatchford. The installation sermon was preached by his friend and former neighbour, the Rev. Moses C. Welch of Mansfield.

Mr. Waterman continued to minister to the congregation at Bridgeport with great acceptance till the close of his life. He died of an inflammatory fever, while on a visit at Springfield, Mass., on the 11th of October, 1825, aged fifty-six years. His remains were removed to Bridgeport, where a funeral sermon was preached by the Rev. Samuel Merwin of New Haven, from Acts VIII. 2.

The following is a list of Mr. Waterman's publications:—An Oration before the Society of Cincinnati, Hartford, 1794. A Century Sermon at Windham, 1800. A Sermon at the execution of Caleb Adams, 1803. A Sermon at the funeral of Professor Nehemiah Strong, 1807. A Sermon

entitled "The Noble Convert," 1809. A Sermon at the funeral of Capt. Aaron Hawley, 1810. Life of John Calvin, (an octavo volume,) 1813. Calvin's Catechism, 1815. A Sermon at the funeral of the Rev. David Ely, D. D., 1816. A Sermon on the death of Frederick Lockwood.

Besides the above, Mr. Waterman published various articles in prose and poetry in different periodicals, one of the most important of which was a Biographical sketch of President Clap in the Christian Spectator, in 1819.

Mr. Waterman was, for several years, a very successful teacher of youth, and his influence in this capacity was gratefully acknowledged alike by his pupils and their parents.

He was married on the 18th of November, 1795, to Lucy, daughter of Shubael Abbe, of Windham. She died greatly lamented on the 17th of March, 1822, aged forty-four years. He was married, a second time, in October, 1823, to Mrs. Lucy Talcott of Springfield, Mass., who survived him many years, and was distinguished for her piety. He had eight children,—five daughters and two sons by the first marriage, and one daughter by the second. His eldest son, *Thomas*, was graduated at Yale College in 1822, entered the ministry, and has occupied several important places in the Congregational and Presbyterian denominations.

FROM THE REV DANIEL WALDO.

GEDDES, October 3, 1855.

My dear Sir: The Rev. Elijah Waterman, of whom you ask me to communicate to you my recollections, was born in a town adjacent to the place of my nativity, though my acquaintance with him did not commence until he entered College, which, I think, was at the beginning of my Senior year. I knew him during the first year of his college life; and, after his graduation and his settlement at Windham, my acquaintance with him was resumed, and, though my opportunities of intercourse with him were not frequent, I was well acquainted with his public career, and knew well the general estimate that was formed of his character.

If my memory serves me, Mr. Waterman's reputation in College corresponded well, in most respects, with his reputation in subsequent life. He was regarded, at that period, as possessing much more than ordinary talents, was a vigorous and successful student, taking rank, I think, among the best in his class, and had a bold and decided turn that led him to speak out his mind fearlessly on all occasions. He was of a more than ordinarily excitable temperament, and had a keen sense both of favours and of injuries; and while he was always warmly grateful for the one, he was not always over-tolerant of the other. He was naturally a person of very active habits, and you could hardly place him in a situation in which his activity would not find the means of displaying itself.

As a preacher, Mr. Waterman was very generally and highly esteemed. His religious opinions were Calvinistic, but not, I believe, cast in the Hopkinsian mould, which, at that period, was perhaps the prevailing type of orthodoxy in New England. As he was a great admirer of Calvin, insomuch that he devoted considerable time to writing the history of his life, I feel quite confident that his Calvinism was less adulterated by foreign admixtures, than that of most of his New England cotemporaries. His sermons were perspicuous in style, without any attempt at artificial ornament, were enriched with sober and well digested thought, and were delivered in a direct, animated, and effective manner. He has left several discourses in print; but that which excited more attention than perhaps any other, was a discourse entitled "The Noble Convert," which he delivered at Bridgeport, by request of the Hon. Pierpont Edwards.

Mr. Waterman was much esteemed by his brethren in the ministry, and indeed by the Christian community at large, as not only a man of excellent talents, and fervent piety, but as a good minister of the New Testament. I never heard that he was otherwise than a good pastor; and yet I can easily suppose that his quick and strong impulses would sometimes expose him to speak or to act where he had better have remained silent or passive. Though he was kind in his dispositions, faithful to his convictions, ardent in his friendships, and earnest in his purposes of doing good, he was not the man whom you would have been most likely to select, to display the highest degree of thoughtful serenity in the midst of a tempest.

In stature, Mr. Waterman was rather below than above the medium, and though never decidedly corpulent, had the appearance of a person of more than common physical strength. His countenance was animated and intelligent, his movements quick and natural, and his manners sufficiently polished to enable him to pass well in any society, though there was nothing to indicate any high degree of artificial culture. He was sociable and agreeable in his intercourse with his friends, and wherever he might, be he was sure to meet with a hearty welcome.

Yours with great respect,

DANIEL WALDO.

JONATHAN FISHER.*

1793—1847.

JONATHAN FISHER was born in New Braintree, Mass., October 7, 1768. He was a descendant of Anthony Fisher, who emigrated from England in 1654, and settled in Dedham, Mass. He was the eldest child of Jonathan and Catharine (Avery) Fisher. His father removed from New Braintree to the West part of Northampton, (West Hampton,) in the spring of 1773, where he lived till near the close of 1776, at which time he threw up his commission as Lieutenant, which he had held under the King, and took the same rank in the Revolutionary army. After enduring many hardships, he died of camp fever, in Morristown, N. J., on the 10th of March, 1777. He was a man of great Christian worth, and left this world in the calm and cheerful expectation of a better. His wife, the mother of the subject of this notice, was a person of excellent sense, of extensive reading, and of an eminently devotional and benevolent spirit. The son very early manifested a desire for knowledge, and particularly for a knowledge of the ancient languages, which seems to have been excited by his finding a few Greek words in a book that belonged to his mother.

Soon after the death of his father, he went to Rutland and spent the summer with his great-uncle, Timothy Metcalf; and, in the succeeding autumn, having reached his ninth year, he went to live with his uncle, the Rev. Joseph Avery,† the Congregational minister of Holden, Mass. Between the years of ten and fifteen, he began to exhibit a decided genius for mechanical and mathematical pursuits. He spent his leisure hours in

* Sermon at his funeral.—MS. from his son and Rev. Stephen Thurston.

† JOSEPH AVERY was born in Dedham in 1751; was graduated at Harvard College in 1771; was ordained pastor of the church in Holden, Mass., December 12, 1774; and died March 5, 1824, aged seventy-three. He published an Oration on the Fourth of July, 1806.

making buttons, broaches, windmills, &c., and in solving various questions in mathematics; sometimes drawing upon a smooth board with a pin, and at others with a pencil on a slate. During this interval, his school instruction amounted to but four or five weeks in a year.

At fifteen, he undertook the study of Latin, but as he saw no prospect of gaining a liberal education, he determined to devote himself to some mechanical trade. His mother's advice, however, prevailed to change his purpose; and when he was nearly eighteen, he entered upon a course of study under the more immediate direction of his uncle. At the age of about seventeen, his mind became deeply impressed with the subject of religion, and he was enabled, as he believed, to dedicate himself to the service of God and exercise a living faith in the Redeemer.

About the close of 1787, he engaged in teaching a school at Dedham for three dollars per month. Here he continued for three months, at the same time prosecuting his own studies, and improving his hours of relaxation by making bird-cages, which he turned to some pecuniary account. On the 19th of July, 1788, he entered as Freshman at Harvard College. At this time he commenced keeping a strict account of his expenses, which he continued through life. During the first five of the seven years he spent at Cambridge, all his expenses, including clothing, books, &c., amounted to six hundred and five dollars. His vacations, as well as much of his leisure at College, were spent in painting, drawing, or making mathematical instruments; and, among other things, he constructed a clock, which was in use nearly half a century. He held a high rank in his class as a scholar, and graduated with one of the first honours. In August, 1790, during a College vacation, he united with the Congregational church at Dedham, under the pastoral care of the Rev. Jason Haven.

After his graduation, he spent most of the time, for three years, at Cambridge, as a resident graduate, on the Hopkinton foundation. There he studied Theology, and continued the study of French and Hebrew. With these languages he became so familiar, as not only to be able to read them fluently, but to write them with facility. At a public exhibition in 1790, he delivered a Hebrew Oration. He pursued the study of Hebrew with great eagerness through life. He made no small progress in preparing a Hebrew Lexicon, designed to save the student the time which was formerly spent in what was called "digging Hebrew roots." After spending considerable time in the study of the language without the points, which was the practice of the day, he became convinced, from a patient examination of the matter, that, whatever might have been the original form in which the language was written, the points were necessary to its perfection. He, therefore, sat down alone, without the countenance of a single other Hebrew scholar, and commenced the study of the language anew. Marking the difficulties he met with from the Lexicons then extant, he formed his plan so as to obviate those difficulties. The Hebrew Bible was, through life, his constant companion. He rose at five o'clock in the morning, and his first exercise was to read a chapter from his Hebrew Bible aloud, that he might perfect himself in the pronunciation of the language. He had committed to memory in the original some thirty Psalms. After the publication of Gibbs' Hebrew Lexicon and other works facilitating the study of the language, he relinquished the idea of publishing his own work, though he still went forward with it, as he had leisure, for his own benefit. The French

also became very familiar to him—it was his constant habit to read from his French Bible at family worship. Thus he had the advantage of comparing the two translations, and by this means gaining a clearer expression of the thought of the original Scriptures.

He sustained himself in College, partly by his own small patrimony, partly by teaching a school, and partly by money borrowed from some of his friends, which he failed not to refund with interest. He was licensed to preach on the 1st of October, 1793, at Brookline, by the Cambridge Association. He preached his first sermon from the pulpit of the Rev. Mr. Fiske,* Wilton, N. H., where he had been occupied at two different periods as a teacher.

In the spring of 1794, through the intervention of Mr. Abiel Abbot of Wilton, who had been on a visit to Maine, then a part of Massachusetts, and had undertaken to obtain a minister for the people of Blue Hill, a place situated on an arm of the sea, about fifteen miles from the mouth of the Penobscot River, he engaged to preach for that people four months from the middle of June. This engagement he fulfilled, and then returned to Cambridge and spent the winter in study, preaching generally on the Sabbath in vacant pulpits in the vicinity, and interchanging his studies with drawing, painting, and writing for the press.

While at Cambridge, he prepared a philosophical alphabet, adapted to the English language, in which each letter, in all cases, retained one sound only, and which could be conveniently used in writing. To this method of spelling he attached a system of stenography. Of this alphabet, in 1828, he makes the following statement:—"In the accompanying alphabet, with the stenography annexed to it, I have written more than twenty-five hundred sermons."—"This alphabet, by rejecting superfluous letters, saves about one page in seven; the stenography which soon became familiar to me, has saved me about half the paper and half the time in writing my sermons." The aggregate saving of time and money, in forty years, was no small item. In time it must have saved him more than three years.

Having received another invitation to preach in Blue Hill, he left Cambridge and directed his course to that place in July, 1795. He continued his labours here till November, when he received a call from the church and town to settle with them the following spring. He then returned to Massachusetts, where he preached during the winter. Having accepted the call from Blue Hill he returned to that place in May, 1796. He was ordained pastor of the church on the 13th of July following,—the sermon on the occasion being preached by the Rev. Peter Powers.†

Mr. Fisher being aware that there were some tendencies to Arminianism among his people, and being himself a decided Calvinist, early took the

* ABEL FISKE was born at Pepperell, Mass., in 1752; was graduated at Harvard College in 1774; was ordained pastor of the church in Wilton, N. H., November 18, 1778; and died April 21, 1802, aged fifty years. He published a Discourse at the ordination of Abiel Abbot, Coventry, Conn., 1795; a Discourse at the ordination of Jacob Abbot; [who was born at Wilton, N. H., January 7, 1768; was graduated at Harvard College in 1792; was ordained pastor of the church in Hampton Falls, August 15, 1798; resigned his charge in 1827; removed to Windham, N. H., and was drowned by the upsetting of a boat, November 2, 1834;] a Thanksgiving Sermon, to which are added two other Discourses, 1798; a Discourse before a Lodge of Free Masons, 1798.

† PETER POWERS was born in 1728; (the first male child born in Hollis, N. H.;) was graduated at Harvard College in 1754; was ordained pastor of the church in Norwich, (Newent Society,) Conn., December 2, 1756; relinquished his charge on account of the insufficiency of his salary in 1766; was installed shortly after as pastor of the churches of Haverhill, N. H., and Newbury, Vt.; was dismissed in 1784; and died at Deer Isle, Me., May 24, 1799.

precaution to prepare a Confession of Faith in accordance with his own views, and it was received by the people without objection. But, when he afterwards preached a course of sermons upon the Divine attributes, in which he expounded the doctrines contained in his Confession of Faith, considerable opposition was awakened, and he was charged by some with having changed his sentiments. Not long after this, a revival of religion took place, as the result of which, nearly sixty were added to the church, and the general tone of religious opinion and feeling was brought into substantial harmony with Mr. Fisher's own views and wishes.

He always showed himself an earnest friend of education. Early in his ministry, he laboured to establish an Academy at Blue Hill, and was successful in obtaining from the Legislature of Massachusetts half a township of land as an endowment. In April, 1803, he had the pleasure of preaching a dedicatory sermon in a building erected for the purposes of education. He was one of the Trustees of the Institution for many years.

Mr. Fisher, during his whole ministry, showed himself a zealous and faithful labourer in the service of his Master. Besides a pretty regular increase of his church, there were several seasons of general revival, which brought into it considerable numbers at a time. In 1799, fifty-seven were added; in 1816, forty; and in 1835, about the same number. Two hundred and sixteen were added to the church during his ministry. He was dismissed from his charge on account of the growing infirmities of age, on the 24th of October, 1837,—having sustained the pastoral relation a little more than forty-one years.

Mr. Fisher, during his remaining years, was actively engaged in preaching, writing, studying, painting, and labouring on his farm, as opportunity offered, inclination dictated, or strength permitted; showing himself, to the very last, a prodigy of industry. On Sunday, the 19th of September, 1847, he attended church as usual, and took part in the devotional exercises. On the Tuesday night following, he became very ill, and, though the best medical aid was immediately put in requisition, it was to no purpose. His bodily sufferings were intense, but the serenity of his mind was undisturbed. He died on Wednesday evening, September 22d, having nearly completed his seventy-ninth year. His funeral was attended on the Sabbath following, when an appropriate sermon was preached by the Rev. Stephen Thurston of Searsport, which was printed.

Mr. Fisher published a Sermon at the ordination of Marshfield Steele;* also a volume of Miscellaneous Poems, and a volume on Scripture Animals. This latter work is justly reckoned a curiosity. The frontispiece contains several trees, in the branches of which it is said there is a good profile likeness of the author, designed and executed by himself.

One of Mr. Fisher's sons, *Josiah*, was graduated at Bowdoin College in 1828, studied Theology at the Andover Theological Seminary, and is now (1856) pastor of the Presbyterian church in Succasunna, N. J.

*Marshfield Steele was a native of Hartford, Conn.; was graduated at Yale College in 1790; was ordained pastor of the church in Machias, Mo., September 3, 1800; and died in 1832, aged sixty.

FROM THE REV S. L. POMEROY, D. D.

33 Pemberton Square, Boston, April 18, 1855.

Dear Sir: You ask a brief statement of my recollections of the late Rev. Jonathan Fisher, of Blue Hill, Me. I will endeavour to comply with your request, premising that what I shall say is either the result of my own observations, or from sources which I deemed reliable at the time, and still deem so.

My first acquaintance with Mr. Fisher was in the summer of 1825, at my ordination in Bangor. He was a member of the council, and delivered the charge. If my memory serves me, he was at that time between fifty and sixty years of age.

In personal appearanee, he was somewhat peculiar,—being in stature rather below the medium height, dressed in the antique style, with small-clothes, knee buckles and shoes, and long-waisted, ancient eoat; his head and neck thrown slightly forward, his head bald, and his whole appearance and demeanour unmistakeably clerical and grave. No man eould see him and have a doubt as to his profession.

He was a man of the strictest order and punctuality, with an exact time for every work, and a particular place for every thing of which he had the charge. He rose at a certain hour in the morning, when other people are generally asleep; and, so far as practicable, every work and duty of the day before him was earefully attended to at a precise time. His minutes were as preeious to him as money is to the miser. But I never saw him when he seemed to be in a hurry. Each day was mapped out, and reading, philology manual labour, preparation of sermons, and parochial duties,—each had its exact place, so far as lay within the compass of possibility in his profession. At the end of every sermon, he entered the number of words which it eontained, and could generally tell you how much time it had cost him.

In the matter of economy, I think he must have outdone Benjamin Franklin himself. His salary, during the greater part, if not the whole, of his ministry, was not, I think, over three hundred dollars. He had also a lot of land given him as the first settled minister of the town. These were his resources. Yet he brought up a family of seven children, sent his daughters to boarding schools, and one son to College, and annually gave away more money than many ministers whose salaries are two or three thousand dollars. All his expenditures were regulated with the most rigid regard to economy. Being in debt for his education when he was settled, he contrived, from his scanty means, to save enough to form a sinking fund, by which that debt was extinguished after many years. He made up his mind annually as to what he could give to various benevolent causes; and that sum, with what he could collect among his people, was promply remitted. He needed no promptings, and never waited for circulars or calls from agents. His liberality was as remarkable as his economy. With a view to save time and money, he contrived a system of short-hand, by which, as he once told me, he was enabled to write his ordinary discourses on five-eighths of a sheet of foolscap paper; by which operation he saved, as he said, about seventy dollars in the course of thirty years, as nearly as he could calculate.

His mechanical ingenuity was quite uncommon, as any one would see who examined his house, barn, sheep-cote, wood-house, and other out-houses, all of which were built under his direction, and no small portion of them with his own hands. In his wood-house, he showed me a machine, which he had constructed with a view to sawing wood by wind; which, however, he did not long use, because he could not make it feed itself, and thus save time, which was the object in view. There was no paint on the inside of his house, and all the

latches were of wood, and so nicely adjusted as seldom to fail of their object.

He was also an artist. The walls of his dwelling were ornamented with paintings, the work of his own hand; among which was an excellent likeness of himself, executed by sitting before a looking-glass. It represents him as having a Hebrew Bible open before him, with the Hebrew characters nicely formed. Had his life been devoted to the pencil, he would undoubtedly have excelled.

He also tried his hand at poetry, and once published a small volume of poems, chiefly on sacred subjects. In some of the pieces he was quite successful. He left a volume of poetry in manuscript for each of his children, as I have been informed; indeed I believe I once saw some of them at his house. They were intended merely as mementos of himself. A little poem entitled, if I mistake not, "The Dying Marianne," which was, if my memory serves me, published in the New England Primer, was written by him, as I have been credibly informed. I remember to have read it with much pleasure in my childhood. Many of these productions were wanting in the true spirit of poetry. He was not *born* a poet, and never could have made one, although this was the point on which, if on any thing, he prided himself.

He had a decided taste for philological studies, and, considering the very limited advantages he enjoyed, in his remote frontier residence, with but few books within his reach, he made no small attainments. With the original languages of the Bible he was quite familiar, and was accustomed to read from the Hebrew and Greek in his family devotions. Sometimes also he read from the Latin and the French. When I was at his house, nearly thirty years ago, I remember that he was poring over an Arabic New Testament,—without either Lexicon or Grammar. The most marvellous achievement of his life was a Hebrew Lexicon, which he found time to make, written with great care and labour, and arranged, in the main, on correct and philosophical principles. It still exists in manuscript, and ought to be deposited in the archives of some public institution, as a monument of his untiring industry.

He once published a little volume, entitled, "Scripture Animals,"—I think designed for Sabbath schools,—in which, at the beginning of each chapter, was a picture of the animal, bird, reptile, or insect to be treated of,—all of which were drawn and engraven by himself. Under each cut was the name in English, Hebrew, Greek, and Latin, and sometimes in French. I asked him, when he showed me the manuscript, why he gave the name in languages which the children could not read. His reply was, "When I was a child in my father's house, and used to read Doddridge's Family Expositor, the Greek words which he introduced in his notes, so excited my desire to read them, that I was led to form the purpose of obtaining a liberal education. What happened to me, I thought might happen to other children." For a similar reason, it is presumed, he was accustomed, sometimes, when he preached, to read his texts first in English, and then in Hebrew or Greek, as the case might be.

As a preacher, he aimed chiefly at instruction. On the two or three occasions when I heard him, he was plain, practical, out-spoken, never afraid to call any sin by the name which God had given it in his word. He was rather fond of the analytical process. There was no deep under-current of emotion bearing him on, nor any effort at effect,—nothing that could be called oratory; but there was simplicity, sincerity, solemnity, and an evident desire to do good. His voice had great compass, and in its lower tones was deep and full. But being destitute of an ear for music, his emphasis was sometimes misplaced and his intonations inappropriate.

His study-table, by a slight operation, could, at any time, be converted into a work-bench, with planes, and chisels, and saws, all at hand; so that he could, in

a moment, pass from head-work to hand-work. His library was quite small. A man of ordinary strength could probably have taken it all upon his shoulder. Most of his periodicals and some other books were bound by himself.

But his piety was perhaps the most remarkable trait of his character. He was an Israelite indeed, in whom was no guile. He seemed to be incapable of a trick, or a stratagem, or any crooked disguise, and *was* what he *appeared* to be. His carefulness not to say more than he really meant, was very noticeable. I had occasion to meet him frequently during the years of my acquaintance with him, and he was sometimes a guest in my family, and yet I do not recollect ever being in his society many minutes, without perceiving in him a desire to say or do something which might be of service to those about him.

I must not forget to mention that, until the infirmities of age began to press upon him, he never owned a horse, nor an over-coat, nor wore flannels. His journeys were made on foot, (unless his wife was with him,) summer or winter, hot or cold, sunshine or storm. Blue Hill being in those early days a new settlement, and ministers few and far between, he was often called to visit the sick and attend funerals many miles from his dwelling; but whatever the state of the roads, or however deep the snows, he generally went and returned on foot. His residence was forty miles from Bangor, and being a member of the Board of Trustees of the Theological Seminary, he had frequent occasions to visit that city; but he generally came and went on foot. Not far from the time of my settlement in 1825, he walked from Blue Hill to Monson, a distance of eighty miles, to attend an ordination, in the month of November, on frozen ground, with wintry winds whistling around him, without an over-coat, and walked home again; and I doubt if any man ever heard him utter a complaint or speak of hardships. On all public occasions, when duty called him from home, whoever else might be tardy, Father Fisher was not.

It is quite possible that some of my recollections may be slightly erroneous, and in respect to some things, I may have been misinformed; but I have aimed to state things according to the best of my knowledge and belief.

His greatest defect, probably, was the want of a sound, practical judgment to give direction to his industrious energies. He had very little of worldly wisdom. A greater concentration of his efforts, as it seems to me, would have led to more important results; but he was certainly a remarkable man, and lived and laboured for the glory of God, and the good of his fellow men, in all simplicity and godly sincerity.

Very sincerely your friend and brother,

S. L. POMEROY.

EBENEZER PORTER, D. D.*

1794—1834.

EBENEZER PORTER was a descendant, in the fourth generation, from Thomas Porter who emigrated from England, and settled in Farmington, Conn., as one of the original proprietors of the place. He was a son of Thomas and Abigail Porter. His father, at the age of about twenty-three, removed from Farmington, the place of his nativity, to Cornwall, Conn., where, for many years, he held the office of Deacon in the Congregational church, and was also a Magistrate, and a Representative of the town in the State Legislature. In 1779, he removed to Tinmouth in Vermont, where, during a succession of years, he held some of the highest civil offices in the State. He was also somewhat in military life, and for a time was Captain of a company of minute men in the war of the Revolution. He was withal an eminently devoted Christian, and laboured in season and out of season for the advancement of the Redeemer's cause. He died at the house of his son in Granville, N. Y., May 30, 1833, at the age of ninety-nine years and three months.

Ebenezer was the third son of his father, and was born at Cornwall, October 5, 1772. His childhood was marked by unusual loveliness of temper, propriety of conduct, and fondness for books. Having removed with his parents to Vermont, he commenced his course of preparation for College, at the age of twelve, under the tuition of his brother-in-law, the Rev. Benjamin Osborn,† then minister of Tinmouth, and completed it under the Rev. Job Swift, D. D., of Bennington. He entered Dartmouth College in 1788, and graduated in 1792, being the Valedictory orator of his class. He was distinguished in College as well for his exemplary deportment as for his attainments in the various branches of literature and science. It was during his Junior year that he became the subject of those permanent religious impressions, which gave complexion to his character and his life.

After leaving College, he was occupied, for a few months, in teaching a school in Washington, Conn., and, in the mean time, became a member of the Congregational church in that place,—the same of which he was afterwards pastor. He prosecuted his theological studies under the direction of Dr. Smalley of Berlin, and received license to preach in 1794. He was engaged first, for a short time, as a supply at Goshen, in the absence of the stated pastor, on a tour of missionary service; and then preached for a while as a candidate to the Congregational church in South Britain, from which he received a call. This call, however, he did not accept. The Rev. Noah Merwin,‡ minister of the congregation in Washington, having died in the mean time, their attention was immediately directed to him as a suitable person to become Mr. M.'s successor; and, after he had preached for them a few weeks, they signified their desire to this effect in a formal way. But

* Memoir of Dr. Porter.—Woods' Fun. Serm.—Amer. Quart. Reg., IX.

† BENJAMIN OSBORN was born in Litchfield, Conn., in 1748; was graduated at Dartmouth College in 1775; was ordained pastor of the church in Tinmouth, Vt., September 25, 1780; was dismissed October 11, 1787; and died in 1818, aged seventy.

‡ NOAH MERWIN was graduated at Yale College in 1773; was ordained pastor of the church in Torrington, Conn., in 1776; was dismissed in 1783; was installed pastor of the church in Washington, Conn., in 1785, and died in 1795.

as the call was not in every respect to his mind, he felt constrained to give to it a negative answer, with a statement of the grounds on which it was declined. He subsequently preached, for a short time, at Salisbury, where also there was manifested a strong desire to retain him; but the people of Washington having renewed their call, and modified it in accommodation to his wishes, he soon after returned to it an affirmative answer. His first sermon after his return to them was on the text—"Therefore came I unto you without gainsaying, so soon as I was sent for; I ask, therefore, for what intent ye have sent for me." He was ordained September 6, 1796; and in May following was united in marriage with Lucy Pierce Merwin, the eldest daughter of his predecessor.

At the time of his settlement in Washington, it was his full expectation and decided purpose, unless there should be some special providential intimation to the contrary, to remain with his people to his dying day. He entered with great vigour upon his labours, and every thing gave promise that his relation to his charge would be as permanent as it was agreeable. In addition to his other duties, he assisted a number of theological students in their preparation for the ministry;—a service which, without his knowledge, was preparing him for his ultimate field of labour. The severity of his labours, however, especially during a season of revival in 1804–5, reduced his health so materially, that he was obliged to discontinue them altogether for nearly a year; though his congregation, during this time, showed no signs of dissatisfaction or even impatience. The utmost harmony prevailed among them till the year 1809, when a deficiency in his means of support, owing to circumstances which he could neither foresee nor control, led him to ask for an increase of his salary. This request, though perfectly reasonable, was not met with the cordiality and promptness that could have been desired; and, after a correspondence between him and the parish, which gave little satisfaction to either of the parties, but which was highly honourable to both his prudence and integrity, he proposed a dissolution of his pastoral relation; and, accordingly, a council was convoked to whom the question of a separation was to be referred. At this juncture, the young men of his charge, with a zeal and liberality which their fathers had failed to manifest, stepped forward, and in a most respectful and affectionate communication, proffered him every assurance of their good will, and of their determination to support him at all hazards, if he would consent to remain. This unlooked-for circumstance served to modify, in some degree, his views of duty; and when the question was referred to the council, they decided that the relation should not be dissolved.

Several circumstances occurred, about this time, to indicate the high estimation in which his character and services were held in the community at large. The first Congregational church in New Haven, having become vacant by the removal of the Rev. Moses Stuart to a Professorship in the Theological Seminary at Andover, Mr. Porter was earnestly and repeatedly solicited to consent to a call from that congregation; and Dr. Dwight, among many others, was of the opinion that his duty clearly pointed him thither. During the same year, (1809,) he was elected a member of the Connecticut Academy of Arts and Sciences. In 1810, he preached the Annual Sermon before the Connecticut Missionary Society, and was afterwards elected a Trustee of the same body. In 1811, he was invited by Governor Griswold to preach the Election Sermon; but the enfeebled state of his health obliged

him to decline. In the course of the same year, overtures were made to him by the Consistory of the Reformed Dutch church in Albany to become their pastor; to which, however, he was not disposed to listen.

The time had now come which Providence had designed for his translation to another sphere of usefulness. The chair of the Bartlet professor of pulpit eloquence in the Theological Seminary at Andover having become vacant by the resignation of Dr. Griffin, the Trustees and Visitors of the Institution unanimously concurred in the election of Mr. Porter to that important place. This appointment presented to him a new and difficult question of duty; but, after nicely and scrupulously weighing the various considerations having a bearing upon it, he signified his wish to his people that they should unite with him in referring it to the decision of the Consociation with which they were connected. This proposal having been agreed to, the Consociation assembled, and, after due consideration of the case, determined that it was his duty to accept the appointment; and, with a view to this, they declared the relation between him and his charge dissolved. This occurred on the 18th of December, 1811; and on the next day he signified to the Trustees of the Seminary, through their President, his acceptance of their invitation. He, however, chiefly from an unwillingness to encounter the severity of winter in his feeble health, did not go to Andover until March following. His induction into office took place on the first day of April. A sermon on the occasion was preached by the Rev. Dr. Holmes of Cambridge.

In 1814, the degree of Doctor of Divinity was conferred upon him by Dartmouth College;—a distinction which, it would seem, from a paper that has been found since his death, he doubted, for some time, the propriety of accepting. In 1815, he was elected President of the University of Vermont, under circumstances which led him to take the subject into very serious consideration, though it resulted in the full conviction that he could not be justified in abandoning the place in which Providence had so manifestly fixed him.

Dr. Porter's health had become so precarious that, in the prospect of the winter of 1816–17, it was judged expedient by his medical advisers and others, that he should seek a milder climate; and, with a view to this, he travelled South in the autumn, and passed most of the winter in Georgia. His health was so favourably affected by the change of climate, that he preached the greater part of the time during his absence, at least once on the Sabbath, without inconvenience; and, at the same time, occupied himself in gathering important information in respect to the moral condition of the Southern States, and in helping forward the interests of the American Education Society, then in its infancy. On his return, he attended the meeting of the General Assembly of the Presbyterian Church in Philadelphia, as a delegate from the General Association of Massachusetts, and reached Andover in June, with greatly improved health.

Early in 1817,—shortly after the death of President Dwight, Dr. Porter was appointed Professor of Divinity in Yale College;—notice of which he received while in Georgia. There was a concurrence of circumstances to render this perhaps the most attractive place that could have been offered to him. But he declined the appointment chiefly on two grounds. One was, that the Professorship at New Haven would require of him an amount of labour in the way of public speaking to which he felt himself inadequate;

and the other was, that Providence had already placed him at Andover, where he could labour to as good purpose as any where, and that it was quite as easy to fill the vacancy at New Haven, as it would be the vacancy which would be created by his acceptance of the appointment.

Shortly after his return to Andover, he suffered from a severe attack of pleurisy;—a disease which frequently returned upon him in succeeding years. From the period of his recovery till the winter of 1819–20, he was assiduously engaged in the duties of his office, with only occasional and brief interruptions from the state of his health. The great popularity, however, which he had acquired in various parts of the country, subjected him to the necessity of considering and answering many applications for his services in other spheres of labour. The Presidency of Hamilton College, and afterwards of Middlebury College, was proffered to him in 1817; and in the succeeding year, he was formally elected President of the University of Georgia. About the same time also, he was officially assured that a call would be made out for him by the Presbyterian church in Columbia, S. C., if he would give any encouragement of accepting it. To all these overtures and invitations, however, he gave a respectful but decided negative. At a later period, about the close of 1820, he was earnestly solicited to allow himself to be named to the Trustees of South Carolina College, as a candidate for its Presidency, after the death of Dr. Maxcy; and in 1821, a still more definite proposal was made to him, in respect to the Presidency of Dartmouth College, after the resignation of Dr. Dana; but it is hardly necessary to say that both proposals were promptly and decidedly declined.

In the autumn of 1819, the very delicate state of his health seemed to render it doubtful whether it would be safe for him to encounter the severity of a Northern winter; but his reluctance to suspend his labours in the Seminary kept him at home till February, 1820, when he yielded to the necessity of the case, and embarked at Newburyport for Charleston, S. C. The vessel had an unusually protracted and tedious passage, though the voyage, on the whole, proved favourable to his health. In Charleston he met the Rev. Dr. Brown, President of Dartmouth College, who, like himself, was an invalid in pursuit of health, and who left upon Dr. P.'s mind the decided impression, that he would never reach his friends in New England. Just before leaving Charleston, Dr. Porter received a serious injury, and was in imminent danger of losing his life, from being precipitated from a vehicle by reason of the fright of a horse. His preservation on this occasion was made the subject of most grateful recollections, as recorded not only in his journal but in his letters to his friends. After having passed between two and three months in the region of Charleston, he came back to the North, and reached Andover the latter part of June, with the best expectations of himself and his friends, in regard to the effect of the journey upon his health, fully realized.

In November, 1821, Dr. Porter had projected a tour to Europe with a view to pass the winter in Italy; but he subsequently changed his purpose, and sailed for Charleston, thence for Savannah, and thence for New Orleans; and reached home in June, 1822, after an absence of nearly seven months. He had become so wearied with protracted separations from his family and the sphere of his accustomed labours, that he determined, from that time, to stay at home, commit himself to Providence, and abide the result. And though his life was henceforth a constant struggle with infirmity, and

he was occasionally visited by severe attacks of disease, yet, for several years, he was enabled to discharge his duties in connection with the Seminary, with but little interruption.

In 1827, the Guardians of the Seminary instituted, for the first time, the office of President; and Dr. Porter, with the unanimous and cordial concurrence of his colleagues, was appointed to fill it. He felt serious objections, on different grounds, to accepting the place, but finally consented to make the experiment. In connection with the duties devolved upon him by the Presidency, he continued his public lectures, and attended regularly on some other exercises belonging to his department. In the autumn of 1829, however, his health suffered so much that he felt constrained, contrary to his previous determination, to resort again to a Southern climate; and, having spread the matter before the Trustees of the Seminary, and received from them leave of absence, he embarked for Charleston in the month of October. After remaining there a few weeks, he proceeded to St. Augustine, where he spent the rest of the winter, and under the influence of that genial climate, his health seemed constantly growing better, insomuch that he was enabled, during a single week, to perform the labour of writing four lectures. At one time during his absence, he had serious thoughts of crossing the Atlantic and passing the summer in Europe; but it was a gracious providence that diverted him from this course; for the ship in which he would have sailed, was burned by lightning on her outward passage. On leaving Charleston to return home, he seems to have been deeply impressed with the conviction that he was taking a final leave of his friends in that city. The event, however, proved otherwise.

During the greater part of the summer of 1830, Dr. Porter was journeying in different directions, solely with reference to his health. At the meeting of the Trustees of the Seminary immediately after the anniversary, at which he presided as usual, he resigned his office as Professor of Sacred Rhetoric. He, however, continued to give lectures, and to direct the studies in this department, until October, 1832, when the Rev. Dr. Skinner succeeded to the place. The relief which he now felt from a heavy burden of care, seemed temporarily to invigorate his health, and, during the academical year that followed, he performed an amount of labour which surprised both his friends and himself. Disease, however, was all the time preying upon his system, and gradually and surely advancing towards a fatal termination. During the summer of 1832, it became painfully manifest that, unless a vigorous effort were made to retard its progress, his life could not be protracted much longer; and though, when the idea of another Southern tour was suggested to him, he greatly demurred, and felt as if he could not submit to it, yet the advice and earnest wishes of his friends finally prevailed, and in October, he embarked at Boston, with his wife, for the last time, for South Carolina. It was his intention to proceed by way of Charleston to Saint Augustine; but the vessel in which they took passage at Charleston having encountered for some time very tempestuous weather, they were compelled to disembark, and were providentially directed into the interior of South Carolina. At Walterboro', where they remained for some time, enjoying not only a delightful climate but delightful society, he wrote a part of his excellent Lectures on Revivals of Religion. From that place they passed on to Columbia, where he accepted an invitation from the Directors of the Theological Seminary to deliver a course of Lectures;

and immediately after they were delivered, there was an earnest request made for their publication;—a request which is said to have hastened somewhat the appearance of his volume on Homiletics. He left Columbia about the first of May, and reached home, after stopping at several places, early in July. It was apparent, however, that little had been done, during his absence, to stay the progress of his disease. Still he resumed his duties, and continued in the discharge of them, without any perceptible diminution of energy, through the summer and autumn of 1833. Again his friends urged upon him the repetition of a Southern tour; but he was inflexible in his purpose to remain at home. By artificial means, he established an equable temperature in his house, which, for a while, he thought might avail as a substitute for a Southern climate. Those who saw most of him, however, saw that he was gradually sinking. And the progress of his disease, towards the close, is supposed to have been accelerated by the sudden death of a niece in his house, to whom he was devotedly attached, and who died amidst the fiercest terrors and agonies incident to mental distraction.

Shortly after this affecting event, Dr. Porter evidently became convinced that his earthly tabernacle was rapidly giving way. His last official duty was performed about a week before his death, in writing the usual certificate for the members of the Senior class, preparatory to their being licensed to preach. When the physician, contrary to Dr. P 's wishes, was called, a few days before his death, and other physicians were afterwards called for consultation, the case was pronounced hopeless. From this time, he had only the partial use of his reason; and yet, even in the wildness of delirium, his ruling passion for doing good frequently discovered itself. He continued gradually to sink until Tuesday morning, April 8, 1834, when death finally accomplished its work. His funeral was attended in the chapel of the Theological Seminary, on the Friday following, when an appropriate discourse was delivered by his colleague, the Rev. Dr. Woods, from John, XVII, 4.

The following is a list of Dr. Porter's publications:—A Sermon in the Columbian Preacher, 1808. A Sermon preached at the request of the Trustees of the Connecticut Missionary Society, 1810. A Sermon on the fatal effects of ardent spirits, 1811. A Sermon delivered at the anniversary of the Moral Society in Andover, 1815. A Sermon delivered at the ordination of the Rev. Israel W Putnam at Portsmouth, N. H., and of the Rev. Alfred Mitchell at Norwich, Conn., 1815. A Sermon on the public Fast, 1816. A Sermon at the dedication of the new edifice erected for the use of the Theological Seminary in Andover, 1818. A Sermon delivered at the ordination of Thomas J. Murdock,* 1819. A Sermon delivered in Boston, on the anniversary of the American Education Society, 1820. A Sermon on the Public Fast, 1823. A Sermon preached in Boston before the Pastoral Association of Massachusetts, 1827. A Sermon preached in Boston before the Society for propagating the Gospel among the Indians and others in North America, 1827 The presumption of sceptical men: A Sermon preached in Andover, 1828. The immortality of God: A Ser-

* THOMAS JEWETT MURDOCK was a native of Norwich, Vt.; was graduated at Dartmouth College in 1812; was a Tutor there from 1813 to 1816; studied Theology at the Andover Seminary; was ordained pastor of the Chapel church, Portland, September 29, 1819; resigned his charge March 21, 1821; was installed pastor of the church in Canterbury, Conn., in 1822; and died in 1827.

mon published in the American National Preacher, 1829. Two Sermons preached in the chapel of the Theological Seminary, Andover, on the State Fast, 1831.

In addition to these occasional Sermons, he published, in 1819, the Young Preacher's Manual, a second edition of which appeared in 1829; in 1824, a Lecture on the Analysis of Vocal Inflections; in 1827, an Analysis of the principles of Rhetorical Delivery, as applied in reading and speaking; in 1831, the Rhetorical Reader; in 1832, Lectures on Revivals of Religion; in 1833, a Lecture on the cultivation of spiritual habits and progress in study; and in 1834, Lectures on Homiletics, Preaching, and Public Prayer.

FROM THE REV RALPH EMERSON, D. D.

PROFESSOR IN THE THEOLOGICAL SEMINARY, ANDOVER.

THEOLOGICAL SEMINARY, ANDOVER, January 12, 1848.

Dear Sir: In compliance with your request, I will state my views on some of the prominent points in the character of our deceased friend, Dr. Porter. I cannot, however, attempt a full delineation of his character within the limits of a single letter.

My personal acquaintance with him commenced at this Seminary, where I was a student, at the period when he entered on his office as Professor. After leaving the Seminary, I saw him but once or twice before my return, as an associate with him in office,—a few years before his death, when, to my view, I found him just the same man,—the same at the fire-side, in the social walk, in the Faculty meeting, and in the select prayer meeting, as I had before known him in the lecture room and in the pulpit—the same uniform dignity, combined with uniform cheerfulness, accompanied occasionally with a well-timed sally of wit. Having often before been surprised by the change of aspect with the change of social relations, I was now still more surprised at the manifest sameness. His manners were those of a Christian gentleman, who knew how to meet men of every grade in life;—always dignified and courteous, rather bordering on the reserved than the obtrusive, with an air of perfect frankness and self-possession, yet never loquacious, scornful to no one, and obsequious to no one. Whether it was the result of his innate, sterling good sense, or of that wisdom from above, which bade him regard all men as his brethren, he seemed on a level with all; willing to receive, and still more willing to confer, a favour, without cringing to a benefactor, or assuming a patronizing air towards a recipient of his aid.

In his intercourse with men, no one could doubt his sincerity, or suspect him of any sinister or selfish purpose. From his frankness of manner, as well as from the uniform tenor of his actions, his words passed current at their full import, though sometimes found on reflection, fraught with a delicate reproof, or a still more delicate compliment, which was not at first perceived. His conversation, like his style of writing, was as terse and aphoristic, as it was simple and unpretending—indeed he was very fond of repeating the aphorisms he had met with in reading or in conversation. A love of neatness and of order amounted in Dr. Porter almost to a passion. This was seen alike in his compositions, his dress, his equipage, his buildings, his household arrangements, his study, his workshop, his garden, and his superintendence of the Seminary "A place for every thing, and every thing in its place"—yes, and every man in his place—was his motto. Thus fond of order, he was remarkably regular in his personal habits,—always, when practicable, taking his needful exercise, at its allotted hours, either in his garden, his workshop, his carriage, or as was more commonly the case in good weather, on horseback. By this great regularity, in connection

with the strictest temperance in diet, drink, and I may add, the use of medicine, he kept at bay the most fatal of diseases, for a period of about twenty years.

His extreme love of order, and consequently of well defined rules, was, however, probably, the chief cause which prevented his reaching a still higher degree of eloquence than what he attained. Though original and inimitable in his manner, as well as his conceptions, yet his genius seemed often checked in its flight, and kept back from "snatching a grace beyond the reach of art."

Possessing a remarkable tact for the discrimination of character, Dr. Porter was often able, from the more slight indications, to predict the future course of a young man, and to give the cautions or encouragements which his case required. And in the discharge of this delicate and important duty, he was as prompt as he was kind and judicious.

Dr. Porter also possessed great independence of mind. His opinions were his own, and he never feared to avow them, whether in regard to religion, politics, modes of action, or men. But, while thinking for himself, he cheerfully accorded the same liberty to others. Though thoroughly and earnestly orthodox in his religious views, he could candidly appreciate both the arguments and the personal merits of those who differed from him. Never would he make a man an offender for a word, nor discard him from his Christian fellowship or his personal friendship, for minor deviations in opinion.

Another important trait in the character of Dr. Porter was his sterling integrity. He seemed ever to act on the golden rule of doing to others as he would have them do to him. No man more abhorred all artifice, or more sedulously avoided it in his own transactions. Always in easy circumstances, he was able to comply with the apostolic direction to owe no man any thing; and I may here add, that he deemed it the wisest course, so far as practicable, to suffer no man to owe him any thing. This was one part of a system which he early adopted for "putting the world under his feet." The few articles he had to dispose of, he preferred either to give away, or to sell for ready cash. His deviations from this rule, as he once informed me, had been but few, and that for the purpose of accommodating those with whom he dealt. His object was to divest his mind of worldly cares, and to avoid collisions with men on worldly matters.

Mere Christian integrity, however, was not his goal. He was also liberal in his benefactions to individuals, and to many of our most important charitable institutions. Nor was he content to give merely his substance. He also devoted no small share of his time, for many years, to forming and promoting such institutions as the Missionary, the Bible, the Education, the Tract, the Sabbath School, and the Temperance, Societies.

His zeal for the triumphs of what he regarded a pure Christianity, was ardent and unwavering. While engaged in spreading it throughout the world, he was equally active in guarding it against corruptions at home. This is sufficiently evident, from his well known and well timed efforts for the promotion and the purity of religious revivals. I need not therefore enlarge on this point. Nor need I speak of his elevated and very consistent religious character, and his general usefulness, as you already have the facts from other sources.

Yours truly,

RALPH EMERSON.

FROM THE REV ORVILLE DEWEY, D. D.

SHEFFIELD, Mass., February 13, 1849.

My dear Sir: You desired me, after some conversation that passed between us the other day on the subject of Dr. Porter's preaching, to give you in writing my thoughts upon it; and I do so with pleasure;—for it recalls to me some of the best hours of my life—the hours in which I listened to his grand and solemn expositions of the Gospel; and I am the more willing to give this testimony,

because, although his preaching was always regarded as remarkably finished, dignified, and graceful, yet its extraordinary power has never, as it seems to me, been fully appreciated by the public.

It may be thought that this fact itself proves that it lacked the power which I ascribe to it. But upon this point I wish to make one or two remarks that may go some way to explain the fact.

Dr. Porter was a remarkably modest man. And then, too, his sensibility—delicate, tender, and shrinking, was peculiarly of a kind that demanded a *home* for its manifestation. That home it found among his pupils and brethren in the chapel at Andover. Abroad, I have heard him preach, in a great city congregation of strangers, when his manner seemed to me to fail of its usual impressiveness. It was decorous, dignified, accomplished, but not clothed with the power that marked almost every one of his discourses at Andover.

And then again, it is to be observed, that even in his own home sphere, there were circumstances calculated to hinder the natural and just effect of his preaching. He was our master in rhetoric. Every week he was laying down and explaining to his pupils the principles and rules which he was illustrating on Sunday in the pulpit. To their eyes, it was natural, perhaps, that the technicalities of the lecture-room should seem to overspread the glowing manifestations of the pulpit. Hence, it was not uncommon to hear the criticism among his pupils, that his manner seemed to them studied and correct, rather than touching and powerful.

But I must confess it was not so to me. To me, and so far as the manner was concerned, it was the most faultless and impressive Christian eloquence to which I have ever listened; and it is most worthy, I think, by those who heard it, to be recalled and studied as a model.

Dr. Porter always commenced his discourse with a most clear statement of the subject. In simple and precise terms he explained his text and his theme. The matter he had to discuss was never abstruse nor far-fetched. Some plain doctrine or duty of the Gospel was always before him; indeed, his mind was not fitted for deep speculation or profound philosophy. In this opening of the discourse, his manner was always very calm and singularly graceful; it was easy, simple, and commanding. I think I have never witnessed an exordium in the pulpit that was marked by the easy swaying of the body to so many dignified and commanding attitudes. Dr. Porter did not get up in the pulpit, and with one hand behind him, and the other holding his manuscript, begin as if he were going to read something, or as if it were no matter how he began, or as if he meant that his manner should appear careless and unstudied. He certainly had a *manner;* but it seemed to me as free as it was graceful; as much suggested by the feeling of the moment, as it was cultivated. It gratified the taste; it won attention; it commanded respect; it was a good beginning.

Then came the argument. This always consisted of a few clear and decisive considerations. There was nothing uncommon or striking about it; unless it was its extraordinary perspicuity in every word and idea that belonged to it. It never tasked the hearer's mind to understand it. It never went into any sort of curious disquisition. The ordinary questions of the general mind were met; no more was usually attempted. Dr. Porter did not sound the depths of argument, nor penetrate the great questions of religion and life with any acute analysis. In the department of *thought*, I do not intend to claim for him the attributes of a great preacher. I do not suppose that his discourses, on being read, would make any great impression. But in the order, clearness, and compactness of his argument, there was something singularly fitted to satisfy the mind, and to make palpable and unquestionable the ground for what was to follow.

It was in what followed—in the application of his doctrine—that his great power lay. Thus far the hearer was carried on with but little excitement; all

was clear, satisfactory, gratifying in the highest degree to the taste and the judgment, but not exciting. I do not object to that preaching which stirs the heart from the very beginning—such was Channing's; and he could hardly help its being such; he could hardly speak a word on religion that did not awaken emotion—but such was not Dr. Porter's manner—such was not the character of his mind. But when he came to the application, when to impress his subject was what he undertook to do, he often put forth the grandest power of eloquence. I have often gone from his preaching with my heart wrung, literally wrung, by the grasp he had laid upon it; and it was some time before the blood flowed freely in its channels.

For making this impression he possessed two qualifications; the first of which, I think, especially demands attention; because it is valuable, and because it can be acquired.

It was the habit of illustrating and enforcing his doctrine by examples; chiefly by grave historical or biographical anecdotes. He seemed to me to have read history and biography with this view—to have read them as preacher—to have read them as I imagine Cicero would have recommended, who would have the orator know every thing, but subordinate all knowledge to his life-task as orator. I think Dr. Porter must have had a Common-place Book, for the record and classification of facts and anecdotes drawn from his whole reading. Out of his treasury, wherever it was, he was always bringing some pertinent illustrations—some words from Baxter or Milton, uttered in appropriate circumstances, some incident from the life of Boerhave, or of Oberlin, or some grand historical anecdote, which fell upon the point to which it was applied with astonishing force. It carried irresistible conviction; it drove the nail to the quick. It was light and power; it was lightning that rent the hardest obstruction in its way.

The other qualification was strong religious emotion. When shall this power come into the pulpit in its full freedom and majesty? How much learning, accomplishment, talent, in the pulpit, is lost for the want of this! And it *must* come, or the pulpit itself is lost. For the world, in proportion as it becomes an educated, enlightened, reading world, does not want instruction from the preacher so much as impression. The world *knows* enough for the purposes of holy living; it wants to be made to *feel* what it knows; and this effect is ordinarily to be produced by no fine essay or curious disquisition. Dr. Porter's thoughts were seldom original, but they were delivered with a feeling that made them a thousand times better. He had a power of gathering up and concentrating his religious emotions upon the points where his doctrine pressed, that was truly singular. Feeling in him enkindled imagination—for which he was otherwise not remarkable. And this enabled him to deliver certain graphic passages in his discourses in a very striking manner. I think some of his hearers must remember with me his sermon on the destruction of Sodom and Gomorrah,—"And Abraham got up early in the morning and looked toward all the land of the plain, and lo! the smoke of the country went up as the smoke of a furnace." When he uttered these words he turned and lifted his hands, in mingled astonishment and horror, as if he saw the tremendous spectacle, and he made us feel as if we saw it with him. Imagination and emotion together seemed to seize and transfix him, at some moments, as unexpectedly to himself as to others. "These things," said he, in the closing part of one of his discourses, "are simple and plain; they are meditated here in our humble sanctuary; they are uttered in a moment; but they take hold of e— —" emotion snatched from him his power of utterance for an instant—then the lifted eye and hand fell—and he said with indescribable solemnity "*of eternity!*" It was the power of a sermon in one word.

A friend of mine attended service in the Seminary one morning, some years after I left it, and heard one of Dr. Porter's grand discourses, and as the audience

was leaving the chapel, Professor Stuart, in his deep tone, said, "THIS is the majesty of the Gospel!" It was indeed the majesty of the Gospel!

Hoping, my dear Sir, that I have not occupied too much space with this account of Dr. Porter's preaching, I subscribe myself with kind regard,

Yours truly,

ORVILLE DEWEY

RUFUS ANDERSON.

1794—1814.

FROM THE REV RUFUS ANDERSON, D. D

BOSTON, March 10, 1856.

My dear Sir: The ancestors of my father, the REV. RUFUS ANDERSON, came from the North of Ireland, and settled in Londonderry, N. H. He was one of eight children, and was born March 5, 1765. His mother died when he was a little more than two years old. I have been assured that she was a very godly woman. This son she devoted to the Gospel ministry, and on her death obtained from his father a promise, that he should be educated for that work. Difficulties afterwards arose in the way of fulfilling that promise, that were not surmounted. When eighteen years of age, he became a member of the Presbyterian church in Londonderry, under the care of the Rev. Mr. (afterwards Dr.) Morrison. His preparation for College was commenced with that clergyman, and completed with Dr. Wood of Boscawen, N. H.

My father once said to me, that his available funds when he entered Dartmouth College in 1787, were less than a dollar. His pecuniary necessities were probably no more than those of many of his contemporaries; but I am affected to think of him as travelling on foot, at the close of his vacation, from Londonderry to Hanover, driving two cows which his father had given him towards his college expenses; or as carrying homespun cloth to dispose of in one of the large seaports; or as finding his way, upwards of sixty years ago, to the then distant town of Saco, in Maine, to keep school, and receiving his pay in articles not easily converted into money. But he appears to have been less in debt when he graduated, than is frequently the case with the young men in our day, and from this indebtedness he contrived soon to be relieved.

His theological studies were at Beverly, Mass., with his brother-in-law, Rev. Joseph McKeen, the first President of Bowdoin College. After preaching as a candidate for some time, he accepted one or two invitations he had received to settle as a pastor, and was ordained, October 22, 1794, in connection with the Second church in North Yarmouth, Me.,—Mr. McKeen preaching the sermon from I. Tim. IV. 16. His parish is now divided into the towns of Cumberland and North Yarmouth, and the territory, which then constituted the first parish, is now called Yarmouth. My father records his gratitude for a "united parish, a united church, and a united council." He was married on the 8th of September, 1795, to Hannah, second daughter of Isaac Parsons, Esq., of New Gloucester, Me. She pos-

sessed a cultivated mind; and among her prominent graces were humility, patience, love to the people of God, and rare prudence. She died of consumption, July 14, 1803, leaving three sons, who all lived to graduate at Bowdoin College; though the two younger fell victims, soon after, to the same disease with their mother.

My father's ministry in North Yarmouth was eminently successful. His habit through life was to pray in secret three times a day; and he had that indispensable requisite of a minister of the Gospel, an earnest desire to save souls. He laboured to this end in season and out of season, especially with the younger portion of his people, nor did he labour in vain. Many gave evidence of deriving spiritual profit from his labours while he was with them; and an extensive revival, which occurred soon after his dismission, was regarded as mainly the result of his instrumentality. Years afterwards, when visiting the place, I was delighted to find how many of the youth of his day were then members, and some of them pillars, of the church.

My father's second marriage occurred May 27, 1804, to Elizabeth Lovett of Beverly, Mass., who survived him, and died in her native place in 1820. This marriage, together with the inadequacy of his support, and the necessity of some change for the benefit of his health, led him to ask a dismission from the church in North Yarmouth, after a settlement of nearly ten years, which was reluctantly granted in September 1804. Up to this period, he had written at least a thousand sermons; but with the use of so many abbreviations, as often to make it somewhat difficult for any one but himself to read the manuscripts.

His next pastoral charge, which continued until his decease, was in Wenham, Mass., and commenced June 10, 1805. This arrangement was doubtless the means, under God, of prolonging his life. But a revival of religion among his people in the year 1810, while it exceedingly rejoiced his heart, made too great a demand upon his strength, and shattered his constitution. Consumption gradually fastened upon him. He continued to preach till near the close of 1813. As his health failed, his soul became more sensitive to spiritual things. I remember one morning, when on his knees at the family devotions, he was too much overcome with emotion to proceed. His attachments were strong for many of his ministerial brethren; but the dearest and most intimate of them was Dr. Samuel Worcester of Salem, well known as the first Corresponding Secretary of the American Board of Commissioners for Foreign Missions, and his high fraternal regard was fully reciprocated by that eminent man. My father's death occurred on the 11th of February, 1814, when he had nearly completed his forty-ninth year. His funeral was numerously attended, and the sermon preached by Dr. Worcester from 2 Tim. i. 12, was afterwards published, and contains a glowing description of his character and worth.

"His mind," says Dr. Worcester, "was active and efficient; and, in regard to objects deemed by him important, would easily kindle into ardour. His passions, naturally quick and strong, restrained and sanctified by Divine grace, diffused around him a mild and benign, a warming and cheering, influence. In his various relations, as a husband, a father, a friend, a brother, a pastor, a citizen of his country, and a denizen of Zion, the benevolence of his heart was manifest in constant endeavours, and desires unequivocally expressed, for individual happiness and for public good. His conversation was distinguished for its simplicity, and for being always with grace seasoned

with salt; and the man is rarely to be found, of whom it might be said with more appositeness, 'Behold an Israelite indeed, in whom there is no guile.'" The preacher closed his memorial of his departed friend by saying, "Might an expression of personal feeling be indulged, I would say, I am distressed for thee, my brother Anderson, very pleasant hast thou been unto me."

The subject of this funeral sermon,—*The dignity and glory of the Redeemer*, is supposed to have been suggested by an interview between the two friends not long before. Two or three of Dr. Worcester's brothers had departed somewhat from the orthodox views of the person and offices of Christ; and my father, while yet able to converse freely, requested an interview with his friend, and spent a long time with him in his study. As he came out, I heard him say emphatically to my mother, "All is right, Samuel is safe."

I know of but four publications, in a distinct form, by my father. The first was a double Fast-day Sermon preached in the year 1802, specially designed to resist the ingress of French infidelity and licentiousness. In 1805 and 1806, he published two pamphlets directed against the distinctive principles of the Baptists. They show a discriminating mind, and a clear apprehension of the subject of which he was treating. He subsequently printed a Primer for children, of which I am unable to find a copy. In the last years of his life, he collected materials for a historical work on Missions to the Heathen,—a subject which had secured his warmest interest, and was then beginning to attract the attention of the American Churches. The materials, in collecting which my own agency was employed some five and forty years ago, are now in my possession, and are interesting to me as having given me my first introduction to that vast field of Christian effort, which God has opened to the church in modern times. Though my honoured father saw but the dawning of the day, it filled his benevolent and pious soul with exceeding joy.

I am, my dear Sir,

Very respectfully and truly yours,

R. ANDERSON.

SAMUEL SHEPARD, D. D.*

1794—1846.

SAMUEL SHEPARD was the son of Daniel and Sarah Shepard, and was born at Chatham, (now Portland,) Conn., in November, 1772. His parents were exemplary members of the church, and his father's occupation was that of a farmer. In his earliest years he evinced great fondness for study; and at the age of fourteen was employed as teacher of a district school in his native place. For a year before he entered College, he was engaged in teaching at Glastenbury. Having gone through his preparatory course under the Rev. Enoch Huntington of Middletown, he entered Yale College in the spring of 1789, was graduated in 1793, with one of the two highest honours of his class. After prosecuting the study of Theology for some time under the direction of the Rev. Dr. Cyprian Strong, the minister of his native parish, he was licensed to preach the Gospel by the Hartford South Association. Having preached for a short time at Milford and Derby, Conn., successively, he accepted an invitation in October, 1794, to preach as a candidate to the church in Lenox, Mass., which had been vacant about two years, in consequence of the dismission of the Rev. Samuel Munson.† He accepted the invitation, and in due time received a unanimous call to become their pastor, which also he accepted. He was ordained on the 30th of April, 1795,—Dr. Strong of Chatham preaching the sermon.

He remained till the close of life the pastor of the church with which he now became connected. His ministry, from its beginning to its end, was attended with an unusual degree of success. The church, previous to his settlement, had, from various causes, enjoyed little of spiritual prosperity, and had been the scene of protracted and most unhappy divisions; but the commencement of his pastorate marked a highly auspicious change. In the years 1799, 1807, 1808, 1815, 1820, 1821, 1830, 1836, and 1843, there were extensive revivals of religion under his ministry, which brought large numbers into the church. In April, 1845, he preached a sermon on the fiftieth anniversary of his ministry, in which he gratefully and pathetically reviews these and various other testimonies of the Divine goodness.

In connection with his appropriate duties as a minister, he performed much service at home and abroad, in aid of the cause of education. He was a member of the Corporation of Middlebury College from 1806 to 1813; a member of the Corporation of Williams College from 1808, and its Vice President from 1834, to the close of his life. He was honoured with the degree of Doctor of Divinity from Union College in 1819.

Doctor Shepard enjoyed vigorous health, and was abundant in labours, during nearly his whole life. One year before his death, he suffered severely from an attack of the *angina pectoris;* and, though he so far recovered as to attend to his accustomed duties, and even to preach three times on the Sabbath, he often remarked that the fatal blow was struck, and that he was then passing his last year. So strongly was this impression fixed upon his mind

* MS. from his daughter.—Todd's Fun. Serm.

† SAMUEL MUNSON was graduated at Yale College in 1763; was ordained at Lenox, Mass., November 8, 1770; was dismissed in 1792; and died in 1814.

that, in his last round of pastoral visitation, he mentioned in several families that that would probably be the last time he should ever visit them; and his preaching, during that year, was marked not only by uncommon fervour and power, but by a tenderness that seemed truly parental. About the first of December, 1845, the disease from which he had previously suffered, returned upon him,—which led him to say at once, "My time has come." It was a Communion Sabbath; and it was not without an effort that he was able to attend church. The impression seemed universal with the audience that that was to be, as it proved to be, his last visit to the house of God; and when he passed out of the house, not a small portion of them were in tears. His illness, which was of several weeks duration, was attended with great distress, and even agony; but his mind was uniformly clear, and his faith always triumphant. He had a fitting word for all who came to see him; and sometimes his faculties were quickened and elevated to an extraordinary degree, so that both his thoughts and his language took on a character of unwonted sublimity. He lingered in extreme suffering until the 5th of January, 1846, when he died at the age of seventy-three years and two months. A sermon was preached at his funeral by his neighbour and intimate friend, the Rev. Dr. Todd of Pittsfield, and was published.

He was married in 1795, shortly after his ordination, to Lucy Ames, a native of the same place with himself. They had three children,—one son and two daughters. The son, *Samuel Nicholas*, was graduated at Williams College in 1821, and is now (1855) pastor of a church in Madison, Conn. Mrs. Shepard died in 1837; and in 1839, Dr. Shepard was married to the widow Olive Taft, then of Williamstown, who survived him.

Dr. Shepard's publications are a Sermon preached at Lenox at the execution of Ephraim Wheeler, 1806; a Sermon preached at the General Election at Boston, 1806; a Sermon on the fiftieth anniversary of his ordination, 1845.

FROM THE REV ELISHA YALE, D. D.

KINGSBORO', N. Y., November 28, 1853.

Dear Sir: It gives me pleasure to comply with your request, by communicating to you my reminiscences and impressions concerning my former pastor, the late Dr. Shepard. I was young when I first saw him in the pulpit; but even at that early period, his preaching made an impression upon me that never passed away.

In his person, Dr. Shepard was of about the medium height, but rather thick set, firm, and apparently capable of great physical effort and endurance. His countenance was expressive of strength rather than delicacy; though it was often irradiated by a smile of good nature and benevolence. His manners were an admirable compound of affability and dignity. While he naturally possessed a fine flow of spirits, and knew how to unbend in all the freedom of familiar intercourse, he never, by any act, compromised his dignity—he knew what was due to others, and kept others mindful of what was due to himself.

He possessed a vigorous and comprehensive mind. His perceptions were clear, his judgment sound, his imagination lively, and his memory retentive. Had he been as remarkable for his habits of study, as he was for his original mental constitution, I have no doubt that, as an intellectual man, he would have stood forth among the foremost of his contemporaries.

He was distinguished for his integrity—his unwavering adherence to what he believed was true and right. It was utterly impossible for him to dissemble in any thing: his convictions were generally clear and strong; and he spoke them

out in all honesty—not always perhaps practising so much reserve as prudence might have dictated. If he sometimes, for the moment, gave offence, by excessive frankness, it was generally *but* for a moment; as the noble quality in which the offence originated, could not but command the respect even of those to whom its exercise had given pain.

With integrity he united great generosity. He held his property as a steward, and followed the dictates of an enlightened conscience in the distribution of it. He was eminently kind to the poor; the voice of suffering was never lifted up at his door in vain. To the great objects of Christian benevolence connected immediately with the conversion of the world, he contributed cheerfully, systematically, liberally. He was also a noble example of hospitality. Living as he did at the county seat, and on the great road extending through the county and into other States, he was visited by a great number of persons, both clergymen and laymen; and his visitors were sure to meet a cheerful welcome and a hospitable entertainment.

As a preacher, Dr. Shepard possessed much more than ordinary power. His voice was loud, mellow, and flexible, and capable of filling the largest church without effort. There was great animation in his manner,—a kindling up of the whole soul in his face, which, accompanied with forcible and appropriate action, could not but give great effect to what he said. His discourses, were, very often at least, delivered from short notes, though generally not without previous elaboration; but I remember to have heard that some of the very best sermons that he ever preached were strictly extemporaneous; not even the subject having been chosen till after he had got into the pulpit. His thoughts sometimes came like a mighty rushing torrent; and he never lacked for the appropriate language in which to clothe them. In his views of religious truth, he belonged to the school of Edwards; and to these views he attached great importance, while yet he was not disposed to make a man an offender for a word. In his pastoral relation, he was eminently exemplary, caring alike for all the members of his flock, according to the variety of their circumstances and needs. He was a firm friend to religious order; and when, a few years before his death, the tide of fanaticism came in like a flood, threatening to pour desolation over the goodly field he had so long been permitted to cultivate, he promptly and fearlessly set up a standard against it, and that, notwithstanding it brought upon him, temporarily, no little reproach. His great firmness of character perhaps never displayed itself more remarkably, or to better purpose, than on that occasion.

With great respect and affection,

Your brother in the Gospel,

ELISHA YALE.

JOHN FISKE, D. D.*

1794—1855.

JOHN FISKE, a son of Peter and Sarah (Perry) Fiske, was born at Warwick, Mass., October 26, 1770. He divided his early years between attending school and working upon his father's farm. He fitted for College, partly under the instruction of his pastor, the Rev. Samuel Reed, and partly under that of his brother Moses.† He received his collegiate education at Dartmouth, where he was graduated in 1791. He studied Theology under the direction of the Rev. Dr. Lyman of Hatfield, and was licensed to preach, and at the same time ordained to the ministry, at Hadley, May 6, 1794, by the Northern Hampshire Association, with a view to labouring for a season in Seneca, N. Y. He immediately proceeded towards his intended field, and the second sermon he preached, was in what is now the town of Geneva, consisting then of five or six log cabins, and one or two framed buildings. But he was soon arrested in his labours by an attack of fever and ague, in consequence of which he returned to Massachusetts. He preached for some time both in Milford and in North Brookfield, and overtures to settle in both places were made to him, which, however, he declined. He subsequently received a call from the church in New Braintree, which he accepted; and on the 26th of August, 1796,—his twenty-sixth birth day,—he was installed as its pastor. The installation sermon was preached by his theological instructer, the Rev. Dr. Lyman of Hatfield.

The church of which Mr. Fiske became pastor was, at that time, in regard to its spiritual interests, in a very depressed state. For the first two years of his ministry, no additions were made to it; but from that time there were several added each year until 1809, when there commenced an interesting revival which continued between two and three years, and increased greatly both the moral and numerical strength of the church. In 1818–19, another and still more powerful revival occurred, the result of which was an addition to the church of more than ninety persons of all ages and conditions. The years 1826, 1831, and 1842, were severally marked by an unusual attention to religion in his congregation, which brought into the church an aggregate of nearly one hundred. In the progress of his ministry, not only was the church much enlarged, but the tone of Christian feeling and benevolent effort was greatly quickened and elevated.

He always showed himself an earnest friend to the cause of education. He watched over all the schools in the town with a sort of parental interest, often visiting them, and doing his utmost to elevate the standard of qualification in the teachers. He had also an important agency in the establishment of Amherst College, and as long as he lived continued one of its most efficient patrons.

* His Half-Century and Dedicatory Discourse.—MS. from his daughter.

† MOSES FISKE was a native of Warwick, Mass.; was graduated at Dartmouth College in 1786; was a Tutor there from 1788 to 1795; studied Theology and was licensed to preach, but was never ordained, and preached but a few times; removed to Tennessee, where he became distinguished as a civilian, and died in 1843, aged eighty-three. He remained single till he was fifty years old, and then was married and reared a family of nine children. He published several Tracts, among which was a Discourse on Negro Slavery in the United States, 1795.

He was honoured with the degree of Doctor of Divinity from Amherst College in 1844.

Dr. Fiske continued sole pastor of the church until the 22d of June, 1853, when Mr. James T. Hyde, a graduate of Yale College in 1847, was ordained as his colleague. From that time he continued to preach occasionally,—but usually in the neighbouring towns, whose ministers he was fond of visiting,—till about the close of the summer of 1854, when he performed his last service in the pulpit. His last public address was at the Communion in the following October. During the next winter, he suffered much from *sciatica*, and his health seemed to be gradually failing till the 1st of March, when he was taken suddenly ill with congestion of the lungs. His illness was attended with great suffering, but his mental faculties were bright, and no cloud seemed to pass between him and the Sun of Righteousness. His children he welcomed gratefully to his bedside, and was comforted by their last loving and filial ministrations. Only a few hours before his death, as those around him, at his request, commenced singing "Rock of ages cleft for me," his voice, still sweet and perfectly true, though faltering, joined in the solemn but delightful exercise, as if in anticipation of the enrapturing melodies of Heaven. He died on the 15th of March, 1855,—after an illness of just a fortnight,—in the eighty-fifth year of his age, and the sixty-first of his ministry. His funeral sermon was preached by the Rev. Dr. Snell of North Brookfield.

Dr. Fiske published a Spelling Book, 1807; a Fast Sermon, 1812; a Half-Century and Dedicatory Discourse, 1846.

He had eight children,—four sons and four daughters, all of whom lived to maturity.

FROM THE REV JAMES T. HYDE.

HARTFORD, Conn., June 18, 1856.

Dear Sir: I had no acquaintance with the Rev. Dr. Fiske of New Braintree until the spring of 1853, when he was eighty-two years old; but from that time was with him almost constantly, until he died—nominally as his colleague in the ministry, but more truly as a son in his own family—as intimate with him as a young man could well be with one older than himself by nearly three-score years. And it was especially true of him that he was *young* when he was *old*, and *lived until he died*. Although entirely independent in my official responsibilities, I was very much dependant upon him and his family for daily companionship and recreation, and must always remember him with filial affection.

In person, tall and well-proportioned, with large and regular features, and but slightly bended form; with eyes still bright and voice still strong and clear; with slow but solid footstep; generally reading, writing, singing, or talking, when he was not riding or sleeping, he seemed, when I first saw him, to be about as vigorous as he was venerable. With a serene and intelligent countenance, with mild and dignified manners, with an active and well-balanced mind—discriminating in judgment, skilful in management, cautious and yet determined in action—in conversation at once inquisitive and instructive—deeply interested in the practical affairs of men, and with as deep an insight into their character and motives, he made his presence to be *felt* by all around him, without even attempting to *exert* an influence or to make an impression.

Fixed in his opinions and ways, but seldom arbitrary; strict in his principles, severe in his sense of propriety without being sanctimonious; equable in temperament and yet playful in feeling; generous in sympathy and uncommonly compan-

ionable to those who really knew him; siding always with a noble impulse and a steady faith in favour of whatever seemed right or useful; nervously sensitive to suffering; timid and sometimes impatient, but always submissive and trustful; thoroughly republican in simplicity; truly patriarchal in hospitality; he presented to my eye a rounded completeness of character, seldom found, except in those who have grown old with a silent and natural growth, without any special excitement or constraint, but in the quiet study and service of the Gospel.

In the pulpit, he spoke not with enticing words, nor with impassioned appeal, but with sterling good sense and with great appropriateness,—particularly in prayer. He found the church of which he was pastor in a very unpromising condition, and, I think I may add that, by the blessing of God on his faithful labours, he made it all it has ever been. In the public schools, in the College (Amherst) in whose establishment he bore a prominent part, and of which he was a Trustee for many years, and in the councils of the churches, especially in difficult cases, he was eminently wise and efficient.

After a ministry of fifty-eight years and nearly five months among the same people, in a pleasant and retired home, with a large family,

"And that which should accompany old age,
"As honour, love, obedience, troops of friends,"

enjoying and being enjoyed by his friends to the end, praising God for his goodness, and feeling more deeply than he could express his own unworthiness, he fell asleep in confident hope of the mercy of God through our Lord Jesus Christ.

I am, my dear Sir, truly yours,

JAMES T. HYDE.

DANIEL DOW, D. D.

1795—1849.

FROM THE REV WILLIAM A. LARNED.

PROFESSOR IN YALE COLLEGE.

THOMPSON, Conn., August 9, 1852.

Dear Sir: At your request, I send you a brief memorial of the REV. DR. DOW. It is compiled in part from my own personal knowledge, as I was brought up under his pastoral care, and also at different times pursued my studies under his direction; in part also from information derived from his widow and other members of his family; but principally from autobiographical notices contained in his semi-centennial sermon. I think his life is well deserving of remembrance, and I am glad that you propose to place his name among the many American Divines, whose history you are endeavouring to rescue from oblivion.

Daniel Dow was born at Ashford, Conn., February 19, 1772. When he was three months old, his father died; but his mother watched over his infancy and childhood with great tenderness and care, and furnished him with every means in her power for acquiring useful knowledge. In the year 1790, having gone through his preparatory studies, he entered the Sophomore class in Yale College. His mind, which had been more or less susceptible to religious influences, even from early childhood, took a decidedly serious direction during his college life, and, under the counsel and guidance of President Stiles, he made a public profession of religion.

Mr. Dow graduated with high honour, in September, 1793. Having spent the portion of his father's estate which fell to him, he now supported himself for two years in teaching psalmody; and at the same time pursued his theological studies, partly under the direction of the Rev. Dr. Goodrich of Durham, and partly under that of the Rev. Enoch Pond* of Ashford. He was licensed to preach the Gospel by the Association of Windham County, at Woodstock, May, 1795. He preached his first two sermons in the town of Douglass, Mass.; then preached eight Sabbaths in Eastford, a parish of his native town; then four Sabbaths in East Woodstock; and then commenced preaching at Thompson, where, in due time, he received and accepted a call to become the pastor of the church.

On the 20th of August, 1795, he was married to a daughter of Deacon Jesse Bolles, of Woodstock.

On the 20th of April, 1796, he was ordained pastor of the church in Thompson, the sermon on the occasion being preached by the Rev. Enoch Pond.

He was settled upon a salary of three hundred dollars. His predecessor, Rev. Noadiah Russell, had received forty pounds at his settlement to purchase a farm, and from the proceeds of this farm, had supported his family, so that, by laying up his whole salary, he had become, at the time of his death, one of the richest men of the town. Mr. Dow also, a short time after his settlement, purchased a farm. He had Charles Morris, (afterwards Commodore Morris,) as a "farm boy," and a "hired man." Morris was studying under Mr. Dow, and paid for his tuition by doing "the chores" of the family; but as both teacher and pupil were better students than farmers, the proceeds of the season were only sufficient to pay the hired man. Four years after his settlement, therefore, Mr. Dow was forced to ask a dismission, as he had several invitations to settle elsewhere; whereupon his people raised his salary to four hundred dollars. He contrived, by strict economy, to support his family upon this small sum till the war of 1812, when, finding himself five hundred dollars in debt, he again asked for a dismission on the ground of want of support; and, on this occasion, the people increased his salary to five hundred dollars, at which point it remained. But it was not till three years before his death, that he had saved enough to pay the debt of five hundred dollars. The apprehension that he might die in debt, was, for many years, a sore trouble to him; but the good providence of God provided for him, and he left the entire salary of his last two years to his surviving family. And here it is proper to say that the judgment, prudence, and skilful diligence of his wife relieved him from most of the anxieties attendant on limited resources, and enabled him to educate a large family and support a large household in a manner becoming his position in life. Indeed I have heard details, from his excellent partner, of household management, which surpass the fictions of "Sunny Side," or any other which I have ever read, of the interior affairs of the minister's family. It would be no easy matter to decide how much of the

* Enoch Pond was born at Wrentham, Mass., April 27, 1756, and was graduated at Brown University in 1777. After leaving College, he was an officer in the American army for about a year, and then for several years was occupied as a teacher of music, and also a teacher of one of the public schools in Boston. He then studied Theology for a short time; entered the ministry, and was settled as pastor of the church in Ashford, Conn., in 1789. In 1798, a revival of religion among his people added about eighty new members to this church. He died of consumption on the 6th of August, 1807, in the fifty-second year of his age. He is represented as having been "a genial, affable, and good man."

minister's well studied sermons, and timely pastoral visits, were due to the less noticed labours of the minister's wife.

Mr. Dow was always a student. He furnished himself with books in early life in a way worth mentioning. The late Oliver D. Cook, bookseller in Hartford, was his particular friend; and, on his annual visit to Commencement at Yale College, Mr. Dow would buy all the books he wanted for the year, and, at his next annual visit would exchange them for others, of course paying for their use. For many years he had young men preparing for College under his instruction, besides, in the fall, the schoolmasters in the neighbourhood, who needed preparatory drilling for the winter's campaign. Mr. Dow always rose, winter and summer, between four and five o'clock. His first employment, after kindling the fire, was to read aloud one chapter in the Greek Testament, and to sing a Hymn; and the cessation of these morning praises was one of the things which the bereaved household most sensibly felt, after he was taken away. The rest of the day, with the exception of the time regularly devoted to exercise and the usual routine of the daily duties of hospitality and visiting, was spent in his study. His studies lay principally in the Bible, and no one could be more familiar with its sacred pages. He needed only a single important word in any passage, to enable him at once to turn to the chapter and verse where it was found. Scott was his favourite commentator.

On his settlement, Mr. Dow committed to paper certain definite rules for the regulation of his conduct, to which I believe he very uniformly adhered. These rules relate more especially to his duties as a preacher. And it was as a preacher that he pre-eminently excelled. Very early in his ministerial life, he was compelled to forego writing sermons. The first occasion on which he preached an unwritten sermon was a preparatory lecture. He felt that he had failed and was discouraged. It happened, however, that one of the deacons of the church thought otherwise, and, without knowing any thing of Mr. Dow's feelings on the subject, remarked to him that, though he did not wish to flatter his minister, he had never heard so good a sermon from him. From this preparatory lecture to the last sermon he preached,—an interval of half a century,—he never wrote a discourse, excepting a few on extraordinary occasions, not amounting, at the utmost, to a dozen. This practice of preaching unwritten sermons, enabled him to preach more sermons, perhaps, than almost any minister of his time in New England. The parish is so divided into small villages and remote neighbourhoods, that he was compelled to extend his labours over a large field. There were some nine places, besides his own church, where he was expected to preach with more or less regularity. He commonly preached a third sermon on the Sabbath in some one of these neighbourhoods, often going eight or nine miles for this purpose. Besides, he preached very frequently on week day evenings,—sometimes on every one except Saturday, which day he always preserved unbroken by any labours away from his house. In addition to this, he always preached at funerals, taking this opportunity to preach *to* the living, as he expressed it, and not *of* the dead. And as this was universally known, he was called upon to officiate on such occasions in remote places, and particularly on the border lands between Connecticut, Massachusetts, and Rhode Island, where there was not regular preaching. He had preached a funeral sermon the day he died. Owing to the fact that his labours were divided and spread over so large an extent of ter-

ritory, his own people perhaps were not fully aware how much he did; but had they been united and bestowed upon one spot, he would have appeared to be what he was,—one of the most laborious ministers of his generation.

Mr. Dow carefully thought out his sermons; they were always well planned; the doctrine plainly set forth; the style clear and forcible; and throughout the whole there was a simple, straight forward manner, which impressed the hearer from its unostentatious earnestness. He was fond of taking some single expression, or short clause of a sentence, for a text: sometimes the selection would seem to be odd, but it was always found in the end that the preacher had a serious object in view. The doctrines of Scripture he was inclined to express, at least in the later periods of his ministry, in Scripture language, rather than in the formulas of creeds; though I suppose from no dissatisfaction with the language of the latter. But his great familiarity with the Scriptures naturally led him to this course. He stated the whole truth with all plainness, as he held it; for he regarded it as *his* duty to preach the truth, and the duty of his hearers to receive it. Indeed he never seemed to be conscious that any one would expect from him any thing short of the whole truth, however unpalatable it might be. He recognised the opposition of the human heart to many humbling truths, but seemed not to be aware that any one could suppose that he was not to preach them. And it deserves to be stated, as showing how much undoubted honesty and unmixed simplicity of purpose will effect, that, at the time of his death, he stood among Christians and ministers of other denominations, almost as high as among those of his own, notwithstanding he was accustomed to argue points of denominational difference with great plainness and force.

In his intercourse with his people he was remarkably prudent. He never intermeddled with what did not concern him. He never allowed himself to become a party to the disputes and dissentions of individuals, though he was firm in doing what he deemed his own duty. His parishioners generally understood that their minister was to be allowed to take whatever position seemed to him to be right on any question of duty, without hinderance or rebuke; while, on the other hand, he formed no parties, and uttered no denunciations, nor took any other course to bring them into his views, than the simple presentation of what he deemed the truth. He continued to grow in their esteem to his dying day.

Mr. Dow was elected a Fellow of Yale College in 1824. He was one of the Founders of the "Theological Institute" at East Windsor, and was a Trustee of the same from its foundation in 1824. He was elected a Corporate member of the American Board of Foreign Missions in 1840; and held these several offices till his death. In 1840, he received the degree of Doctor of Divinity from Williams College. He died July 19, 1849, in the seventy-eighth year of his age. He died in his Master's service. He had just returned from preaching a funeral sermon on the text—"Be ye also ready," when he was suddenly called home, without the utterance of a word.

Dr. Dow published Familiar Letters to Rev. John Sherman, 1806; The Pedobaptist Catechism, 1807; A Dissertation on the Sinaitic and Abrahamic Covenants, 1811; Connecticut Election Sermon, 1825; Free inquiry recommended on the subject of Free Masonry, 1829.

I am yours respectfully,

WILLIAM A. LARNED.

ABIJAH WINES.*

1795—1833.

ABIJAH WINES, the eldest child of Abijah and Deborah (Runnels) Wines, was born at Southold, Long Island, May 27, 1766. His parents were of Welsh extraction. In the year 1780, when he was a little less than fifteen years old, he removed with his father's family to Newport, N. H. In his childhood and youth, he was uncommonly active and resolute, and gave promise of a much more than ordinarily energetic character.

At the age of twenty, he was married to a young lady in Newport—Ruth, daughter of the Hon. Benjamin Giles; and, as both himself and his wife inherited some property, they settled down on a farm with very comfortable worldly prospects. He had become the father of two children, and was engaged in building a new house, when a change took place in his views and feelings, that gave a new complexion to his life. The circumstances attending this change were remarkable. On a certain night, as he was getting into his bed, the sheets between which he was laying himself down, suggested to his mind the thought of the winding sheet, in which he must ere long be wrapped, as a preparation for being laid in the grave; and this was the beginning of a process of solemn thought, that resulted in his hopeful conversion. From this time, he was free to converse on religious subjects, and was very soon heard exhorting his workmen and neighbours to begin at once to lay up treasure in Heaven.

Shortly after this change of character, he began to meditate a change of employment; and his thoughts were directed towards the ministry. He commenced his classical studies under the instruction of the Rev. Levi Lankton† of Alstead, intending originally to dispense with a collegiate course; but, as he proceeded, he changed his purpose, and, in the spring of 1792, became a member of the Sophomore class of Dartmouth College. During his connection with that institution, he sustained a highly respectable standing as a scholar, and, in the midst of a very general indifference to religion, maintained an exemplary Christian character. He was graduated in the year 1794.

On leaving College, he went to Franklin, Mass., to prosecute his theological studies under the direction of Dr. Emmons. The teacher and the pupil are said to have been mutually pleased, and each to have found in the other a kindred spirit. Having remained here not far from a year, he was licensed to preach about August, 1795, and, on returning to his house at Newport, was employed by the church and society there to preach as a candidate for settlement. In the course of a few months, he was invited to become their pastor; and, having accepted the call, was ordained in January, 1796. The ordination Sermon was preached by the Rev. Dr. Burton of Thetford, Vt.

* Farley's Fun. Serm.—Hist. of Mendon Association.—Communication from Mrs. Sartell Prentice.

† LEVI LANKTON was a native of Southington, Conn.; was graduated at Yale College in 1777; was ordained pastor of the Second church in Alstead, N. H., September 3, 1789; was dismissed May 22, 1828; and died in 1843.

Notwithstanding he laboured under the disadvantage of being a prophet in his own country, his labours were highly appreciated, and were attended with a manifest blessing. The society increased in numbers and strength, the church was built up under his ministry, and two extensive revivals occurred, one of which numbered about seventy hopeful subjects.

Not long after the last and most extensive of these revivals, he was invited to become the Professor of Systematic Theology in the "Maine Charity School," then just established at Hampden, Maine, and afterwards transferred to Bangor; but he deferred the acceptance of the appointment, having in his eye another field of usefulness, which he thought he might perhaps occupy to more advantage. He had been greatly exercised concerning the moral wants of the West, and especially in respect to the establishment of a Theological Seminary that might furnish ministers for that destitute and rapidly increasing population; and he resolved on making a personal effort to meet the exigency. Accordingly, he resigned his charge at Newport in November, 1816, in spite of the remonstrances of his congregation who were ardently attached to him, and journeyed into the central part of the State of Ohio, with a view, if possible, to carry into effect his benevolent purpose. He, however, failed to secure the necessary co-operation in his enterprise, and returned, after a few months, hopeless of being able to accomplish it.

It had been remarked by his friends, previous to his setting out on his journey to the West, that there were some things in his appearance and conduct which it seemed difficult to account for; and, on his return, it became quite manifest that his reason had sustained a severe shock. This was attributed by some to his having been unduly excited during the revival, and by others to his having exercised his faculties too intensely in certain philosophical and theological discussions, in which he had become deeply interested. He remained at Newport with his family for some time, and then went to an asylum, where, after a few months, his mental malady seemed to be entirely cured. He now journeyed into Maine, and arrangements were made for his establishment in the Divinity School, to which he had been previously appointed. He removed his family thither in the spring of 1818; but he resigned his Professorship after holding it about one year.

After his connection with the Seminary closed, he accepted an invitation to preach to the Congregational Society on Deer Island, in Penobscot Bay. Here, without being installed as pastor, he laboured, for the most part very acceptably, for twelve years. During the latter part of the time, he engaged with great zeal in the Temperance Reformation, which was then just beginning to attract public notice; and the ardour which he displayed in the cause, gave offence to a portion of his congregation, and prepared the way for his separation from them. Having now reached the age of sixty-five, and considering his prospects of continued usefulness on the island as at best dubious, he determined to withdraw from public life altogether. He might have returned to Newport, where the house which he had built, and the farm on which he had lived, still remained in his possession; but, as his associations with the place had been rendered painful by some previous experiences, he chose to make a different arrangement; and, accordingly, in company with his son, he ascended the Penobscot River, purchased a tract of uncultivated land, and addressed himself vigorously to the work of pre-

paring for a family establishment. In the spring of 1832, he was exposed to great hardships, especially in connection with the inclemency of the weather; the effect of which upon his health soon became apparent. He fell under the influence of a morbid nervous affection, accompanied by extreme depression of spirits, and decided mental alienation—in short, it was the reappearance of his old disease, in an aggravated form. In the month of August, he was conveyed to the hospital in Charlestown, Mass., where he spent his remaining days. He lingered in great suffering till the 11th of February, 1833, when he died in the sixty-seventh year of his age. His remains were removed to the house of his son-in-law, the Rev. B. Sawyer, in Amesbury, Mass., where his funeral was attended. A Discourse, commemorative of his life and character, was delivered on the next Sabbath, in Mr. Sawyer's meeting-house, by the Rev. Stephen Farley,* which was afterwards published.

Mr. Wines performed various important services, and received many testimonies of public respect, beyond the ordinary routine of ministerial labour. He was one of the founders, and for many years a Trustee, of the New Hampshire Missionary Society, and preached one of its anniversary sermons. He was also a Trustee of the Union Academy, Plainfield, which was originally intended to be a Seminary for theological, as well as classical, instruction. In 1813, he was a delegate from the General Association of New Hampshire to the General Assembly of the Presbyterian Church at Philadelphia. He had, at different times, many young men under his care, some of whom he fitted for College, and others he assisted in their theological studies.

The following is a list of Mr. Wines' publications:—A Sermon on human depravity, 1804. An Inquiry into the nature of the sinner's inability to become holy, 1812. A Sermon on vain amusements. A Sermon entitled "The merely amiable man, no Christian," 1828. A Sermon at the ordination of B. Sawyer, at Cape Elizabeth, on "the perfection of the Divine government." A Sermon entitled "The moral young man."

Mr. Wines had twelve children: four of his daughters became wives of ministers of the Gospel. Mrs. Wines died in March, 1838.

FROM THE REV KIAH BAYLEY.

East Hardwick, Vt., October 3, 1855.

Rev. and dear Sir: I cheerfully comply with the request contained in your letter of the 27th of September; and the rather as my opportunities for knowing the Rev. Mr. Wines, and forming a correct judgment of his character, were all that I could desire. I was well acquainted with him when he was in College, during the period of his ministry at Newport, and while he was connected with the Theological Seminary at Bangor.

In stature, he was large, erect, of a commanding aspect, and looking as if he had been born to be a leader. His features were strongly marked,—his nose prominent, his eye large, and his forehead uncommonly well developed—indeed his personal appearance altogether was highly impressive, and there was an air of nobility about all his movements.

* Stephen Farley was a native of Hollis, N. H.; was graduated at Dartmouth College in 1804; was ordained pastor of the church in Claremont, N. H., December 24, 1806; was dismissed in April, 1819; afterwards resided in Amesbury, Mass.; and died in 1851. He published Letters addressed to Noah Worcester in reply to his "Bible News."

In College, he was one of the best scholars in his class; and he always continued a vigorous and diligent student, so far as his circumstances would permit, amidst his manifold professional engagements in after life.

Notwithstanding he was settled in the town where he had spent a considerable part of his early life, he had a highly successful ministry, and the people among whom he laboured were strongly attached to him. It was a circumstance of some interest that his excellent wife became the manager of the farm which he had previously cultivated, that thus he might give himself more entirely to his work; and the consequence was that his profiting soon appeared to all, and he took a high rank among his brethren, not only of the neighbourhood, but of the State.

As a preacher, Mr. Wines possessed many admirable qualities. His voice was strong and commanding, but not particularly melodious. His fine person and natural and easy manner were greatly in his favour. His perceptions were clear and quick, and he saw the remote relations of things, almost as by intuition. He reasoned with great directness and force, marching forward to his conclusion by a path so luminous that his hearers generally felt constrained to follow him. His Calvinism was of the Hopkinsian type, and his preaching was in a high degree doctrinal. He preached with a boldness and fervour that left no one in doubt as to the sincerity and strength of his convictions. My old teacher, Dr. Emmons of Franklin, had a very high estimate of him, both as a theologian and a preacher.

Mr. Wines was uncommonly gifted in respect to those qualities necessary to constitute a good teacher. He was engaged in this employment, more or less, previous to his going to Bangor; and his services in this way were always eminently acceptable and useful. He generally left his mark on the character of his pupils.

But his highest excellence was his devoted piety—he seemed always ready to do the will of his Heavenly Father, and always to live as if he were longing to breathe the atmosphere of Heaven. It was manifest to all who witnessed his daily walk, that the commanding purpose of his life was to glorify God in the faithful discharge of all his duties. He was pre-eminently an honest man, and a consistent, every day Christian.

It is now more than thirty years since I saw Mr. Wines; and, as I have myself already passed my eighty-fifth year, I am unable to give you any more extended account of him. As he comes up before me in the distance, I still love and admire him; and, at no distant period, I hope to join him, with other good men of his generation, who have gone before me, in those blessed employments of which our best experience on earth has been only a foretaste.

Yours cordially,

KIAH BAYLEY.

ELIPHALET GILLET, D. D.

1795—1848.

FROM THE REV. BENJAMIN TAPPAN, D. D.

AUGUSTA, Me., June 4, 1850.

My dear Sir: DR. GILLET of Hallowell was my near neighbour for thirty-seven years, and I was ever accustomed to regard him as one of my best friends and counsellors. At your request, I will very cheerfully furnish some brief notices of his life, together with such views of his personal and official character, as, during the period of my acquaintance with him, I was led to entertain.

Eliphalet Gillet was born at Colchester, Conn., on the 19th of November, 1768. He was graduated at Dartmouth College in 1791, and was subsequently employed as a teacher in Wethersfield, Conn. He pursued his theological studies at Newburyport, under the direction of the Rev. Dr. Spring, and was ordained as the first pastor of the church in Hallowell, Me., (the first and only place where he had preached as a candidate for settlement,) in August, 1795. Here he laboured to very good acceptance, and, during some years of his ministry, with very encouraging success, until, at his request, his connection with his people was dissolved in May, 1827. He received the degree of D. D. from the University of Vermont in 1824.

At the time of his settlement, the church of which he became pastor was in its infancy, consisting of but twelve members. No other Congregational churches existed at that time, within what are now the counties of Kennebec, Franklin, and Somerset, except those of Bloomfield, Winthrop, and Augusta; and these were destitute of pastors. In this new and rising community, it devolved on him to lay the foundations; and to give not only to the church and people under his pastoral care, but, to some extent, to the region around him, an impress and character for many generations. From the beginning, his influence was exerted in favour of education and good learning, of social order and refinement, sound morals, evangelical truth, and vital, practical godliness. The extent and power of this influence it would not be easy to estimate. To the church of which he was pastor, two hundred and twenty persons were added during the thirty-two years of his ministry; and the number of members, at the time of his dismission, had risen from twelve to about one hundred and fifty.

When the Maine Missionary Society was organized in 1807, Dr. Gillet was chosen its Secretary; and this office he continued to hold until his death. For the last twenty years of his life, he had been constantly employed in watching over its interests, conducting its affairs, and seeking its prosperity. In the cause of Home Missions in the State of Maine, his heart was bound up; and he never ceased to pray and labour for its advancement. Some of the topics of conversation in my last interviews with him related to its concerns; and among the subjects of his last thankful acknowledgment, was the ability God had given him, so long to attend to his official duties. Upon him, as Secretary of the institution, came the care of nearly all the churches; and for the assiduity and faithfulness with which he fulfilled his trust he was greatly and deservedly honoured. The feeble

churches in the State, and the missionaries sent forth to minister to their necessities, ever found in him a sympathizing friend and counsellor. In prosecuting the work committed to him, he did not shrink from any labour and fatigue, which he thought himself able to bear. After he had passed his threescore years and ten, he traversed the wilderness, inquiring into the state of the new and scattered settlements, and cheerfully partaking of such accommodations as the log cabin or camp might afford him. When the business of the Society and the wants of the destitute required his attention, neither inclement skies nor the winter's cold could detain him. Forgetful of his own ease, he lived and laboured for the good of others.

Dr. Gillet was blessed, for the most part, with comfortable health, and with unimpaired vigour and vivacity of mind. The Author of his being had endowed him with the excellent gift of a fine flow of spirits, and this, in subordination to the sustaining influences of God's word and grace, he found a valuable support and a cheering cordial under the burdens and trials to which he was subjected. This he retained amidst the gradual decays of age, and never had I known him appear more cheerful and happy than during the last few months of his life. In the meetings of the General Conference of this State in June, and of the American Board of Foreign Missions in September, he took a lively interest, and returned home from them with a mind refreshed by intercourse with Christian friends, and animated to new zeal and effort by God's continued favour to the kindred enterprises,—both dear to him,—of Domestic and Foreign Missions.

On the 19th of September, 1848, he returned home from Boston with a hoarse cold. For nearly a fortnight, however, this did not occasion unusual distress or alarm; and he was expecting, on the first Sabbath in October, to administer the sacrament of the Lord's Supper to the church in Hallowell, and, in the course of the following week, to assist in an ordination in the town of Phillips. But, on that Sabbath, he was not able to go abroad; and his disease assuming a more serious character, on Wednesday, the 11th instant, a physician was called in, who pronounced the case to be one of bronchitis. This affection of the throat was followed by neuralgic pains, affecting at first the limbs chiefly, but afterwards other parts of the system. From these he suffered most intensely, for several days and nights, with but little intermission, till he found, as I confidently believe, a termination of all earthly sorrows in that rest which remaineth for the people of God.

At what period he supposed himself to have been made a subject of renewing grace, I am not able to state. I think, however, from the best information I can obtain, that this event occurred during his College life; and that he became, while yet an undergraduate, a communicant in the church. He was not accustomed to converse very freely respecting his own religious exercises, nor did he preserve any written record of them. But no one, it is believed, who knew him, called in question the sincerity of his religious profession, or the genuineness of his Christian character. In his life, there was such an exemplification of the fruits of the Spirit, of the meekness and gentleness, the humility and disinterestedness, of Christ, and such a consecration of himself to the interests of his Kingdom, that no one could fail to perceive whose he was and whom he served. He did not, at any time, perhaps, experience that rapturous enjoyment on the one hand, or that religious depression on the other, to which some Christians are subject. But he seems to have cherished, with a good degree of constancy,

the Christian hope, and to have partaken, in seasons of perplexity and trouble, of Christian consolation. He bore the extreme distress of his last illness, as he had borne other afflictions, with uncomplaining submission "All's well," he said, "and no one can have greater reason for thankfulness than I have." His views of his own sinfulness, he stated, had been at times overwhelming; and if he were saved, it must be by a miracle of grace. He expressed the firmest confidence in that system of religious doctrine, which he had been accustomed to preach, spoke of the fear of death as taken away, gave up his family into the hands of God, and, after some hours of comparative ease and quietness, on the 19th of October, 1848, he closed his earthly career.

Dr. Gillet was of slender size and middling stature. I am not aware that there was any thing particularly marked in his features, or in the expression of his countenance; though it certainly indicated intelligence, good nature, and vivacity. He was one of nature's gentlemen,—a man of bland and courteous manners, of refined and delicate sensibility. His mind was of a superior order, and must have received, in the earlier part of his life, diligent cultivation. He had a fine classical taste, and in the productions of his pen, was often exceedingly felicitous, in both sentiment and language. Several of his discourses, rich in thought and expression, were, by request of those who heard them, given to the press. The following I believe to be a correct list of his publications:—A Sermon at the ordination of Hugh Wallis,* 1795. An Oration on the death of Washington, 1800. A Sermon at the ordination of John Dane,† 1803. A Sermon on Infant Baptism, 1804. A Fast Sermon, 1808. A Sermon before the Maine Missionary Society, 1810. A Fast Sermon, 1811. A Thanksgiving Sermon, 1811. A Sermon at the ordination of Harvey Loomis, 1811. A Sermon at the ordination of Daniel Kendrick, 1812. A Sermon on the National Fast, 1812. A Sermon at the dedication of a meeting-house in Vassalborough, 1817. A Sermon at the funeral of Mrs. Fillebrown in Winthrop, 1817. A Thanksgiving Sermon, 1819. A Fast Sermon on Intemperance, 1821. His annual Missionary Reports were much and justly admired, and the charm of his communications to the Christian Mirror has been very generally acknowledged.

I have mentioned his refined and delicate sensibility: I may add that he possessed all those moral and social as well as intellectual qualities, that were fitted to make him a general favourite in society. Even those whose religious views differed materially from his own, could not but love him as a man, and respect him for his conscientiousness and consistency as a disciple and minister of Jesus Christ.

In the earlier part of his ministry, he was somewhat addicted to metaphysical discussions, and was no mean proficient in that school of Theology, at the head of which were Hopkins, Emmons, and Spring. He loved an argument, and was a ready, logical, and keen debater. Seldom, however, did he introduce into the pulpit any doctrines or shades of doctrine, in

* Hugh Wallis was graduated at Dartmouth College in 1791; was ordained pastor of the church in Bath, Me., December 9, 1795; was dismissed July 15, 1800; and died in 1848.

† John Dane was a native of Andover, Mass.; was graduated at Dartmouth College in 1800; was ordained pastor of the church in Pittstown, Me., February 16, 1803; was dismissed in 1804. The Rev. Jonathan Greenleaf, in his Sketches of the Ecclesiastical History of Maine, says—"The ministry of Mr. Dane was short, but ruinous to the church and society. He came into possession of all their parsonage property, and in about eleven months was dismissed for gross immoralities."

which Trinitarian and Calvinistic Divines are not generally agreed. These he taught with great plainness and maintained with unyielding constancy.

In the year 1805, he was married to Mary, daughter of the Rev. John Gurley of Lebanon, (Exeter,) Conn. They had eleven children,—four sons and seven daughters. Two of the number died in infancy, and six have died in youth and manhood. The widow and three daughters still survive.

Hoping that the above notices of a truly excellent and useful minister may answer your purpose,

I am yours very cordially and respectfully,

B. TAPPAN.

JESSE APPLETON, D. D.*

1795—1819.

JESSE APPLETON was born at New Ipswich, N. H., November 17, 1772. He was a descendant in the fifth generation from Samuel Appleton, who came to America in 1635. His father, Francis Appleton, who died at an advanced age in 1816, combined an uncommonly vigorous intellect with remarkable discretion and sobriety of character, and an enlightened, consistent piety. His mother also was a strong minded woman, and an earnest, decided Christian. The family were somewhat straitened in their worldly circumstances, by reason of which the subject of this sketch was designed to a mechanical trade; but so strong was his early predilection for books, that his father consented to his going to College,—his brother meanwhile proffering his aid to defray the expense of his education. He was fitted for College at an Academy in his native town, and entered at Dartmouth in 1788 at the age of sixteen.

His collegiate course was marked by great diligence and success in study, by the strictest regard to method in all his habits, and by the most irreproachable purity of morals. While his attainments in every department were highly respectable, he was especially distinguished for his knowledge of the classics and for his skill in English composition. He graduated with the highest reputation in 1792.

For nearly two years after he left College, he was engaged as an instructer of youth at Dover and Amherst, N. H. In both places he was alike successful as a teacher, and popular in his general intercourse with society. His amiable dispositions, his bland and winning manners, and his keen but delicate wit, always discreetly employed, gave him great favour wherever he was known.

Having resolved to devote himself to the ministry, he passed through a course of theological study under the venerable Dr. Lathrop of West Springfield, with whom he formed an affectionate and enduring intimacy. He was accustomed through life to consult Dr. Lathrop in all cases of difficulty, as the person to whose judgment on perplexed and delicate questions

* Tappan's Fun. Serm.—Memoir prefixed to his works.

he attached the highest importance; while Dr. Lathrop had an unbounded respect for both his intellectual and moral character, and often referred with a sort of proud satisfaction to his highly honourable course in life.

Mr. Appleton was licensed to preach in the summer of 1795, and from his first appearance in the pulpit, attracted unusual attention, by the weighty, well digested, and well expressed thought with which his sermons were enriched, and the dignified and impressive manner in which they were delivered. During the two years that intervened between his licensure and his settlement, he preached in several towns, in both Massachusetts and New Hampshire, and finally accepted an invitation to settle over the church in Hampton, N. H., where he was ordained in February, 1797. At the time he accepted this call, he had also to consider another urgent one from Leicester, Mass., and, though the latter was regarded as, in a worldly point of view, the more desirable, yet there were special reasons why he thought the providence of God directed him to Hampton, and *that* with him was enough to form the basis of a decision.

In the year 1800, he was married to Elizabeth, daughter of the Hon. Robert Means of Amherst, N. H.,—a lady every way worthy of his choice, who through life graced every relation that she sustained. They had six children,—three sons and three daughters. Several of the children have, with their parents, passed to other scenes. One of the daughters is the wife of the Hon. Franklin Pierce, President of the United States.

He remained at Hampton, unremittingly devoted to the duties of his office, during a period of ten years. It was his rule to write but one sermon a week, but that was always elaborated with the utmost care, and might well enough have been given into the hands of the printer without revision. His prayers, which were remarkable for copiousness, pertinence, and felicitous arrangement, were something more than the unstudied effusions of a devout spirit;—they were the result of much previous reflection, and showed a thoroughly disciplined mind, as well as an humble and filial heart. He was most exemplary in his attention to the children of his parish, being accustomed to meet them for a quarterly catechetical exercise, which he conducted in a manner suited altogether to the measure of their intelligence. He contributed many important articles to the earlier volumes of the Panoplist, chiefly under the signatures of Leighton and Owen; and had a leading agency in the establishment of the Piscataqua Evangelical Magazine, one of the most respectable religious periodicals of the day. While Theology was his favourite study, and the duties of the ministry were always held paramount to every other employment, he found time to devote to subjects connected with general literature, and especially to the ancient languages, which he considered as of great importance to the cultivation of a good taste and to the general discipline of the faculties.

Mr. Appleton, during his residence at Hampton, showed himself, in various ways, the friend of liberal education. His influence as a Trustee of that venerable and flourishing institution—Phillips Academy at Exeter, was highly important, and his judgment and counsels were not a little relied on by his associates in its direction. He was particularly impressed with the importance of a more thorough theological education than had been common in this country; and several young men, in their preparation for the ministry, enjoyed the benefit of his instructions. So much distinction

had he gained as a theologian that, in 1803, when he was but just past thirty years of age, and had been but about six years settled in the ministry, he was one of the most prominent candidates for the Professorship of Theology in Harvard College.

In 1807, Mr. Appleton was chosen to succeed the Rev. Dr. McKeen as President of Bowdoin College; and, after much anxious deliberation, he accepted the appointment, and was inducted into the office in December of that year.

In 1810, he was honoured with the degree of Doctor of Divinity from Harvard College.

Notwithstanding he had always been a great economist of time, his life, after he became President of the College, was an increasingly laborious one. Beside the regular routine of his official duties, he had much of pastoral labour to perform in the neighbourhood, owing to the comparative destitution of religious privileges; and then his reputation was such that his services were called for on many public occasions, both at home and abroad. He preached not only before the Bible, Missionary, Education, and Peace, Societies of Maine, but also before the American Board of Commissioners for Foreign Missions, before the Legislature of Massachusetts at the Annual Election, before the Convention of the Congregational Clergy of Massachusetts, before the Massachusetts Society for the suppression of intemperance, at various ordinations, &c. The amount of labour which he was known to have taken upon himself, gave great uneasiness to many of his friends, and some of them ventured to expostulate with him in respect to it; but such was his estimate of the duties that devolved upon him, that he could not be persuaded to relax his efforts, till his constitution had become effectually undermined. About the time of his sustaining a severe domestic affliction in the loss of a beloved child in 1817, he took a violent cold, from the effects of which he never fully recovered. He, however, continued his accustomed course of duty till the early part of 1819, when an alarming disease (an affection of the larynx) began rapidly to develope itself. He made a visit of some length to his friends in Amherst, in the hope that relaxation from mental toil might serve to arrest the disease; and as his absence from College was prolonged beyond the opening of the term in May, he addressed to the students a most affectionate and excellent letter, full of wise, paternal counsel, which is preserved among his published works. He returned to Brunswick after a few weeks, but without any essential improvement of his health. On the 12th of the succeeding October, a profuse hemorrhage ensued, which took from both himself and his friends the last hope of his recovery. He lingered in the most humble, tranquil, submissive, state of feeling, giving forth from amidst his gradual decays, lessons of love and wisdom to all, till the 12th of November, when his spirit was kindly released from its earthly tabernacle. There was every demonstration of respect for his memory by the citizens of the place, as well as the community at large, and a sermon was preached in connection with his funeral solemnities by the Rev. B. Tappan of Augusta, from 1 Cor. xv. 41. "One star differeth from another star in glory." It was afterwards published.

The following is a list of Dr. Appleton's publications:—A dedication Sermon at Hampton, N. H., 1797. A Sermon at the ordination of Asa Rand, Gorham, 1809. A Sermon at the ordination of Jonathan Cogswell,

Saco, 1810. A Sermon at the ordination of Reuben Nason,* Freeport, 1810. A Sermon at the ordination of Benjamin Tappan, Augusta, 1811. A Discourse on the death of Frederick Southgate, 1813. Massachusetts Election Sermon, 1814. A Thanksgiving Sermon at Brunswick, 1815. A Sermon before the Society of Bath and vicinity for the suppression of public vices, 1816. A Sermon at the ordination of Enos Merrill, Freeport, 1816. An Address before the Massachusetts Society for the suppression of intemperance, 1816. A Sermon before the Cumberland Society for the suppression of public vices, 1816. A Sermon before the American Board of Commissioners for Foreign Missions, 1817. A Sermon at the formation of the Maine Education Society, 1818. Addresses delivered at the Annual Commencements from 1808 to 1812, 1820. Lectures delivered at Bowdoin College and occasional Sermons; with a Memoir of the author, 1822.

Dr. Appleton's works were published in two volumes, octavo, in 1837.

FROM THE REV PROFESSOR PACKARD.

BOWDOIN COLLEGE, October, 16, 1848

Reverend and dear Sir: At your request, I communicate to you my views of the character of the late President Appleton. My personal knowledge of him, I ought to say, is mainly that of a pupil, and a very youthful one, during his Presidency; and I therefore rely for my statements very much on a long and familiar acquaintance with those who knew him best, and could appreciate his superior intellectual powers and his pre-eminent excellencies of life and character. His traits both of mind and heart were so marked, however, that the difficulty is, not so much to determine what they were, as to exhibit them in their due proportions and in a manner worthy of the distinguished subject.

No one could have casually met President Appleton without being impressed with the idea that he was an uncommon man. His commanding figure and peculiarly impressive bearing, his rare graces of person, the fine contour of his head, the highly intellectual cast of his features, of which the engraving in the last edition of his works conveys scarcely an idea, and a singular combination of native dignity and high refinement both of mind and manners, at once indicated a man of no common stamp. To these external endowments if you add a clear, strong, acute, and active intellect, capable of grasping and analyzing the most abstruse subjects, and exercised by long and severe discipline, never satisfied with superficial views, but peculiarly addicted to analytical investigations and thorough, profound research; an imagination worthy of a poet, with a taste refined and delicate; a liveliness of humour and keenness of wit, which, although always subjected to severe restraint, yet often broke out in playful sallies; a warm sympathy for his fellow men and a nobleness of heart which readily and cheerfully embraced whatever gave promise of good; a high-toned moral sense, comprehensive and yet of utmost delicacy, which could not brook the idea of wrong-doing and shrunk almost instinctively from every thing low or base; an abiding sense of responsibility prompting to a life of earnest living, and a piety, informing his whole character and controlling his whole life,—you have the elements of a remarkable man. If I am not strangely deceived, such was President Appleton: all these traits existed in full vigour in him. I doubt whether a whisper of detraction or depreciation has been heard concerning him from any source worthy of notice. All classes and conditions of men were pervaded with reverence and regard for his mind, attainments, and character. The closest intimacy revealed nothing in his intellectual or

* REUBEN NASON was a native of Dover, N. H.; was graduated at Harvard College in 1802; was ordained pastor of the church in Freeport, February 7, 1810; was dismissed March 23, 1815; afterwards engaged in teaching, and died January 15, 1835, aged fifty-six.

moral character to disappoint the expectations always excited by his first appearance. As a pastor, he was universally respected and beloved, and eminently successful as the head of a College. When scarcely past the middle of life, he fell under the pressure of multiplied labours and wasting disease; but few among us have left a more solid reputation for elegant scholarship, sound learning, and profound research in morals and Theology, or for whatever adorns and ennobles man. The estimate formed by the ablest and best men of his talents and learning and of the value of his labours, might satisfy any common ambition. In weight of character no one, I apprehend, surpassed him; and the opinions of none of his contemporaries on abstruse questions of moral and intellectual philosophy and Theology, or on the duties of life, merited or commanded more respect.

The characteristic traits of Dr. Appleton's intellectual and moral character, of which a summary has just been given, may be learned from his published works, and yet more from the testimony of all who were conversant with him and knew his habits of thinking, and study, and life. Of the strength and elastic vigour and clearness of his understanding, his works afford abundant evidence. The most difficult topics in morals and mental philosophy and Theology were, from the commencement of his professional career, familiar subjects of contemplation and study; and his discussion of them was distinguished pre-eminently by sound logic and clear and convincing argumentation. Of his active inquiry, moreover, into topics of this nature, in Theology particularly, there is evidence in a manuscript in which he was accustomed to note down his thoughts and conclusions, as they occurred. This manuscript, I may state in passing, contains a striking illustration of his characteristic caution in all such inquiries. It bears the following caption—"The following remarks are made with great diffidence and under a sensible conviction of my own ignorance in general, but especially my inability fully to comprehend those profound and intricate subjects to which these observations relate. Certainly it becomes me to entertain but a moderate degree of confidence in them, until I know what answers may be made to them by those of a contrary opinion." At a later date the following is subjoined: "Since writing the above, I have had opportunity of using the most of these arguments and presenting these objections in conversation with those who hold contrary opinions. I have increased reason to think them of weight."

Dr. Appleton's Lectures on the Eternity of Future Punishment, on the Atonement, and on Demoniacs, may be referred to as affording favourable specimens of the characteristics above mentioned. One proof of the superior cast of his understanding was always conspicuous in his marked predilection for analytical investigation. As is noticed in the Memoir prefixed to his works, with particular reference to his Baccalaureate Addresses, in the writings of few of the present day can there be found within the same compass more passages which contain great elementary principles expressed with the sententious brevity of ancient wisdom.

I have alluded to his fondness for discussing difficult and intricate questions of morals, metaphysics, and Theology. Indeed so marked was this tendency, that his common conversation was apt to take the form of discussion and argument, although he was the last man to engage in debate for the sake of displaying his own strength and skill. The Rev. Dr. Spring of Newburyport, Mass., once said of him, when he was yet a young man,—"No man knows better how to ask a question than Mr. Appleton." In the Socratic method he was eminently skilful. On one occasion, while travelling in vacation, he fell in company at an hotel with the celebrated Chief Justice Parsons of Massachusetts. In the evening they engaged in discussion of some points of Theology on which their views did not entirely harmonize, and a large portion of the night was spent in debate. A man like Parsons would not have been drawn into so protracted discussion, if he had not come into contact with a mind kindred to his own.

It has occurred to me that ordinary readers, and especially young men, may rashly conclude, from a cursory examination of Dr. Appleton's works, that he was not distinguished for originality. There is so entire an absence of startling thought, rhetorical flourish, and what bears the appearance of bold and striking speculation,—a besetting evil of the popular discourses of our day, that superficial minds will look in vain for what most captivates their attention. He was incapable of a vain glorious display, and besides, was so habitually circumspect in his opinions, he had so carefully sounded the depths of moral, intellectual, and theological science, that for him to launch out at random into the sea of speculation, or to indulge in a mere show of intellectual skill and adroitness, would have been as unworthy of his unquestioned intellectual pre-eminence, as of the sacred majesty of truth. While, however, the discriminating reader will seek in vain for novelties, he will soon discover that he is holding converse with a mind of truly original power.

A decisive proof of superior intellectual power is seen in the influence which men exert over the minds of others. The Rev. Dr. Anderson, one of the Secretaries of the American Board, who graduated during his Presidency, in a private letter, after remarking on the great influence he exerted over the minds of his pupils, adds,—"I have been placed in circumstances to see much of not a few great men in the Church of Christ; but I have been conversant with only a few, a very few, whose attributes of power seemed to me to be quite equal to his. The clearness of his conceptions was almost angelic."

My inclinations would lead me to dwell in this connection on President Appleton's character as a teacher and governor of youth; but the limits assigned to a letter forbid. This point, however, is treated somewhat at length in the "memoir," and I should but repeat much of what may be found there. But you must allow me, in passing, to allude to him, as a model of earnest, ever wakeful, conscientious fidelity; to his mastery over the minds of all who came under his charge; to his success in imbuing them with his own love of truth and of patient, thorough investigation; to the skill with which he moulded their modes of thinking, and, above all, his power over their consciences. The gentleman mentioned above thus bears his testimony to this point: "If I am fitted to do any good in the world, I owe what intellectual adaptation I have, very much to his admirable training, especially while he led us through his favourite Butler. What an interest he threw over that book! I have vivid recollections of some of his theological lectures, and of the closing part of his sermon on conscience. It is often with thrilling emotion I remember the powerful influence he exerted at certain times over my own mind." An instance of the powerful effect of his theological lectures is thus related by another of his pupils in a letter which I received some years since. "A young man, as he was going out from one of these lectures, remarked to a fellow student, that he considered himself one step nearer hell, than when he entered the chapel; for he believed what they had just heard to be the truth, and yet he was not benefitted by it."

As a preacher, Dr. Appleton was among the most effective of his day. His power in the pulpit arose from a combination of excellencies. His appearance was remarkably impressive. His commanding figure and striking physiognomy, together with his fine voice, distinct and emphatic elocution, and a bearing uncommonly dignified and yet graceful, his deep solemnity, great earnestness and sincerity, produced, as it always seemed, by his own thorough conviction of the nature and importance of the truths he was urging, and the forcible style and clear and convincing argument of his discourse, always arrested attention. Yet his manner, impressive as it was in the highest degree, was never impassioned. The Rev. Dr. Gillet of Hallowell, who has just been called from his long and faithful labours to his reward, a few months since remarked to me in reply to an inquiry respecting Dr. Appleton's characteristics as a preacher,—"The chief trait in his

preaching and which kept an audience almost breathless, hanging on his lips, was the lucid argument of his discourse. His reasoning, though not unfrequently profound, was always simple and plain; and not only arrested the attention of the hearer, but rivetted it, and seldom failed of leaving conviction upon the mind. 'He reasoned out of the Scriptures;' and if any withheld credence as to the point at issue, they could not detect fallacy in the logical process designed to sustain it. As there was great fairness of argument, one could not see why he should not yield his assent." The Rev. Dr. Nichols of Portland, in the sketch of his character prefixed to the edition of his Baccalaureate Addresses published soon after his decease, thus expresses his views of his manner as a public speaker: "It were difficult to conceive of a manner more earnest and rivetting, than that in which these addresses were delivered. It was an earnestness capable of transferring to the subject the praise due to the speaker, and of leading the less prompt of apprehension to imagine they had felt the power of the sentiment, when they had rather been affected by the interest it excited in those around them, and by the energy of interior conviction with which it was uttered. No one perhaps was ever better acquainted with the art of enchaining an attention he had seized, than President Appleton; and, if the allusion may be permitted, of kneading the application of his subject into a mind he had once compressed within his grasp."

Dr. Appleton's style of preaching in the latter part of his life doubtless derived its character somewhat,—although not to the degree some would imagine, for his parish sermons exhibited his peculiar characteristics,—from the class of minds he was most frequently called upon to address, as well as from his habits of thought and study. Hence the logical element is predominant. Appeals are made to the understanding and conscience, rather than to the feelings. The claims of religion are made to appear reasonable. Moral obligation is urged with great clearness and force. The authority of God and his law, and the unreasonableness, the guilt, and danger of disregarding it, are presented with commanding ability and effect. One of his Hampton sermons, entitled, "God's ways equal," and that on Conscience, are characteristic. It might perhaps occur to some, that in the topics of his preaching he gave undue predominance to the law and its sanctions. Indeed he himself remarked to a friend on his death bed, that if he were to live his life over again, he should preach Christ more. It cannot however be doubted, that the influence of such preaching as his, was eminently adapted to impress a sense of right and wrong, with their immutable character and eternal retributions, and was of incalculable importance to the minds which he was anxious to mould and to imbue with a sense of God and eternal things.

I must not omit to refer to his manner in prayer. It was singularly solemn and impressive. There was more in it than I have witnessed in any man, that realized my conceptions of true worship; such profound awe, such humility, such pathos, such filial confidence and submission. No one could listen to him in the devotions of the sanctuary, the college chapel or the family circle, without the feeling that he was holding converse with heaven. It was once said by an advanced and eminently devoted Christian, that it was worth a journey to Brunswick to attend Commencement to hear President Appleton pray.

As may be inferred from statements already made, there was nothing in the private life of Dr. Appleton to detract from the impression which his public appearance uniformly conveyed. Every where his manners and personal habits were such as characterize the most refined society. He was an accomplished gentleman. He enjoyed society as much as any man, and entered with great zest into conversation, particularly when the topics introduced were such as to excite intellectual effort. There was that in him which repressed the intrusion of trifling or folly into his presence. He had however no pride of office, although he could not lose sight of the responsibility attached to the Christian ministry or to the elevated station he held. Those who were in habits of familiar intercourse

with him, cannot forget the delicate and graceful humour and keen wit in which he often indulged in his family and among his friends. Few such homes can be found as that in which he was the revered and beloved head. Among all classes of society he secured for himself unmingled respect, veneration, and affection.

But the crowning excellence of Dr. Appleton was his moral and religious character. And here I feel how inadequately I can even sketch his lofty moral tone—his saint-like purity, the delicacy and refinement of his sensibility to moral distinctions, his magnanimity of soul, his deep and warm sympathies;—in a word, the loveliness, the elevation, and the holiness, of his private life. I am confident that I but speak the sentiments of all who knew him, when I adopt the language in which he has been spoken of, as "the lamented Appleton of blessed memory." It was so apparent that he loved truth for its own sake and so abhorred wrong for its inherent baseness, he so thoroughly contemned insincerity and intrigue, he had so strong a regard for justice, and so keen a sense of responsibility, he was so candid, and so scrupulous in his respect for the opinions and rights of others, that, as a man of letters, as a moralist, a philosopher and a theologian, he exerted an influence beyond most of his equals. As a pastor, as a public man, and in the relations of common life, his tone and bearing were far above the lot of common humanity. It was enough to ascertain what his opinions were or his decision in any case of perplexity, to be satisfied that only the strongest reasons would justify a different opinion or a departure from his decision. The fact that he was a pastor added to the sacredness and charm of that holy profession, and his becoming a President of a College imparted new dignity and sacredness to that high and responsible station.

Of the character of his piety, in addition to what has already been said, I would only state that it corresponded with the mental and moral traits which have been ascribed to him. It was rational, conscientious, deep, and thorough. It shed a holy influence around him. No one could be in his presence without receiving the impression, that *there* was a man who held intimate converse with Heaven. Beyond most men he had a profound sense of God and eternal things. His piety was spiritual. In a private journal, under date of December, 1814, is found the following: "One week of tender, lively, and prayerful views of God, and Christ, and the Gospel, is better than years of intellectual research that has no near connection with Jesus and his religion. Oh, God, make me spiritual!" He had an habitual sense of unworthiness, at times so intense as to utter itself in expressions of profound self-abasement. A former instructer in the College has informed me, that on entering his study one evening, he observed the President to be in an unusually thoughtful mood. The President told him that it was his birth-day, and he had been reflecting on the unprofitableness of his past life. Of whom, however, could it be more truly said, as has been said of him, that the motto of his life was *exertion and duty?* I will close what I propose to say on this point in the language of a letter from the Rev. Dr. Cummings of Portland, who was an instructer in the College at the time of his decease, and used frequently to conduct the devotional exercises of the President's family by his bedside—"On one of these occasions I had the most instructive and impressive demonstrations of his humility and sole dependance for salvation on Jesus Christ our Saviour. If any man might hope for Heaven on the ground of his own righteousness, I suppose it will be conceded that President Appleton might; but I never heard a man more fully and unequivocally abjure such a basis of hope than he. I distinctly recollect his once closing a conversation on this subject with the following lines of Watts, uttered with a manner and emphasis peculiarly his own,

"Jesus to thy dear, faithful hands
My *naked soul* I trust."

I fear, my dear Sir, that I have exceeded the limits of a letter; and yet I know not how I could have said less in an attempt to portray the character of President Appleton. No one is more conscious than myself how far the picture I have drawn falls below the merits of the original.

With great respect, I subscribe myself

Your friend and servant,

A. S. PACKARD.

FROM THE REV JOTHAM SEWALL.

CHESTERVILLE, January 20, 1848.

My dear Sir: I was well acquainted with Dr. Appleton after he came to reside in Maine, and held him in very high estimation as a man, a minister, and President of the College. As I saw him in some peculiar circumstances, I will cheerfully give you the results of my observation upon his character.

In the year 1816, there was an unusual attention to religion in Brunswick, the place of Dr. Appleton's residence. The Congregational church there had, at that time, no settled minister, and their reliance for ministerial services was chiefly or entirely on the officers of the College. Dr. Appleton wrote to me a very urgent request that I would come and spend a little time labouring among them. I accordingly went early in the fall. Soon after my arrival there, I called on the Doctor, and, after some conversation, he was about giving me the names of various persons whom I might call upon, intimating their different states of mind, that I might converse with them more intelligently. I observed to him that I was but little acquainted there, and might not be able readily to find them. He then asked me if I had a horse that would go in a carriage; and upon my answering in the affirmative, he said, "Let him be harnessed then in my chaise, and I will go with you: I believe I can be spared from college duties this afternoon." So we rode off a few miles to a neighbourhood, where there were a number that needed visiting. I observed to the Doctor on the way that I had laboured considerably as a missionary, and had got into the habit of introducing religious conversation without much ceremony, and sometimes so abruptly as to wound some persons' feelings, and possibly I might do it that afternoon in a way that he would not think judicious. He replied that he had no doubt that that would be managed well enough. As we called at different houses, the people would inquire whether we would not have something to eat or drink. I would say in reply,—"No; that is not what we came for; we want to have religious conversation;' and if you will collect those of your family who can conveniently come together, we shall be glad." So they would gather as many as they could, and I would generally introduce the conversation, by asking some question in regard to the interests of the soul; and when the subject was once broached, the Doctor would follow on in a most interesting way, and deal with the understanding and the conscience in great discretion and fidelity. If nothing was said by any member of the family about having a prayer, I would say, "Come, don't you want to hear Dr. Appleton pray before we go?" and the answer was always, "Yes." The Bible would then be brought, and sometimes he would pray, and sometimes refer it to me. We made about a dozen such visits that afternoon. On our return, he said to me,—"I never had so strong a desire to perform this part of a parish minister's duty before in my life." It seemed to me that if he could only have some one to go with him and break the ice, he would do nobly. He had been more conversant with books than with persons. There I preached for months with the Doctor for my hearer, from Sabbath to Sabbath; though I sometimes felt that it was almost a sin to have it so, knowing how much more capable he was of giving instruction than myself.

During my stay at Brunswick, I frequently called on Dr. Appleton, and always found him sociable, agreeable, and instructive, but he never made any remarks to me respecting my own preaching. On one occasion, when I was about leaving the place, I called with a determination to draw from him some criticisms upon my public services, by which I might profit. I found him affable, as usual. I observed to him that we were reminded in the Bible of the impropriety of noticing a mote in another's eye, when we have a beam in our own. "Yes," said he. "Well, Sir, I had thought of reminding you of what strikes me as a small defect in your manner, if you will give me leave to do so." "Oh do, Sir," was his reply. "When you become earnest in preaching and sometimes in conversation, you have a rather unpleasant, and what seems to me an unnatural, glare of the eye. I hope you will excuse me, Sir." "O certainly." I waited a little, and became satisfied that I should get nothing from him, unless I came out in direct terms. I said, "Dr. Appleton, I have preached here for so long a time, have often called on you, but have never heard from you a single remark in respect to my preaching. Father Spring of Newburyport would hone me off sometimes, when I preached for him." After a short pause, he said, "I thought you had quite an odd kind of text last Sabbath." "Yes, Sir, I supposed you would think so." (It was,—"a golden bell and a pomegranate.") "An excellent sermon, Sir, to be sure; but one of its principal excellencies was, that it had so little to do with the text." So I got something pretty shrewd and keen at last. He took occasion, in the same connection, to make some very judicious remarks in regard to the inexpediency of frequently using texts in the way of accommodation. He was a man of great comprehension and acuteness of mind, of excellent judgment and common sense, and capable of doing honour to any station, however exalted.

Yours with sincere regard,

JOTHAM SEWALL.

JOHN SMITH, D. D.*

1796—1831.

JOHN SMITH was the son of Deacon Joseph Smith, and was born at Belchertown, Mass., March 5, 1766. His earlier years were spent chiefly upon a farm. He entered Dartmouth College, at the age of twenty-four, in 1790, and was graduated in 1794. He prosecuted his studies preparatory to the ministry under the direction of the Rev. Dr. Emmons, and was licensed to preach by the Mendon Association in 1796. The same year in which he was licensed, he received a call to settle in Pelham, N. H., which he declined. Shortly after, he was invited to settle as colleague pastor with the Rev. Abner Bayley,† over the church in Salem, N. H.; and, having accepted this invitation, he was ordained on the 4th of January, 1797.

Here he continued labouring faithfully and acceptably for nearly twenty years. He resigned his charge on the 21st of November, 1816; and on the 26th of November, 1817, was installed pastor of the church in Wenham, Mass. Having exercised his ministry there for a short time, he was

* Amer. Quart. Reg. XIV.—Hist. of the Mendon Association.—MS. from his friends.

† ABNER BAYLEY was born in Newbury, Mass., in 1716; was graduated at Harvard College in 1736; was ordained pastor of the church in Salem, N. H., January 30, 1740; and died March 10, 1798, aged eighty-two.

chosen Professor of Theology in the Theological Seminary at Bangor, Me. He accepted this appointment, was dismissed from his pastoral charge September 8, 1819, and was, soon after, inducted into the Professorship, which office he continued to hold till the close of his life.

About the middle of February, 1831, he was attacked with a severe cold, which seated itself upon his lungs, and, on the 7th of April following, terminated his life. Towards the close of March, his strength seemed to revive, and, for a few days, there were hopeful indications of his recovery; but, on the night preceding the first of April, his disease returned upon him with renewed violence, and, after a week of exhaustion and suffering, the silver cord was broken. His religious exercises during his illness, were very strongly marked, indicating the most mature preparation for a change of worlds. The Seminary with which he had been connected, occupied his latest thoughts and regards, and the last intelligible words that he uttered, were an earnest invocation of the Divine blessing on that School of the Prophets. His dying scene was more than tranquil—it was eminently triumphant.

Dr. Smith published a Treatise on Infant Baptism; two Sermons on the National Fast, 1812; a Sermon on occasion of the return of Peace, 1815; a Sermon to the Senior class in the Theological Seminary, 1822; a Sermon before the Maine Missionary Society, 1830; a Sermon at the ordination of Samuel H. Peckham, Gray, Maine.

Dr. Smith was married in 1798 to Hannah Hardy of Bradford, Mass. She survived him, and is now (1851) the wife of the Hon. Judge Richardson, of Pelham, N. H.

FROM THE REV. S. L. POMEROY, D. D.

MISSIONARY ROOMS, BOSTON, October 25, 1850.

Dear Sir: My acquaintance with Dr. Smith began in the summer of 1825, when I was ordained as pastor of the First Congregational church in Bangor. He was then, I think, not far from sixty years of age, and from that time till his death I knew him intimately.

In personal appearance he was tall,—six feet or more, erect, well proportioned, of rather lean habit, and a slow gait. His eyes were small, keen, expressive, and winked rapidly when he was at all interested or excited. His lips were thin and compressed, his nose and chin somewhat pointed, and his complexion slightly sallow and bilious. The general expression of his countenance was pleasant, indicative of firmness, and the smile that not unfrequently passed over his features, very agreeable.

His natural temper I think must have been quick, though, when I knew him, it was well disciplined, and under good control. He was independent, firm, kind hearted, of keen and ready wit, full of anecdotes that had a sharp point, and a very sociable and agreeable companion, though decidedly "slow of speech."

His mind, whatever may have been its original characteristics, was, when I first heard him, strongly argumentative and logical. Mental and moral Philosophy and Systematic Theology were the study of his life. If I mistake not, he had originally a good deal of imagination, and occasionally, in the warmth of an argument, it would break forth. But its flights were short—it had never been cultivated. Poetry, rhetoric, polite literature, and works of taste, had no charms for him. The book, the essay, the sermon, that did not *prove* something, was to him trivial and insipid. His perceptions were clear, his discriminations nice and accurate, and his mental *tread*, if I may so speak, was strong and

heavy. He seldom or never retreated, and an antagonist was sure to feel, if he did not confess, his intellectual power. His academic education was commenced rather late in life, and his early training had evidently been defective. He often violated the rules of orthography, and sometimes even of syntax; yet his words were well chosen, and his meaning clear. He was not a man of general literature nor of extensive reading.

His Theology was of the school of Emmons, whose pupil he had been, and whom he ever held in the highest esteem and veneration. He framed his sermons after the model of his distinguished teacher, always ending with a series of logical inferences, and a close application to the conscience. In delivering his discourses, he stood erect, and read his manuscript with very little action, yet with an occasional gesture, of which he seemed unconscious. In his youth he had been afflicted with a "stammering tongue." By dint of effort, however, he had, in a good degree, overcome it; though it was often perceptible when he encountered a word beginning with b, p, d, or t. Not unfrequently in the ardour of discourse, in the midst of a sentence, when no one expected it, and while under full sail, he would suddenly be stopped for a moment, as if the wheels of utterance were all broken, and a stranger would be at a loss to account for it. But he always found instant relief, by bringing the fore-finger of his right hand in contact with his upper lip. And when the troublesome word was at length uttered, it often came with an emphasis which added greatly to the force of the sentence. Still, notwithstanding the defects of his delivery, there was so much good sense, logic, and point, in his sermons, that his hearers could hardly do otherwise than listen to him, and were often made to feel the pungency and power of the truth he uttered. His discourses were of that kind which people are apt to remember and carry home with them.

But his intellectual power was perhaps nowhere more clearly visible, than as a Professor in the chair of Systematic Theology. He had a very distinct apprehension of the system which he taught, in all its parts and relations, and was armed and ready at every point.

It seemed to be a kind of luxury to him to have a pupil exhibit some divergent tendencies, and call in question the correctness of his positions. He saw at a glance where an antagonist might be assailed, and how he might be bound hand and foot. Rarely, if ever, did a young man pass through the course of study prescribed by him, without receiving the full impress of his master's Theology. In this particular, I think I have never known his superior as a Theological Professor. He was also very highly esteemed and beloved by all his pupils. To this day, though he has been in his grave these twenty years, I seldom meet with one of them, who does not bear theologically the image and superscription of his teacher, or who does not cherish the most affectionate veneration for his memory. He was withal a man of genuine modesty, seeming always to have a low estimate of his own powers and attainments, and neither seeking nor desiring public notoriety.

His death was a beautiful example of the manner in which the soul of a Christian gathers itself up in "its last departing hour," and lies down to rest on the bosom of Him who is "the Resurrection and the Life."

It is possible that the above picture may have some of the colourings of personal friendship; nevertheless, such are the recollections and the honest convictions of, Dear Sir, Your friend and brother,

S. L. POMEROY.

ZEPHANIAH SWIFT MOORE, D. D.*

1796—1823.

ZEPHANIAH SWIFT MOORE was the son of Judah and Mary Moore, and was born at Palmer, Mass., November 20, 1770. His parents were in tho middle walks of life, and were much esteemed for their integrity and piety. When he was seven or eight years old, he removed with his father's family to Wilmington, Vt., where he worked upon a farm till he was about eighteen. From his early childhood he evinced great inquisitiveness of mind, and an uncommon thirst for knowledge; in consequence of which, his parents who were in humble circumstances, consented to aid him in acquiring a collegiate education. Having prosecuted his preparatory studies at an Academy in Bennington, Vt., he entered Dartmouth College, when he was in his nineteenth year. He graduated in 1793, and delivered on the occasion a philosophical oration on the "causes and general phenomena of earthquakes," which was received with marked approbation.

On leaving College, he took charge of an Academy at Londonderry, N. H., where he gained the reputation of an able and faithful teacher. Having occupied this post for a year, he repaired to Somers, Conn., and commenced the study of Theology under the direction of the Rev. Dr. Charles Backus; and, having gone through the usual course of preparation for the ministry, was licensed to preach by a committee of the Association of Tolland county, February 3, 1796. After preaching to good acceptance in various places, and receiving several invitations to a permanent settlement in the ministry, he finally accepted a call from the church and congregation in Leicester, Mass. Here his labours proved alike acceptable and useful. Very considerable additions were made to the church, and the spirit and power of religion became increasingly visible under his ministrations. During a part of the time that he resided at Leicester, he joined to his duties as a minister those of Principal of the Leicester Academy; and here also he acquitted himself with much honour.

In October, 1811, he accepted the chair of Professor of Languages in Dartmouth College. Here he was greatly respected as a man, a teacher, and a preacher; and if his attainments in his department were not of the very highest order, they were at least such as to secure both his respectability and usefulness.

In 1815, he was elected to the Presidency of Williams College, then vacant by the resignation of Dr. Fitch. He accepted the appointment, and was regularly inducted into office, at the Annual Commencement in September of that year. Shortly after his removal to Williamstown, Dartmouth College, which he had just left, conferred upon him the degree of Doctor of Divinity. He adorned this new station, as he had done those which he had previously occupied. His connection with the College was attended by some circumstances of peculiar embarrassment, in consequence of an effort on the part of the Trustees to remove the College to Northampton or some other town in Hampshire county. The measure failed in consequence of the refusal of the Legislature to sanction it. Dr. Moore,

* Amer. Quart. Reg. V.

however, decidedly favoured it from the beginning, but in a manner that reflected not in the least upon his Christian integrity and honour.

In the spring of 1821, the Collegiate institution at Amherst having been founded, he was invited to become its first President, and was inaugurated as such in September following. The institution, then in its infancy, and contending with a powerful public opinion, and even with the Legislature itself, for its very existence, put in requisition all his energies; and the ultimate success of the enterprise was no doubt to be referred, in no small degree, to his discreet, earnest, and untiring efforts. In addition to his appropriate duties as President and as Chairman of the Board of Trustees, he heard the recitations of the Senior class, and part of the recitations of the Sophomore class, besides taking occasional agencies with a view to increase the funds of the institution. His constitution, naturally strong, was over-taxed by the efforts which he felt himself called to make, and had begun perceptibly to yield, before the last violent attack of disease which terminated his life.

On Wednesday the 25th of June, 1823, he was seized with a bilious colic, which reached a fatal termination on the Monday following. During the brief period of his illness, the greatest anxiety prevailed in the College, and unceasing prayer was offered in his behalf. His own mind was perfectly tranquil, and he anticipated the closing scene and passed through it, without a word or look that told of apprehension. In the very moment of breathing out his spirit, he uttered in a whisper,—"God is my hope, my shield, and my exceeding great reward." The funeral solemnities were attended on the Wednesday following, and an appropriate sermon delivered on the occasion by the Rev. Dr. Snell of North Brookfield.

Dr. Moore lived to celebrate the first anniversary of the institution, and to see more than eighty of its students professedly religious, and preparing for extensive usefulness among their fellow men.

Shortly after his settlement at Leicester, he was married to a daughter of Thomas Drury of Ward, Mass., who survived him. They had no children.

Dr. Moore published an Oration at Worcester on the 5th of July, 1802; Massachusetts Election Sermon, 1818; an Address to the public in respect to Amherst College, 1823; a Sermon at the ordination of Dorus Clark, Blandford, 1823.

FROM THE REV EMERSON DAVIS, D. D.

WESTFIELD, Mass., November 16, 1849.

Dear Sir: You have requested me to give you my impressions and recollections of President Moore. They are all exceedingly pleasant; and yet I must say he was a man of such equanimity of temper and uniformity of life, that I am unable to single out one act or saying of his that produced a deeper impression than others.

My first introduction to him was in the spring of 1818, when I was ushered into his study with a letter of recommendation for admission to Williams College. It was to me a fearful moment; but the cordial manner in which I was received, and his kind inquiries after his friend who had furnished me with a letter, made me at once easy in his presence. I found that he had the heart of a man; and through an acquaintance of several years to the time of his death, he manifested the same kindness and cordiality that he did the first time I saw him.

He was a man of medium stature, rather corpulent, his complexion sallow, the top of his head nearly bald, there being a slight sprinkling of hair between the forehead and crown. His voice, though not loud, was clear and pleasant, and in animated conversation and in the pulpit, pitched upon the tenor key.

He was dignified in his appearance, serious in his aspect, instructive and agreeable in his conversation, kind and benevolent in his feelings, modest and unassuming in his manners, deliberate and cautious in coming to a conclusion, but firm and determined when his position was taken. If a student had at any time spoken against him, he would have been regarded as a rebel against law and order. In managing cases of discipline, he was calm and entirely self-possessed. When he felt constrained to reprove students, either in the recitation room or chapel, he usually prefaced his remarks by addressing them as, "Young gentlemen;" probably that they might the more readily perceive the impropriety of their conduct.

In preaching, he had very little action; and yet there was an impressiveness in his manner that fixed the attention of his hearers. In the more animated parts of his discourse, his utterance became more rapid, and the sound of his voice shrill and tremulous, showing that he felt deeply the force of the sentiments he uttered. In his religious views, I know not that he differed from the great mass of the orthodox clergy of New England, of his day.

Such are my recollections of President Moore.

Yours truly,

EMERSON DAVIS.

FROM EBENEZER EMMONS, M. D.

PROFESSOR IN WILLIAMS COLLEGE.

ALBANY, October 1, 1855.

My dear Sir: Instead of attempting any thing like an outline of Dr. Moore's character, which you can easily obtain from other sources, I take the liberty to comply with your request by stating an incident in his administration of the College, of which I was a witness, and which strikingly illustrated some of his most prominent characteristics.

The incident to which I refer, occurred in the autumn of 1816, just after Dr. Moore entered upon his duties as President of Williams College. It was not only a new field to him, but there were some circumstances that rendered his entrance upon it peculiarly embarrassing. His predecessor, Dr. Fitch, though, in many respects, an admirable man, did not always evince the highest degree of firmness; and hence it had been common for the students, when his decisions were not in accordance with their wishes, to make an effort, and generally not an unsuccessful one, to procure their reversal. Dr. Moore came to the College, when the three higher classes had been the subjects of this kind of training. In order to give governmental efficiency to the institution, he was instrumental in effecting a revision of its laws, and in introducing certain new regulations, which were designed to secure a more thorough and effective discipline. The new regulations took effect with the Sophomore class, of which I was a member. The class numbered twenty-one,—among whom were several who have since attained to high distinction in the different walks of public usefulness. They felt, as Sophomore classes are very apt to feel, a sufficiently deep sense of their own importance; and this was probably somewhat increased from the fact that the College was really in a tottering condition, and one in which it did not seem safe to enforce very stringent regulations

A copy of the new code of laws was given to each pupil on his entrance into College, and soon afterwards he was summoned to the President's study, and questioned in the following manner:—"Have you read the laws of the College?" "Do you approve of them?" "*Will you obey them?*" Of course an affirma-

tive response was returned. But to fix the matter more securely, he was then required to affix his name to his answer in a book prepared for the purpose. Two thirds of the members of the class had passed through this ordeal, attesting their allegiance to the College government; but, in the mean time, this new regulation began to be talked about as an oppressive measure, especially in its application to the Sophomore class. The feeling that it was derogatory to their dignity began to run high, and, under the excitement, a class-meeting was called to decide upon the measures to be adopted to remedy the supposed oppression under which the class laboured, and especially to vindicate its honour before the other classes. At this meeting, speeches were made which, in point of spirit, were worthy of the times of '76. It was resolved to visit the President in a body, making a committee of twenty-one, with S. R. A——, (now a highly respectable clergymen,) for our Chairman and chief speaker. The President received us politely, and almost immediately gave the Chairman an opportunity to state the business of the committee. "Young gentlemen," said he, "what are your wishes?—you must surely have some business of great importance to transact with me." "We have come, Sir," replied the Chairman, "for the purpose of getting our names expunged from that book," stepping forward at the same time a little in front of the row, and placing his feet squarely upon the floor. "Oh, indeed," said the President, "I am sorry for that; but you are no doubt willing to obey the laws of College." "Certainly, Sir," said he; "but then our names are upon that book." "If that is all," answered the President, "you may be sure that it will never hurt you." "But," replied the Chairman, "we do not see why the Sophomore class should be singled out in this manner." "That," said the President," "is of little consequence—you know we must begin somewhere; and you are only required to obey the laws of College, which you say you intend to do, and which all are required to do." "But," says the Chairman, "our names are upon that book;"—pointing to the very book on the table before the President;—"and it looks badly that we should be singled out in this way, when the Junior and Senior classes are allowed an exemption from the rule." "I repeat," says the President,—"we must, as you well know, begin somewhere, and all the succeeding classes will be required to conform to the rule, so that your names will not stand alone upon that book." Suffice it to say, it was evident that no progress could be made, and the Doctor's manner carried more weight even than his words. It seemed to be tacitly admitted that our case was a hopeless one; and besides, we had become quite cooled off in his presence. But our spokesman made another rally, coming directly to the point—"Must we understand then that our names shall remain upon that book?" "*Certainly*," said the Doctor,—his benignant face becoming momentarily suffused with a deeper tint. We left his presence as quietly as possible, satisfied that no impression could be made upon his firmness; and his polite reception and gentle bearing had quite disarmed us of all personal hostility.

Dr. Moore was consistent in his measures for the government of the College, and this first occasion for the exercise of his firmness and moderation had its influence throughout the classes, and I do not know that he was afterwards called upon to exercise those admirable qualities in a similar manner.

Yours truly,

EBENEZER EMMONS.

FROM THE HON. EMERY WASHBURN,

GOVERNOR OF MASSACHUSETTS.

WORCESTER, Mass., January 1, 1856.

Dear Sir: You have imposed a pleasant duty upon me in requesting me to give you the impressions that are left upon my mind of the late Dr. Moore. My only regret is that I must do it so imperfectly.

My acquaintance with him commenced with my earliest childhood and continued to the time of his death,—a period of some twenty years. A portion of that time was spent in his family, and the kindness which he always manifested towards me, warrants me in saying that I knew him well.

At the commencement of this period, he was pastor of the church in Leicester, and I am scarcely able to say of which I now retain the liveliest remembrance, the kindly grecting and pleasant smilc with which he recognised me as a child in the street, his cheerful and entertaining conversation to which I listened in his visits at my mother's house, the plain, simple and hopeful manner in which he used to address us children in his visits to the schools, or his solemn and impressive services upon the Sabbath.

The effect produced upon my young mind by the latter, could not have been the result merely of his grave, dignified manner, the pleasant musical tones of his voice, or the unaffected, earnest style of his delivery, though in all these respects he had few superiors. His sermons were always full of thought, simply and neatly expressed, with that clearness of arrangement which commanded the attention and impressed the memory of even young and uncultivated minds.

The impressions of childhood were but strengthened upon a more familiar acquaintance with him in after life, especially as an officer of College.

He was a man of the most systematic and untiring industry. Every duty had its place and was sure of being performed at its appropriate time. His hours of rest, study, and recreation, of rising and retiring, and of the several meals of the day, were as well defined and uniformly observed as the recurrence of the seasons or of day and night.

His conversation at his table and in his social intercourse was always cheerful, often playful, and frequently enlivened with anecdote. When engaged upon graver topics, it displayed the habit of deep thought and reflection, which was the characteristic of his mind. He loved, when conversing with the young, to make it an occasion for suggestions of practical wisdom and pleasant illustrations of useful knowledge.

As already suggested, the tones of his voice, though not loud, were clear and pleasant. He was fond of music and an agreeable singer.

His manners were quiet and dignified, but always self-possessed. He was never boisterous, even when most deeply excited or when administering the sharpest rebuke in the way of college discipline or personal censure. Yet with all this forbearance of manner, no man ever possessed a firmer spirit or a more uncompromising resolution of purpose in whatever concerned a matter of right. He was calm and deliberate in forming his judgment; but when formed, he acted up to it, in every thing involving principle, regardless of personal consequences. His qualities as a College officer were of a very high order. That suavity which attracted the love, was mingled with a consistent dignity which commanded the respect, of his pupils; while a remarkably quick perception of the personal traits of character in others, enabled him to adapt his deportment to whatever emergencies might arise. Incidents might be referred to of his ready power in quelling the excited passions that sometimes disturb college life, as well as in subduing refractory spirits on occasions where individual discipline had become necessary.

I have already spoken of his commanding person. And yet he was not of a majestic height,—scarce exceeding five feet ten inches, and, though weighing some two hundred and forty pounds, his firm, closely-knit frame and muscle gave him nothing of the air of grossness or obesity.

He was extremely neat in his dress, and retained the use of what was once so generally worn by gentlemen, especially of the clerical profession—breeches and long hosc, which were particularly becoming to his person.

His favourite branch of instruction was metaphysics, and he was especially familiar with the writers of the Scotch school upon that subject. But whatever

subject he taught, he made himself accurately and critically acquainted with all its details and leading text-books.

Dr. Moore was a delightful companion in his own family. He was uniformly cheerful, kind, and observant to all. Though he had no children of his own, he made his house a pleasant resort for friends of any age. And I should be doing injustice to her who shared and promoted the attractions of his home, if I should omit to recognise the harmony and confidence which always subsisted between the heads of that family.

He had a pleasant countenance, a mild, penetrating eye, with rather heavy eye-brows, a finely formed head without any particularly marked developments, a mouth with that compact outline that denotes energy, and a smile that, while it relaxed this into playfulness, lighted up his eye into an expression of mirth, though he never indulged in boisterous merriment.

Such is a brief, and I am sensible, very imperfect and unsatisfactory, outline of the impressions I retain of the person, habits, and manners of Dr. Moore, as they remain after a lapse of more than thirty years.

In giving these, I have not allowed myself to follow my own feelings alone, lest I should be supposed to have sacrificed to eulogy, what you wish should be a simple sketch of a few of those details which his biographer might not easily obtain from tradition or his published works.

I have alluded to his wife, who still survives in a dignified old age; and perhaps I cannot better close this desultory sketch than by alluding to the connection which Dr. Moore used pleasantly to trace in the succession of events by which he rose to the Presidency of the College.

After completing his theological course with Dr. Backus of Somers, he came to Sutton upon a visit to his sister, the wife of the Rev. Mr. Mills of that town. He was there detained several days beyond the intended period of his visit, by the accidental lameness of his horse. While thus detained, Miss Drury, a friend of the family, from the neighbouring town of Auburn, (then Ward,) visited at his sister's, where an acquaintance was formed, which led to a subsequent visit on his part at Ward.

The people at Leicester, being destitute of a pastor, and hearing of his visit there, applied to him to supply their pulpit, which led to his settlement over that parish, taking with him Miss Drury, then Mrs. Moore.

Here he formed an intimate and lasting friendship with Mr. Adams, afterwards Professor in Dartmouth College, who, knowing the fitness of Dr. Moore for the place, interested himself to procure his appointment to a Professorship in the same College. His success in that office attracted attention to his qualifications for the head of a literary institution, and he was, in a few years, elected to the Presidency of Williams College. And all this, as he used playfully to contend, was to be traced to what he regarded at the time as any thing but a fortunate accident.

Very respectfully your obedient servant,

EMERY WASHBURN.

SAMUEL WORCESTER, D. D.*

1796—1821.

SAMUEL WORCESTER, a son of Noah and Lydia (Taylor) Worcester, was born at Hollis, N. H., November 1, 1770. He was a descendant, in the sixth generation, from the Rev. William Worcester, who emigrated with his family from Salisbury, England, in 1637 or 1638; became the first pastor of the church in Salisbury, Mass, and died on the 28th of August, 1662. He was a grandson of the Rev. Francis Worcester, who was born at Bradford, Mass., June 7, 1698; did not receive a Collegiate education; was ordained as pastor of the Second church in Sandwich, Mass., in 1735; was a zealous friend of the great revival; was dismissed in 1745; and subsequently resided at Exeter, Plaistow and Hollis, N. H.,—being occupied chiefly as a *home missionary;* and died October 14, 1783.

At the age of twenty months, the subject of this notice lost his mother, who was distinguished for her piety and good sense. As he grew up, he worked on his father's farm, attended school in the winter season, and at the early age of seventeen, became the teacher of a school. About a year previous to this, during a revival of religion, his mind became deeply impressed with the importance of his spiritual and eternal interests, and after some months of anxious inquiry, he began to cherish a trembling hope that he had become reconciled to God. Several years, however, elapsed, before he had gained sufficient confidence in the genuineness of his Christian experience to feel justified in making a public profession of his faith.

He fitted for College at the Academy of New Ipswich, under the instruction of the Hon. John Hubbard, afterwards Professor in Dartmouth College. He entered the Freshman class at Dartmouth in advance, in the spring of 1792, when he was about twenty-one years of age. Here he was greatly distinguished as a scholar, notwithstanding his limited pecuniary resources obliged him to devote part of the time to teaching. It was during a winter's residence as a teacher in Salisbury, N. H., where his brother (Thomas) was the settled minister, that his Christian affections became so much quickened, and his hopes so much strengthened, that he felt it to be at once a privilege and a duty to confess Christ before men. Accordingly, he united with the church of which his brother was pastor, on the 18th of February, 1793.

In his Junior year, he pronounced an Oration on the anniversary of American independence, before the officers and students of the College, and the inhabitants of the town, which was published, and was considered highly creditable to his talents as a writer. He graduated in 1795, with the highest honours of his class.

After leaving College, he commenced the study of Theology under the direction of the Rev. Dr. Samuel Austin, of Worcester, Mass. Before he had been there many months, however,—finding himself somewhat straitened in respect to pecuniary means, he engaged in a school in Hollis, N. H., for the winter, with an intention to return to Worcester in the

* Cornelius' and Wood's Sermons on his death.—Life and Labours of Dr. Worcester, by his son.

spring. But, instead of fulfilling his purpose, he accepted the charge of the New Ipswich Academy, in which he was an eminently useful and popular teacher. In connection with his duties in his school, he continued his theological studies, and was licensed to preach, late in the spring, or early in the summer, of 1796. Towards the close of the year, his enfeebled health and ulterior plans led him to resign his office as Preceptor of the Academy; after which, he returned to his native place, where he continued his theological studies, and preached on the Sabbath, as he found occasion, at different places in the neighbourhood. The next winter he again taught a school there, which,—to gratify the taste of his pupils and patrons,—he closed with an old fashioned tragic and comic exhibition.

As soon as it became known that he was a candidate for settlement, several eligible parishes sought to secure his services. He received a unanimous invitation to settle at Pelham, N. H., while a part of the church and society at Fitchburg, Mass. made a vigorous effort to prevent his acceptance of that call and to induce him to accept one from themselves. The prospect of a peaceful and happy ministry was far better at Pelham than at Fitchburg; but, after the most mature consideration, he was led to believe that Divine Providence pointed him to the latter place; and, accordingly, on the 22d of July, 1797, he sent a communication to the Fitchburg congregation, consenting to become their pastor. He was ordained on the 27th of September following, Dr. Austin preaching the sermon.

In October succeeding his ordination, he was married to Zervia, daughter of Dr. Jonathan Fox, of Hollis, who had been a pupil in several of his schools.

Shortly after his settlement, an extensive revival of religion took place in connection with his labours, which was felt, perhaps equally, in the church and out of it. His doctrines, however, which were decidedly Calvinistic, and enforced with great pungency, gave offence to a portion of his congregation, and the opposition to his ministry increased, until it was finally judged expedient that his pastoral relation should be dissolved. It *was* dissolved by an ecclesiastical council on the 29th of August, 1802, after a protracted and painful controversy. His farewell sermon, which was characterized by great solemnity and impressiveness, was published by a unanimous vote of the church.

On the 23d of November following, the Tabernacle church in Salem, Mass. invited Mr. Worcester to become their pastor. After much and anxious deliberation on the question of duty, he accepted their invitation, and was installed on the 20th of April, 1803. Dr. Austin's services as preacher were again put in requisition, on the occasion of his installation.

In June, 1804, he was chosen Professor of Theology in Dartmouth College. He referred the matter to a council of ministers, who decided against his acceptance of the appointment.

When the American Board of Commissioners for Foreign Missions was formed in 1810, Mr. Worcester was appointed its Corresponding Secretary. He was the first minister who became zealously enlisted in the enterprise, and was identified with all its operations till the close of his life.

In 1811, the degree of Doctor of Divinity was conferred upon him by the College of New Jersey.

In 1815, Dr. Morse, then of Charlestown, published a pamphlet, entitled "American Unitarianism," consisting of extracts from Belsham's Life of

Lindsey—a work which had then recently appeared in Great Britain. A Review of this pamphlet, which was published shortly after in the Panoplist, led the Rev. (afterwards Dr.) William E. Channing to address a Letter to his friend, the Rev. Samuel Cooper Thacher, deprecating the influence of the Review, and vindicating the Boston ministers from what he regarded the unjust allegations contained in it. Dr. Worcester replied to Mr. Channing's Letter, and the controversy did not end till he had produced three pamphlets, which, I believe, are generally considered by Trinitarians as forming one of the ablest defences of their views that have been written.

At the meeting of the Board of Commissioners for Foreign Missions in 1817, Dr. Worcester distinctly stated to them that his double duties as pastor and Secretary were too arduous for him to discharge any longer without assistance; and that, unless some new arrangement could be made, he should find it necessary to resign the office of Secretary. No decisive action, however, was taken on the subject, till near the close of the ensuing year, when the Prudential Committee made application to his church for the relinquishment of three-fourths of his time to be devoted to the missionary cause. The result was that the church and society, after a severe struggle, and with many regrets, consented to the proposal, and in July, 1819, settled the Rev. Elias Cornelius as colleague pastor with Dr. Worcester.

Nearly three years before this arrangement was made, Dr. Worcester's constitution had begun to exhibit manifest signs of decay. His powers of digestion were greatly impaired, and his muscular and nervous systems unstrung. In the hope of finding some relief from his complaints, he took an extended journey in the months of October and November, 1820; but received little or no benefit from it. He determined now, in pursuance of medical advice, to spend the approaching winter in a Southern climate. On the last Sabbath in December, he delivered to his congregation his parting, and as it proved, his last, discourse, from the words—"I am a stranger with thee and a sojourner, as all my fathers were."

On the 5th of January, 1821, he sailed from Boston to New Orleans, intending, on his return, to pass through the interior of the country, and visit the missonary stations at Eliot and Brainerd. After a most boisterous and perilous voyage, he reached New Orleans, greatly debilitated, on the 3d of February. Though he was too weak to speak in public, he made an appeal through the press, in behalf of misions, to the people of New Orleans, and of the State of Louisiana generally, which was considered a masterpiece of impressive and powerful writing.

On the 10th of March, he left New Orleans, and directed his course towards the missionary stations in the wilderness. After much fatigue and suffering, he arrived in the central part of the Choctaw tribe, at a place sixty miles distant from Eliot, on the 10th of April. While he was waiting here for the arrival of several missionaries, who were expected to accompany him to Eliot, he was seized with another turn of severe illness, which confined him for two weeks, and obliged him to relinquish the hope of ever seeing the place he had set out to visit. He now addressed a most affectionate and paternal letter to the missionaries at Eliot, which, like every thing he wrote during his last illness, evinced great maturity of Christian experience and the most unqualified submission to the Divine will. But, though disappointed in not seeing Eliot, he had the satisfaction of meeting most of the

missionaries at Mayhew. While at this place, he had strength enough to give to the missionaries the instructions and counsels they needed, to assist in organizing a church, and to deliver one or two appropriate discourses. But these were his last services in aid of the missionary cause.

From Mayhew he travelled to Brainerd,—the journey occupying him eighteen days. On arriving at this place, he was so much reduced in strength as to be unable, without assistance, to get into the house where he was to stop. But he was entirely reconciled to the prospect that opened before him, and remarked—"I had rather leave my poor remains at Brainerd than any other place." In the bosom of a missionary family, and surrounded by the children of the forest, to whose immortal interests he had been pre-eminently devoted, he waited the few remaining days of his appointed time. On the morning of Thursday, the 7th of June, he passed gently and joyfully away to his final rest. His funeral was attended two days after, not only by the mission family and school, but by a large number of the natives, some of whom had come from a great distance to testify their grateful respect for his memory. A monument, with a suitable inscription, prepared by Jeremiah Evarts Esq., his successor in office as Secretary of the American Board, marked the spot where his remains were interred. In 1844, they were removed from the burial-ground at Brainerd, and they now rest in the cemetery of Harmony Grove, Salem, amidst the remains of those whose characters he had assisted to form for immortality.

Dr. Worcester was the father of eleven children; one of whom, *Samuel Melancthon*, was graduated at Harvard College in 1822; was, for several years, Professor of Rhetoric and Oratory in Amherst College; and is now (1855) pastor of the Tabernacle church, Salem; and another, *Jonathan Fox*, was graduated at Dartmouth College in 1827, studied medicine, and afterwards became a teacher of youth.

The following is a list of Dr. Worcester's publications:—An Oration delivered in the chapel of Dartmouth College, on the anniversary of American Independence, 1795. An Oration at New Ipswich, N. H., July 4th, 1796. An Oration on Washington, delivered at Fitchburg, 1800. Six Sermons on the doctrine of Eternal Judgment, 1800. Facts and Documents exhibiting a summary view of the ecclesiastical affairs lately transacted in Fitchburgh, 1802. Valedictory Sermon at Fitchburgh, 1802. A Sermon at the dedication of the new meeting house in Beverly, 1803. A Sermon entitled "Righteousness conducive to happiness," delivered at Reading, 1804. Two Discourses on the perpetuity and provision of God's gracious Covenant with Abraham and his seed, 1805. A Sermon at the ordination of David Jewett,* Gloucester, 1805. Serious and candid Letters on Baptism to the Rev. Thomas Baldwin, 1807. A Sermon at the installation of Josiah Webster,† 1808. A Sermon entitled "The Messiah of the Scriptures," 1808. A Sermon before the Massachusetts Missionary Society, 1809. A Sermon on the death of Mrs. Eleanor Emerson, 1809. A Sermon before the Salem Female Charitable Society, 1809. An Address on Sacred Music, 1810. A Sermon at the ordination of E. L. Parker, Lon-

* DAVID JEWETT was born at Hollis, N. H., July, 16, 1773; was graduated at Dartmouth College in 1801; was ordained pastor of the Fifth church in Gloucester, Mass., October 30, 1805; and died in 1841.

† JOSIAH WEBSTER was born at Chester, N. H., in 1772; was graduated at Dartmouth College in 1798; was settled as pastor of the church in Hampton, N. H., June 8, 1808; and died in 1837.

donderry, N. H., 1810. A Sermon at the installation of the Rev. Dr. Griffin, 1811. A Sermon entitled "God a Rewarder," 1811. State Fast Sermon, 1812. National Fast Sermon, 1812. A Sermon before the Foreign Missionary Society of Salem and its vicinity, 1813. A Sermon at the funeral of the Rev. Rufus Anderson, 1814. Christian Psalmody, 1814. A Sermon at the ordination of William Cogswell, 1815. A Letter to the Rev. William E. Channing on the subject of his Letter to the Rev. S. C. Thacher relating to the Review in the Panoplist, of American Unitarianism, 1815. A Second Letter to the Rev. William E. Channing, 1815. A Third Letter to the Rev. William E. Channing, 1815. Paul on Mars Hill: A Sermon at the ordination of several foreign missionaries, 1815. A Sermon on the first anniversary of the American Society for educating pious youth for the Gospel ministry, 1816. A Discourse before the Massachusetts Society for the suppression of intemperance, 1817. A Sermon before the Bible Society of Salem and its vicinity, 1818. Watts Entire and Select Hymns, 1818. Sermons, (posthumous,) octavo, pp. 500, 1823. Reviews, Essays, Reports, in the Massachusetts Missionary Magazine, Panoplist, Panoplist and Missionary Magazine, &c. First Ten Reports of the A. B. C. F. M., 1810–1820; republished, 1834.

FROM THE REV BROWN EMERSON, D. D.

SALEM, March 12, 1851.

Dear Sir: It was my privilege to be acquainted with Dr. Worcester several years before his settlement in this place. Soon after his graduation at College, and, I believe, before he began to preach, he was my teacher in the Academy at New Ipswich, N. H.; and I remember with much pleasure the thoroughness of his instruction, and the firmness and yet mildness of his discipline. I then regarded him with the reverence due from a pupil to a Preceptor of high reputation as a scholar and a Christian.

From the time of my settlement with the people of my present charge, in April, 1805, our acquaintance became more familiar and intimate, and continued increasingly so, until the year 1821, when, in the service of the American Board for Foreign Missions, he left his family and flock never to return.

Dr. Worcester was most intensely devoted to the interests of his flock. His desire to win souls to Christ prompted him to labour in season and out of season. From the time of my settlement in this place to the time of the settlement of Mr. Cornelius at the Tabernacle, Dr. Worcester and myself maintained a stated Sabbath evening lecture, at our respective churches, in regular alternation. This gave me opportunity to hear him preach very often. His sermons showed the character of his mind. Though his manner in the pulpit was not distinguished for vivacity, yet the solemnity of his tones and the pungency with which he exhibited Divine truth, so riveted the attention of his hearers to his subject, that they soon lost sight of the manner and often went away thoughtful and silent. His sermons were always constructed with care, on a plan of strict logical precision, with divisions and sub-divisions, neither too few nor too many, and were adapted to make a distinct and deep impression. I think I never heard a preacher whose discourses I could so easily recall, and so long retain.

Dr. Worcester had great power as a controversial writer. When he entered the field, he always had his armour on, and met his antagonist with uncommon force and skill. He was so calm, self-possessed, and courteous, and yet so logical, clear, and piercing, that, as one remarked of him, "he could cut off a man's head with a feather."

To whatever subject he applied his mind, he was sure to evince great vigour and compass of thought. The motions of his mind were not like a noisy brook, but deep and calm, like a navigable river. He sometimes paused for a considerable time upon a difficult case; but when his judgment was once formed, you would rarely have occasion to appeal from it. He was often resorted to as a counsellor; and in this department of ministerial duty, few have been equally useful. The same qualities which made him so eminent in this relation, made him a most valuable member of the Salem Ministerial Conference, and of the Association of Salem and vicinity, in the discussion of theological subjects, and in free remarks upon the performances of the brethren.

The manners of Dr. Worcester, to those not much acquainted with him, might have seemed rather precise. There was, in his mien, an air of dignity and stateliness which was increased by his tall, commanding figure, and which kept many from that free and familiar approach on which the interchange of thought and feeling, and the life and pleasure of society so much depend. But those who were favoured with a more intimate acquaintance with him, found associated with that dignity and stateliness a suavity and freedom which made him a most interesting companion. He had withal a readiness and pungency of wit, and a fund of anecdote, which he knew how to employ on fitting occasions and to the best advantage.

Dr. Worcester was pre-eminently a laborious man. He knew how to direct his studies and efforts so as to give them the greatest efficiency. His ruling passion was to do good; and he literally wore out his life in the most self-denying efforts to promote the cause and honour of his Master.

I esteem it a high privilege to have been, during sixteen years of the earlier part of my ministry, brought into contact with this great and good man so often, and on such a variety of occasions,—having free access to him for counsel and witnessing almost daily the fruit of his wisdom and toil. The unbroken friendship which subsisted between us during the whole period, made me feel his death as a severe personal bereavement, and has rendered his memory one of the most cherished treasures of my heart. But the benevolent mind finds a recompense for the loss of great and good men in the assurance that they are not taken from the Kingdom they love, but are only raised from a lower to a higher sphere of usefulness, where there is not a cloud to obscure their vision, or an untoward circumstance to mar their enjoyment.

Yours in the Gospel,

B. EMERSON.

FROM THE REV. SAMUEL M. WORCESTER, D. D.

SALEM, June 16, 1856.

My dear Sir: Having prepared two volumes, in illustration of my father's "Life and Labours," I did not expect ever again to write as many lines for the same purpose. For his sake and mine, I could wish that your plan would permit you to copy from the Missionary Herald of August, 1821, the "Brief Memoir" by his friend, Jeremiah Evarts, Esq. In so few pages, it would not be easy to exhibit a more admirable delineation of a man, whose public and private life, for twenty-four years, furnished materials for as many volumes.

Dr. Woods' Sermon in the Tabernacle, at Salem, on the 12th of the previous month, was one of his greatest and happiest efforts. Like the "Memoir" by Mr. Evarts, it condensed the author's "personal recollections" in a series of biographical views, so true to the life, that for the place and the end it would be unreasonable to ask for more. The tribute also to my father's memory, by his much beloved associate, Rev. Elias Cornelius, afforded very great satisfaction. Of these, not to refer to other sources of reliable information, I should be rejoiced

if you might so avail yourself, that not one word would have been requested of me.

Yet I must confess that, when I heard those discourses, and when also I read with many tears of delight the "Brief Memoir" by the accomplished Evarts, to whom "the character of his departed friend was a treasure," like the very "price of wisdom," I had regrets that so much was wanting to the completeness and finish of the portraiture. This would of course be very natural, in the ardour of my feelings as a son, who had spent nearly two years in the father's "study, his loved retreat." Not only did I feel that "the half had not been told," but I was certain that, in the relations particularly of son and brother, husband and father, pastor and friend, the beginning only of "the half" could have been known. Such was the conviction of other relatives and friends, who thus the more earnestly waited for the *extended* "Memoir," which Mr. Evarts consented to undertake; but which, by his increasing toils and shattered health, he was obliged to relinquish.

In the volumes to which I have seen fit to allude, there are many pages of my personal recollections, but without any intimation of the fact. And having there written so many hundred pages in all, without once using the pronoun I, as personal to myself, the use of it so often at the present time, it may be more readily believed, is a necessity which would gladly be avoided.

You know who it was, that described man, as "a being of large discourse, looking before and after." Precisely such "a being" was my father, as in my early life I thought of him, when he stood before me, six feet in stature, and with all the goodly proportions of "a bodily presence," which, (his often infirmities notwithstanding,) was never "weak," any more than "his speech" was "contemptible." In all which, at a glance, inspires respect, or which, upon more close observation, is suited to conciliate esteem, he was eminently favoured. There was not a little of the martial element in his nature, while in frame he was fashioned for a noble bearing, as a military man of the school of Washington.

United with no common degree of amiableness and kindliness, there was the fullest measure of rational courage, an unhesitating decision of purpose, and a mild but impressive dignity, as if he had been born to a commanding influence. Other things being equal, you can well imagine what power he would have in the government of his family and the ordering of his household. As a "bishop," according to Paul's inspired idea, he was as truly "blameless as the steward of God," as any whom I have ever seen,—"one that ruled well his own house, having his children in subjection with all gravity; not self-willed, not soon angry, not given to wine, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he had been taught, that he might be able both to exhort and to convince the gainsayers."

His brethren, who were much before him in years, always treated him as if he had every prerogative of seniority. Dr. Spring of Newburyport, for instance, who in age was as a father to him, being twenty-four years the oldest, and not at all unconscious of his own claims to reverence, was yet as a brother; and would confer with him, as if at least of equal "understanding" by reason of "length of days," and as if also the wisdom of the wisest of the aged were in him. Think of a highly gifted, independent, self-relying, powerful, and universally respected man of sixty, thus regarding a brother of thirty-six; and thus continuing to regard him, until his own lamented decease at the age of seventy-two! Not incredible, then, the witness of a brother in the ministry, a few years younger than my father;—"I had feelings towards him, *such as I never had for any human being*. I could not possibly describe them." He referred to feelings of love, confidence, reverence, and admiration.

Careful of his attitudes, movements, manners, in the minutest points, in private no less than in public, my father's carefulness appeared as if a second nature. There was not the least of affectation. He would unbend at the proper times; but no one ever saw him lower himself the merest breadth of a hair below the line of an elastic and graceful dignity. In such seasons, he would rather raise himself in the esteem of those, who knew him both in and out of "the harness," which indeed the "pressure of a thousand labours and avocations"—to use his own words,—would but seldom allow him to "put off."

This was the more remarkable, because he had an exquisite sense of the ludicrous, a choice vien of humour, and untold riches of anecdote, with no lack of mimicry; and could laugh upon occasion the heartiest, though not the loudest or the longest. Quick as the quickest for a repartee or a retort, and not moderately jealous for the rights of his self-respect; able with a feather to take off a man's skin or his head, as he pleased,—he was yet a pattern of magnanimous modesty and meekness, gentleness and tenderness.

"All the Worcesters that I have known," said his brother Noah,—"possessed passions which were easily excited. It was so with your father; but less so than with many others; or the difference was occasioned by his acquiring early better self-government."

When his keen sensibilities were wounded, a flush might change his usually placid and benignant countenance, with the instantaneousness of lightning. I have seen him, when as much tried by aggravated provocation, as I think that he was at any time, during the last fifteen of the fifty years of his life. But I never saw him, and I never heard of him, when, for one moment, he lost his self-control. The world in arms, I verily believe, could not have made him tremble, while vindicating what he believed to be the rights of God and "the truth as it is in Jesus." Nor do I believe that, in any difficulties or perplexities of opposition and evil report, he ever asked himself the question, How will these things affect *me?*

Not deficient in imagination, or any other faculty, and able to excel in almost any department, either of literature or science,—his mind was so well balanced, that his inextinguishable zeal was always regulated by the soundest principles of practical wisdom. The results of his counsels are the "seal," that this "is true." And there was no characteristic for which he was more distinguished, and in which *his great strength* was more to be seen, than the power of thinking justly on sudden or complicated emergencies; and of resolving questions of gravest importance, but altogether new, and therefore to be settled without the aid of any known rule or recognised precedent.

When the American Board was formed, his labours as the Corresponding Secretary, with the whole system now in operation for the conduct of missions abroad, required the same processes of original evolution and determination of principles and rules, as so signally characterized the formation of our Federal Government. Here was displayed his peculiar, if I may not say, his transcendant power among his eminent associates. The great value of "the Constitution of the Board, as a working instrument," "the nicely adjusted relations of the voluntary and ecclesiastical principles," the "origination of what is peculiarly excellent in the Annual Reports, and also in the Instructions to Missionaries," and the "*American* idea" of "organizing the missions as self-governing communities," are justly ascribed to him, by the present senior Secretary, as conclusive witness of his extraordinary "sagacity," and of his being far "in advance of the age."

Dr. Woods and Mr. Cornelius each represented the movements of his mind as rather slow than rapid. "My uncle's mind was not *slow* in its movement; but when he had an important question to consider, he suspended his judgment until he could survey the subject on all sides and in all its bearings,"—was, for sub-

stance, the discriminating reply of one, who had seen more of him, than either of those, whose mistake he thus emphatically corrected. I was myself much astonished at the mistake, having so many times seen him, when he appeared to reach an important conclusion, in about the space of the twinkling of an eye; and having also witnessed, in hundreds of cases, the celerity of his pen, in what were pronounced his most elaborate and finished compositions.

He was not fluent. His voice, though clear and musical, was wanting in volume. He was neither an orator, nor a "tremendous converser." But in an exciting debate, or when "the *Philistines* were upon" him, he moved with a power, which few could manfully withstand. Some who had thought him reserved or taciturn, found him upon acquaintance one of the most companionable of men. A casual interview, or a desired conversation for a short hour, was remembered, as if worth more than a month's study of history, ethics, or theology.

He very seriously impaired his health, in the first year of his academic studies. His constitution never fully recovered from the shock which it then received, by the crowding of more than two years of hard study into one. Not a year passed, after my remembrance of him began, when he was not more or less severely afflicted by sickness or infirmity. And it was always, with rare exceptions, work, *work*, WORK, let his health be as it might. But at all times, he was *the same happy man*, in the predominant spirit and aspects of his domestic life.

In bereavements and other afflictions, he exhibited the entire sufficiency of the consolations, which he so often had occasion to commend to others. The ever-glowing charities of his heart, which could not be satisfied with the simple giving of the tenth of all, according to covenant at Bethel,—which, however, he extolled as "worthy of all acceptation," were an unfailing fountain of joy and sweetly soothing tranquillity. And in his communion with God, whose holy will in providence he daily studied, just as he "searched the Scriptures,"—and his evident intimacy of pleading with the Lord Jesus Christ, for the fulfillment of whose farewell charge he so unfalteringly laboured, to the utmost of the grace given him,—there was beyond question a blessedness, too sacredly his own, for any but rare and very tremulous disclosures to the very nearest and dearest of his earthly friends.

No one ever saw him promenading with melancholy look, or sitting with his head moodily downwards, or doling out the languid utterances of discouragement and despondency. His trust in God was firm as the granite mountains of his native State. His convictions of "the faith once delivered unto the saints," were as "clear as crystal." Christ was to him "Alpha and Omega, the first and the last." With God's ancient and modern providence, as recorded in history, sacred or secular, ecclesiastical or civil, he seemed almost as familiar as with "household words." And as leaf after leaf of each forthcoming volume was opened to his view, he was sure as of his being, that God's hand, in unerring and unfailing wisdom and goodness, as well as Almighty power, is in all events, working out the glorious purposes of his perfect will. Hence as to himself, his tenderly loved family, the endeared people of his charge, "the church of God" generally, the state of the country, of the Christian or the heathen world,—he was "steadfast, unmoveable, always abounding in the work of the Lord."

I cannot now speak as I would of his family devotions; his love for the "Family Bible," with the notes and observations of Scott; his remembrance of the Sabbath and reverence for the Sanctuary. Before the sun went down on Saturday, *his* Sabbath had fully come, and the whole order of the house was rest and peace. On sacramental days, he wore his "bands," and his countenance would beam with the "light of the knowledge of the glory of God in the face of Jesus Christ." Then "redeeming love" was of all others the delightful, melting theme; and then indeed did he "magnify" the consecrated "office." Not sel-

dom he prayed, as if wrestling like Jacob at Peniel, and preached, as if it were the last Sabbath of the congregation, before "the judgment of the great day."

I would gladly portray him, as he was in the chamber of sickness and in the retired places of sorrow. I would, if space remained, present him as I can now see him, in the midst of "the lambs," which it was his delight to "carry in his bosom." I would present him also, as with the warmest parental love, singularly blended with deferential confidence, he used to regard the early missionaries of the Board of Missions. Never was man more sincere than was he in saying,—"I hold the office of a missionary to the heathen, as the highest in the Kingdom of the Lord Jesus Christ on earth." Those young men had experiences which their present successors can but poorly understand; and which imparted a peculiar tenderness of endearment to their relation to their chief and immediate counsellor and director. With scarce a solitary exception, they seemed to revere and love him, as if he had adopted them all, and had been to them, from their earliest consciousness, the kindest, wisest, and best of fathers.

As the world is overwhelmed with selfishness and enmity to the self-sacrificing spirit of true religion, it is not strange that there were some who spoke of him as ambitious; and thus only could explain the mystery of such intense and unwearied efforts to send the Gospel to the unevangelized. Dr. Woods had them in mind, doubtless, when arguing, with gigantic energy, "the importance of the Missionary cause, from *its grand design;*" and preparing himself to render but simple justice to the "beloved *Secretary,*" who, as he declared, "was as manifestly in his proper place in the Kingdom of Christ, as the hand or the head is in its proper place in the natural body. * * And you might as well think of doing justice to the character of Moses, without describing his agency in delivering the children of Israel from Egypt and leading them through the wilderness, or of Paul, without exhibiting him as the Apostle of the Gentiles, as to the character of Dr. Worcester, without describing him in this highest and most arduous sphere of his labours."

I submit these fragmentary "recollections," only adding that justice to the living or the recently departed, can never require the oblivion or the neglect of the dead, who, in former generations, were worthy of all praise; and, having finished their course, were translated to the rewards of the faithful in our blessed Lord and Redeemer.

With very high respect,

Yours, most cordially,

SAMUEL M. WORCESTER.

THEOPHILUS PACKARD, D. D.*

1797—1855.

THEOPHILUS PACKARD was the son of Abel and Esther (Portor) Packard, and was born in North Bridgewater, Mass., March 4, 1769. When he was five years old, he removed with his father's family to Cummington, in the Western part of Massachusetts, where he lived until he entered Dartmouth College.

His early years were spent in working upon his father's farm. At the age of twenty-one, he began to fit up a farm for himself; but, by overtasking his bodily powers, he disabled himself, in a great degree, for that kind of labour. Shortly after this, his mind became deeply exercised on the subject of religion, and at length so far settled that he became a member of the church. He began now to meditate the purpose of devoting himself to the Christian ministry; and, with a view to this, commenced his preparation for College under the instruction of his pastor, the Rev. James Briggs.† He entered Dartmouth College in 1792 and graduated in 1796. Immediately after his graduation, he commenced the study of Theology under the Rev. Dr. Burton of Thetford, Vt.; and, at the end of six months, was licensed to preach by the Orange Association, to which his theological teacher belonged. His first labours as a minister were among the churches in the region in which he was licensed; but he went to Shelburne, Mass., to preach as a candidate, early in the autumn of 1798. Here he was ordained on the 20th of February, 1799, the sermon being preached by the Rev. John Emerson of Conway.

The Honorary degree of D. D. was conferred upon him by Dartmouth College in 1824.

Dr. Packard continued in sole charge of the church at Shelburne until March 12, 1828, when his son, *Theophilus* was ordained as his colleague. The charge was given to the young pastor by the Rev. Jonathan Grout‡ of Hawley, who had performed the same service in connection with his father's ordination twenty-nine years before.

From this time, the father and son continued to supply the pulpit alternately till February 20, 1842, when Dr. Packard gave notice to his people that he should relinquish all pastoral service; and, from that time, he never received from them any compensation. He was, however, not dismissed, but retained the pastoral relation till his death. During the fourteen years in which the two were associated in supplying the Shelburne pulpit, they both laboured extensively in destitute parishes in the neighbourhood, and were instrumental, in several instances, in preparing the way for a stated ministry.

Dr. Packard having reached the age of seventy-three, and finding that the infirmities of age were rapidly increasing upon him, went in the spring of 1846 to live with a widowed daughter in South Deerfield. Here he

* Hist. of the Franklin Association.—MS. from his son.

† JAMES BRIGGS was graduated at Yale College in 1775; was ordained pastor of the church in Cummington, July 7, 1779, and died December 7, 1825, aged eighty.

‡ JONATHAN GROUT was born at Westborough, Mass., April 11, 1763; was graduated at Harvard College in 1790; was ordained at Hawley, Mass., October 23, 1793; and died June 6, 1835, aged seventy-two. He published a Sermon before the Hampshire Missionary Society, 1810; a Sermon preached at Cummington, 1811.

remained four years, but returned to Shelburne in the summer of 1854. His last sermon was preached in Deerfield in November, 1847.

He suffered a severe injury from a fall upon the ice in the early part of January, 1855; and, from that time, was confined to his house, and mostly to his bed. He was afflicted by a complication of maladies, from which, during the last few weeks of his life particularly, he experienced intense suffering. He died on the 17th of September, 1855. The Franklin County Church Conference and Benevolent Anniversaries having been appointed to be held in Shelburne on the 18th and 19th, his funeral took the place of the Conference exercises on the afternoon of the 19th, a very large number of ministers being in attendance. His funeral sermon was preached by the Rev. Dr. Hitchcock, late President of Amherst College.

He was married to Mary, daughter of Isaac Tirrill, of Abington, Mass., February 9, 1800. He had eight children, one of whom, *Theophilus*, was graduated at Amherst College in 1823, and, as has been already mentioned, was associated with his father in the ministry. Mrs. Packard still (1856) survives.

Dr. Packard, in the course of his ministry, instructed thirty-one students in Theology, all of whom became preachers of the Gospel.

The following is a list of Dr. Packard's publications:—A Sermon at the ordination of Josiah W Cannon; [who was born at New Braintree, Mass., February 27, 1780; was graduated at Williams College in 1803; studied Theology under the Rev. A. Hooker of Goshen; was ordained pastor of the church at Gill, Mass., June 11, 1806; was dismissed June 11, 1827; taught an Academy at Williamstown, Mass. from 1827 to 1831; taught a year in Canajoharie, N. Y.; returned to Gill in 1832, and preached there as a stated supply till September 24, 1839, when he was settled the second time as pastor of the church; was taken off from his labours by a paralytic stroke in September, 1846, and died in 1854. He published a Sermon before the Hampshire Missionary Society in 1821, and a Sermon on the death of Elisha M. Case at Williamstown in 1831. A few days before his death, his surname was changed by the Legislature to *Canning*;] two Sermons on the Divinity of Christ, 1808; a Sermon before the Hampshire Missionary Society, 1813; a Sermon on the evil of Slander, 1815; the Life and death of his son Isaac T. Packard, 1820.

FROM THE REV. THOMAS SNELL, D. D.

North Brookfield, Mass., May 16, 1856.

Dear Sir: It gives me pleasure to bear my testimony concerning the character of my friend Dr. Packard, who has been a little before me in closing his earthly career; but I am too much enfeebled by age and disease to go into any extended account of him. I was intimately acquainted with him from my boyhood, as we spent our early years within half a mile of each other. I was also contemporary with him in College, though one year his senior; and have had a good opportunity of observing his whole subsequent course.

His rank in College as a scholar was deservedly high, and he graduated with one of the first honours of his class. His general deportment also was exemplary—such as to render him at once greatly respected and highly useful.

He was not distinguished for gracefulness of manners, but he was very social and communicative, and evinced great sincerity and cordiality in his friendships. He was more intellectual and metaphysical than most of his brethren, and never faltered in defence of his doctrinal views, which were strictly Calvinistic. He

had a passion for scrutinizing, and originating that led him to traverse fields which would have few attractions for the great mass of minds. With the doctrines, precepts, and institutions of Christianity he never meddled—these he was contented to receive in all simplicity and docility, just as he believed that God had revealed them; but on any other ground he felt himself at liberty to speculate, and inquire, and invent, almost without restraint. I well remember some of his early developements pointing in this direction; and the same thing was manifest in the deep interest which he took in mesmerism and some other kindred novelties towards the close of life. He had no views of these subjects, however, that interfered in the least with his belief in the great truths of Christianity, or suggested any doubt in regard to his living under the influence of the faith he professed. On the whole, I regard him as having possessed a large share of natural sagacity and foresight, and a much more than ordinary degree of intellectual power, associated with a truly devout spirit; while yet, as I have indicated, he shared in the common infirmities of humanity.

With sincere respect, your brother in Christ,

THOMAS SNELL.

FROM THE REV THOMAS SHEPARD, D. D.

BRISTOL, R. I., February 19, 1856.

Dear Sir: With the subject of your enquiries, I was privileged to be intimately acquainted for more than thirty years. In 1819, Dr. Packard assisted in my ordination at Ashfield, within the same county in which he exercised his ministry. For fourteen years we were members of the same Association. He was then in the vigour of life. My first interview with him was at the convening of the Council on the day previous to my ordination. I was favourably impressed with his robust, manly form, and thoughtful, intelligent countenance. In person he was of medium height, thick set, and somewhat stooping in his neck and shoulders. His hair was light and sandy, and his countenance partook of the same hue. His eye brows were unusually large, and, when engaged in conversation or discussion, which required careful thought, they were brought down so low as to overshadow "the windows of his mind." About that time, if I recollect aright, he was afflicted with a scrofulous humour, which tended strongly to his lungs; so that he was obliged to abstain occasionally from pulpit duties and travel abroad. These symptoms, however, he finally overcame by vigorous, physical exercise.

On further acquaintance with Dr. Packard, I found him to be a man of great vigour of intellect, and distinguished for his knowledge of theological doctrine and ecclesiastical polity. He possessed extraordinary conversational powers. He had ever at hand inexhaustible resources of anecdote with which to enliven and impress his remarks. His reading was not extensive; his library was never large; but he thought much. He went down into the very sources of truth, and brought up the original ores, and wrought them into practical uses.

He was, as you are doubtless aware, a theological pupil of the celebrated Dr Burton. He adopted, throughout, "the Taste scheme," as it was then called, of which his honoured teacher was the champion, if not the father. I well remember the first discussion I had with him in his own study. It was during a winter evening, and before we were aware of the lateness of the hour, the clock struck one. This, I may say, was the mooted point of that day, and, for years, almost every subject in Didactic Theology discussed in our Association, ran more or less into this question, upon which the members were about equally divided. Dr. Packard's mode of debate was deliberate, clear, demonstrative, and in perfect good temper. He dwelt much upon the analogy between matter and mind. He carefully traced every effect to its cause. Admit his premises and there was no way of avoiding his conclusions. In conversational discussion, in which he took great

delight, he was fond of the Socratic method of asking questions, concerning points nearly self-evident, and thus advancing step by step, until, in the result, you must yield the point, or contradict your first admission.

Dr. Packard possessed in an eminent degree what is called the "power of management." It was in the province of no human being to sound the depth of his mind, or fully to fathom his designs and purposes. And yet the grace of God, imbuing his heart, so controlled this power that it became an instrument of good. None but the evil-minded felt its intervention,—meeting them where they least suspected it, thwarting their sinister ends, and causing their weapons to recoil upon themselves. Self-control was a marked characteristic in all the movements of my venerated friend. He could not be taken by surprise or thrown from his balance by any sudden gusts of feeling in those around him. It was my lot to sit with him in councils, where there were conflicts and agitations of parties arrayed one against another, while he,—generally in the chair, would sit as unruffled as a rock in the surf.

As a preacher, Dr. Packard excelled, when fully aroused by the inspiration of his subject and the occasion, and when he had no manuscript before him. When he read his discourses, he was sometimes complained of as heavy and dull; but never when he went with his whole heart and soul into his subject, and uttered his thoughts from the impressions gathered from surrounding circumstances. He was, both in the pulpit and out of it, a safe and successful extemporizer. Often have I heard him utter his sentiments on occasions of public gatherings,—such as were called "four days' meetings," in tones of impassioned eloquence that moved the assembled multitude, as if by a mighty rushing wind. Those were days of religious revivals. In these, Dr. P ever felt a deep interest and took an active part. He enjoyed many such seasons in his own congregation, during his long ministry. I have often heard him speak of the great satisfaction which he and his people enjoyed in the labours of Dr. Alexander, afterward Professor in the Theological Seminary at Princeton, who, during a journey in New England, spent some time in Shelburne in a season of revival. Many of Dr. Packard's written discourses were ingeniously constructed, and preached with lasting results. I remember one addressed to my own people from Eccles. III. 4. "A time to dance." The result to which the preacher came may be known by the reply which was given by a young female to her mother on being questioned where the text was. "I cannot remember the place," said the girl, "but I can repeat the words—'*No time to dance.*'"

In his domestic relations, Dr. Packard was greatly favoured. His house was ever an abode of industry, order, economy, and peace. He was given to hospitality. The celebrity of the minister, the counsellor, the theologian, brought many under his roof to share in the bounty of his table and store-house. To such he extended a cordial hand and to their comfort and edification he was devoted.

Such was Dr. Packard in the days of his meridian strength. After dissolving my connection with the Franklin Association to labour in another portion of New England, certain idiosyncrasies of mind were developed in the old age of Dr. P., which, for a time, occasioned some anxiety to his friends. Of these, however, I have had little knowledge. After he had completed his fourscore, I visited him for the last time in the family of his widowed daughter in South Deerfield. I was happy to find him still the same deep and original thinker. The philosophy of the mind was his favourite theme. His heart was fervent in prayer for the peace of Jerusalem. Having finished the work given him to do, he has gone to receive his reward.

With sincere esteem, I remain

Your fellow-servant in the Gospel of Jesus Christ,

THOMAS SHEPARD.

ASA McFARLAND, D. D.

1797—1827.

FROM THE REV NATHANIEL BOUTON, D. D.

CONCORD, N. H., October 15, 1849.

Rev. and dear Sir: I cheerfully comply with your request for a brief sketch of the late REV. ASA MCFARLAND, D. D. Being his successor in the pastoral office, I have had a favourable opportunity to estimate his character and to learn the leading facts of his history.

He was about five feet and six inches in height, of a robust frame, somewhat corpulent; a large head, small but piercing gray eyes, highly intelligent expression, and of dignified demeanour. He was slow of speech, but his ordinary conversation and preaching was strongly marked with common sense. He acquired a commanding influence over the people of his charge. I should add that he was occasionally subject to deep depression of spirits.

Asa McFarland was born in Worcester, Mass., April 19, 1769,—the son of James McFarland, and the youngest of a family of ten children. His father died when he was at the age of fourteen. In his twentieth year, with small pecuniary means, he determined to obtain a collegiate education; and in his twenty-second year he entered Dartmouth College, one year in advance, and graduated in 1793. He remained at Hanover the next four years, two of which he spent as a Tutor in College, and two in Moor's charity school. While at Hanover, he made a public profession of religion, and there also pursued theological studies. Obliged to defray the expenses of his own education, his vacations were usually employed in teaching music. By that means he was first introduced into Concord, and there, as a candidate, he commenced his ministerial labours. In January, 1798, he received from the church and parish a very united call to settle with them in the ministry, and was ordained on the 7th of March following. He continued his labours without interruption till the resignation of his charge, in March, 1825, making a period of twenty-seven years. From that time more especially, his health and strength gradually declined, and he expired on the morning of the Lord's Day, February 18, 1827, in the fifty-eighth year of his age.

Dr. McFarland possessed a vigorous and active mind; was discriminating in reasoning, and sound in judgment. With works of mere taste his acquaintance was very limited; he chose to discipline his mind in the school of reason, rather than embellish it with the beauties of poetry and the creations of fancy. He was an admirer and student of Edwards and other powerful reasoners of the same class. Averse to show and declamation in the pulpit, a prominent characteristic of his preaching was, that it was addressed to the understanding. His discourses were framed with logical precision, were highly instructive and easily remembered. He dwelt much on the doctrines of the Gospel—the ruined state of mankind by nature; the obligations of the Divine law; the method of pardon and salvation through Christ, and other truths with which these are connected. His manner in the pulpit was easy and dignified. His voice full, loud, and sonorous, he at

times spoke with very considerable power. His sermons were often searching and full of terror; though, on account of his argumentative style, he rarely moved his audience to tears.

Dr. McFarland's labours as a minister were very arduous and extensive. He gave himself wholly to his work. Four days of the week were devoted to study, and the fruits of his intellectual industry were abundant. He left two thousand and fifty-four manuscript sermons, or an average of seventy-six each year of his ministry. Besides his stated preparations for the pulpit, he preached a lecture on Sabbath evening, a lecture in the course of the week in some district of the town, and, for three years and a half, officiated as Chaplain in the State's prison. He maintained frequent intercourse with his people by visiting, and, in seasons of special religious interest, often spent whole days in visiting from house to house and conversing with individuals, as their respective circumstances required. There were three such seasons during his ministry; the first in 1811–12, in which ninety-five were added to his church; the second in 1816, when a hundred and eight were added; and the third in 1820, when eighty-five were added. The whole number added during his ministry was four hundred and forty.

But his influence and labours were not restricted to his own parish. The frequent invitations he received to attend ordinations, to sit in council on difficult cases, and to preach on public occasions, evince the high reputation he enjoyed abroad. As a musician, he exerted an extensive influence, by his own performances and by public addresses, in improving the Psalmody of the churches. In 1809, he was appointed a Trustee of Dartmouth College, which office he honourably sustained till 1822, when he resigned. He was one of the founders and efficient supporters of the New Hampshire Missionary Society, of which he was made President in 1811, and held the office thirteen years. In 1812, he receieved the honorary title of Doctor of Divinity from Yale College. In his various public offices, he was prompt, judicious, and efficient. Unostentatious and unassuming, when he found the duties of public office burdensome, he willingly resigned them to others.

In 1824, on account of a general failure of health, and various bodily infirmities, he signified to the parish his wish to resign his office and to unite with them in securing a successor. And on the 23d of March, 1825, the day on which his pastoral relation to the church was dissolved, his successor was ordained, to whom Dr. McFarland delivered the Charge.

Subsequently his health gradually declined. He experienced at different times six shocks of paralysis, the last of which proved fatal. He habitually exhibited a firm attachment to the cause of religion; rejoiced in the prosperity of the churches in this State and in the spread of the Gospel abroad. When he spoke of the future, it was with calmness and comfortable hope. But his physical and mental powers sunk together: for five weeks before his death, he could only answer questions by "Yes" or "No." We grieved that the sun which rose so fair, and shone so bright at its meridian, should so soon go down behind a cloud; we mourned that the voice which was once so full and melodious, could utter no accents either of joy or hope, as the immortal spirit was about to take its upward flight; but we bowed in humble submission, in the strong confidence that he entered into rest. He died in this town, February 18, 1827.

The following is a list of Dr. McFarland's publications:—A Sermon before the Franklin Lodge at Hanover, 1797. A Sermon preached the Sab-

bath after his ordination, 1798. A Thanksgiving Sermon, 1798. An Oration before the Society of the Phi Beta Kappa, at Dartmouth College, 1802. A Sermon at the ordination of William Rolfe,* 1803. A Sermon preached the next Lord's Day after the total Eclipse of the Sun, 1806. An Historical view of Heresies and Vindication of the Primitive Faith. Signs of the Last Times: a Sermon, 1808. A Sermon before the Executive and Legislature of New Hampshire, 1808. A Sermon on the importance of Family Religion and Government, 1810. A Sermon before the New Hampshire Missionary Society, 1812. A Sermon on the Sabbath, 1813. A Sermon before the Moral Society, 1814. A Sermon at the ordination of Jonathan Curtis at Epsom, 1815. A Sermon at the ordination of Isaac Jones at Candia, 1816. A Sermon at the ordination of Nathan Lord at Amherst, 1816. A Sermon from Solomon's Song, VI. 10—entitled "The Moral Beauty and Glory of the Church," 1822. A Sermon at the ordination of Mr. Woodward.

Dr. McFarland was thrice married: first, to Clarissa Dwight of Belchertown, Mass., who died in 1799, leaving an infant which survived her but a few days: second, to Nancy Dwight of Belchertown, in 1801, who died within less than three months after their marriage: and third, to Elizabeth Kneeland of Boston, in 1803, who survived him and died in 1838. By the last marriage he had eight children.

With great respect, yours in the Gospel,

N. BOUTON.

JOSEPH McKEAN, D. D.†

1797—1818.

JOSEHH MCKEAN was born at Ipswich, Mass., on the 19th of April, 1776. He was the youngest of five children. His father, William McKean, was born in Glasgow, Scotland, April 7, 1739, and came to this country in 1763. His occupation was that of a tobacconist. He remained in Boston several years after he migrated hither; but the war of the Revolution, which occasioned a general interruption of business and drove multitudes of families from their homes, led him, in 1775, to remove from Boston to Ipswich; but, at the close of the war, he returned to Boston, where he was, for many years, a member of the New North church, and survived to mourn the death of his son. His wife, whom he married in 1769, and who was the daughter of Dr. Joseph Manning of Ipswich, a graduate of Harvard College in 1751,—died May 15, 1776, shortly after the birth of Joseph, the subject of this notice.

In his early childhood, this son gave indications of uncommon vivacity of spirits and activity of mind. Having gone through some of the elementary branches at a public school in Boston, he was placed, in 1787, in the

* WILLIAM ROLFE was born in Plaistow, N. H., in 1773; was graduated at Dartmouth College in 1799; was ordained pastor of the church in Groton, N. H., November 9, 1803; was dismissed in June, 1828; and died in 1837.

† MS. from Dr. Pierce.—Memoir by Dr. Frothingham.

Academy at Andover, then under the care of that distinguished teacher, Ebenezer Pemberton, L. L. D.* Here he held a high rank as a scholar, and, at the Commencement in 1790, was admitted a member of Harvard College, at the age of fourteen years and three months.

Having sustained a high reputation for scholarship, especially in the classics and mathematics, through his whole college course, he was graduated in 1794. Immediately after, he engaged as teacher of a school at Ipswich, and, at the same time, commenced the study of Theology, under the direction of the Rev. Dr. Joseph Dana. For this venerable man he always cherished the most respectful and grateful regard, considering himself as indebted, in no small degree, to him for many of the best influences which had been exerted in the formation of his character.

In May, 1796, after he had had charge of the school at Ipswich nearly two years, he left it, and became Principal of the Academy at Berwick. Here he made a public profession of religion, and continued his theological studies under the superintendence of the Rev. John Thompson,† with whose church he united. He left Berwick in July, 1797, took his second degree at the University, and then completed his theological course under the direction of the Rev. Dr. John Eliot of Boston, who was pastor of the church with which his father was connected. Between Dr. Eliot and himself there grew up a most intimate friendship, which continued, without interruption or abatement, to the close of Dr. Eliot's life.

He received "approbation" to preach, from the Boston Association, on the 7th of August, 1797. His first efforts in the pulpit met with uncom-

* For the following account of DR. PEMBERTON, I am indebted to my venerable friend, the Rev. Dr. Abbot, now (1856) of West Cambridge, and ninety-three years of age,—who is able to speak of him from an early and intimate acquaintance:—

"I wish I was able to give an account of Dr. Pemberton, worthy of his excellent character. I never heard him speak of his parents, but presume he was born in Boston,—being grandson of the famous Mr. Ebenezer Pemberton, minister of the Old South church at the commencement of the last century, and contemporary with Dr. Colman. He was probably born in 1747 or 1748: he died in Boston in 1835, aged eighty-seven or eighty-eight. He was brought up by his uncle, Dr. Ebenezer Pemberton, who was a graduate at Harvard in the class of 1721, and like his father, was minister of a church in Boston. Speaking of the strictness with which the Sabbath was formerly observed, he said, when his uncle sent him, on Sabbath morning, to inquire concerning a sick neighbour, he was asked by the tithing man why he was in the street. In early life, he was very much troubled with stammering, which it cost him much pains and long continned effort to overcome. He was a graduate of the College of New Jersey in 1765, and was a Tutor in the same College in 1769. In the year 1786, he became Preceptor of Phillips Academy, Andover, the immediate successor of Dr. Pearson. He won the affection and confidence of his pupils, which rendered the government of the school easy. He was an excellent reader, and his pupils were much bonefited by his instructions and example. As a teacher he was accurate, faithful, and successful. He was Principal of the Academy for about seven years; and it enjoyed a high reputation during his administration.

"Soon after resigning his place in the Academy at Andover, he opened a school at Billerica, which he kept several years with reputation. During his residence there, he served as Deacon of the church of which Dr. Cummings was pastor. On leaving Billerica, he removed to Boston, and for some time taught a few pupils. For a number of years, he was the Primate of the Boston Association of Teachers, by whom he was highly esteemed. Age and infirmity crept upon him without suitable provision for his support and comfort, and without the remuneration which his faithful and useful labours in the cause of education so richly deserved. A number of his former pupils cheerfully embraced the opportunity of expressing their gratitude and respectful esteem by presenting him a generous annuity. He was honoured with the degree of L. L. D. by Alleghany College.

"Dr. Pemberton was a little above the medium size, of dignified appearance; in manners, a gentleman of the old school; in conversation, he was pleasant, and had a fund of anecdote and useful remark; his passions were quick and strong, but were well controlled; his moral and religious feelings warm, and his emotions sometimes almost overpowering."

† JOHN THOMPSON was a son of the Rev. William Thompson, who was settled at Scarboro', Me., May 26, 1728, and died February 13, 1759. He (the son) was born at Scarboro'; was graduated at Harvard College in 1765; was ordained pastor of the church in Standish, Me., October 26, 1768; suspended his ministrations at Standish for want of support in 1781, and was formally dismissed two years after; was installed pastor of the church in Berwick in 1783; and died in January, 1829, aged eighty-nine.

mon favour, and in a short time he received an invitation to settle over the church at Milton, a few miles from Boston. This invitation he accepted, and on the 1st of November 1797, was ordained pastor of that church.

In the summer of 1803, Mr. McKean was seized with a dangerous fever, which greatly affected his lungs, so that it became necessary, in the opinion of his physician, that he should visit a more genial clime. He accordingly passed the next winter in Barbadoes, and the two succeeding winters in the Carolinas. Meanwhile, regarding the prospect of his recovery as at best doubtful, he asked and received an honourable dismission from his pastoral charge. His request was granted on the 3d of October, 1804.

His health, after some time, having become so much improved as to allow him to return to the pulpit, he preached occasionally in different places, and received an invitation from the Hollis Street church, Boston, to settle as colleague with the Rev. Dr. West. But, being apprehensive that his health was not yet adequate to the labours and responsibilities of a regular charge, he declined the invitation, and engaged, for a time, as teacher in one of the town schools in Boston. In this vocation he always felt himself at home, and never failed, it is believed, to satisfy his employers.

He was afterwards twice chosen by the citizens of Boston to represent the town in the General court. Here he acquitted himself with so much credit that some of his friends became desirous that he should continue permanently in civil life; and he was at one time somewhat inclined to do so; but, upon mature reflection, he concluded that his path of duty did not lie in that direction.

In 1806, when Dr. Webber was appointed President of Harvard College, Mr. McKean was appointed his successor as Professor of Mathematics. He declined the appointment, on the ground, as was supposed, of a half-formed purpose to give himself to political life, for which he had already made some preparation, by engaging, as he had leisure, in the study of the Law.

Within about two years from the time of the former appointment, he was chosen to succeed John Quincy Adams as Boylston Professor of Rhetoric and Oratory. This appointment he accepted; and his inauguration took place, October 31, 1809. Here he continued laboriously and successfully employed, till within a few months of his death.

In 1814, the degree of Doctor of Laws was conferred upon him by the College of New Jersey; and at a little later period, the degree of Doctor of Divinity, by Alleghany College in Pennsylvania.

In connection with the duties of his Professorship, he exercised his office as a preacher, in many of the neighbouring pulpits, and, at different periods, supplied, for a length of time, several of the churches in Boston. It was probably owing to this accumulation of labour, that there was a revival of the complaints by which he had been afflicted in preceding years. In the spring of 1817, his case was considered decidedly alarming. In the summer of that year, he journeyed, for the benefit of his health, to Montreal; and, about the close of the year, his disease not being arrested or materially mitigated, he left home, by the urgent recommendation of his physicians, to pass the winter in South Carolina.

It was, however, soon thought necessary that he should go still farther South. Accordingly, he directed his course to Havana, and arrived there greatly reduced in strength, February 15, 1818. As he was without a

friend, or even an attendant, on this voyage, he fortunately was received into a family, (that of Mr. Samuel Curson, formerly of Boston,) from whom he received the most affectionate hospitalities. He, however, continued rapidly to decline, and it had now become but too certain that his mortal career was nearly closed. His thoughts were evidently concentrated upon future and eternal scenes; and, for the last few days of his life, he wished to hear little reading except the Bible, and the 176th and 270th Hymns in Belknap's Collection. On the morning of his decease, there were read to him, by his request, the 121st and 139th Psalms. He retained so much strength as to be able to undress himself, till the very night before his death. He would allow no one to sit up with him. The gentleman in whose house he staid, hearing him breathe in an unusual manner, some time in the night, went to him and administered some refreshment; but Dr. McKean would not consent that he should remain with him, or even leave a light in his apartment. The next morning he was, with great difficulty, relieved from an ineffectual fit of coughing. He continued much of the time in the posture of devotion, till half-past two o'clock, P M., (March 17,) when he gently expired. He was buried the next day, and Mr. Frost, a clergyman from the South, who had gone thither for the benefit of his health, read the burial service over his remains. On Wednesday, the 22d of April, the funeral solemnities took place at Cambridge, when Professor Hedge delivered a Eulogy, which was published.

Dr. McKean was an active member of various literary, benevolent, and religious associations. During his college course, and, for several subsequent years, he took great interest in the Phi Beta Kappa Society, of which he was, for some time, President. Of the Massachusetts Historical Society he was a very useful member, and for some time Recording Secretary. The "Collections" are much indebted to his vigilant attentions and persevering efforts. He was Secretary of the Massachusetts Congregational Society, was a member of the Society for propagating the Gospel, Corresponding Secretary of the Society for the suppression of intemperance, an honorary member of the Historical Society of New York, &c.

The following is a list of Dr. McKean's publications:—A Valedictory Sermon preached in Milton, 1804. A Plea for friendship and patriotism, in two Discourses preached in the First church, Boston, 1814. A Sermon at the ordination of J. B. Wight, 1815. A Sermon at the ordination of N. L. Frothingham, 1815. A Sermon on the death of John Warren, M. D., 1815. A Sermon at the installation of the Rev. Dr. Richmond,* 1817. Memoir on the Rev. John Eliot, S. T. D., printed in the Histori-

* EDWARD RICHMOND was born at Middleborough, Mass., in 1767; was graduated at Brown University in 1789; studied Theology under the Rev. David Gurney of North Middleboro, was ordained pastor of the church in Stoughton, Mass., December 5, 1792; was dismissed January 15, 1817; was installed at Dorchester on the 25th of June following; was dismissed in 1833; and afterwards resided for several years in Braintree. He died in Boston, April 10, 1842. He received the degree of Doctor of Divinity from Brown University in 1815. He published a Sermon at the ordination of Lemuel Wadsworth; [who was born in Stoughton, Mass., in 1769; was graduated at Brown University in 1793; was ordained pastor of the church in Raby, (now Brookline,) N. H., October 11, 1797; and died November 25, 1817, aged forty-eight;] a Sermon at the Consecration of Rising Star Lodge in Stoughton, 1801; a Sermon preached to the Scholars of Derby Academy in Hingham, 1807; a Sermon on the last time of assembling in the old meeting-house at Stoughton, 1808. Zechariah Eddy, Esq., who knew Dr. Richmond well, says of him—"He was a professed Arminian, and when Unitarianism came in, he was considered as having embraced it. He was a sedate, candid man, a close and acute reasoner, and was much respected as a minister as well as a neighbour"

cal Collections. Addition to Wood's continuation of Goldsmith's History of England.

In September, 1799, Dr. McKean was married to a daughter of Major Swasey of Ipswich, who survived him. He left three sons and three daughters. One of the daughters is married to Mr. J. E. Worcester, the well known Geographer and Lexicographer, and another to Mr. Charles Folsom late Librarian of Harvard College and of the Boston Athenæum. Two of his sons graduated at Cambridge with distinguished reputation.

FROM THE REV NATHANIEL LANGDON FROTHINGHAM, D. D.

BOSTON, April 3, 1850.

My dear Sir: You ask me to write to you, in a familiar way, some of my recollections of Dr. Joseph McKean. To do this will be a labour of the sincerest love on my part;—if indeed that can be called a labour, which is a grateful exercise of the mind, turned towards a distinguished friend of my early days, and a very dear and honoured name. It was my advantage to enjoy his notice, soon after he took the chair of Rhetoric and Oratory at Harvard University, where I was at that time an undergraduate. It was among my delights to see him often and familiarly during the rest of his life. It was my sorrow to lose him in a way that to my youthful apprehension seemed sudden, and to have to speak his eulogy in the church to which he had been all but a pastor, and where his memory is cherished to this very hour.

His bony frame and strongly marked countenance come back to me, as I reflect, with the most perfect distinctness. I hardly seem to have ever lost sight of them. His appearance marked him out for no common man. He was cast in one of those extraordinary moulds, that made him at once an object of attention. Persons in the street would turn to look after him when he had passed them; his speech was so earnest, his look so animated, his bearing, though entirely plain and grave, so free and noble. He always appeared to me athletic; and yet his health could never have been completely sound during any part of the term of my acquaintance with him. His head, I used to think, bore a striking resemblance to that of the most common portraits of Lorenzo de Medici. His long, straight, black hair, was gathered into a careless tie behind, and allowed to stray a little over his face. His full black eyes threw their expression from under a brow and forehead that might almost be called severe; but his mouth was as full of sweetness as any I ever saw. His features were extremely flexible, taking every conceivable light and shade, from his inward feelings, and those feelings were of the most delicate sensibility. The mingled tenderness and thoughtfulness, that I have often marked not only stealing over them but settling down upon them,—like a watchful bird upon a soft nest, I do not remember to have observed any where else so beautifully displayed as it was between those large cheek-bones and upon that swarthy skin. His voice was deep and rich, corresponding to such a physiognomy. His ready smile was playful, affectionate. His laugh, that was ready also, was one of those open-mouthed peals of mirth, which, without any diminution of dignity, are given with the heartiest good will, having a real benevolence in their sound, and showing that the man is neither overcome with them nor ashamed of them.

Perhaps I am dwelling too long on what may be called physical qualities. But they are not merely such. They belong closely to the inward person. They were characteristic of his whole self. Besides, you ask for my reminiscences; and to what could they be expected to attach themselves so vividly as to the peculiarities that I have described? But I will come to other things. The dispositions, the temper of Dr. McKean, his moral traits and complexion, were naturally among the first things to attract my youthful observation. These inter-

ested me strongly from the very beginning of my acquaintance with him. They were of a kind that could not fail to engage the feelings of every one; they were so manifestly sincere, so impatient of all duplicity, so incapable of any meanness, so bold in their frankness, but so friendly in their intent. As I have meditated upon them often in after years, they have rather gained than lost in my admiration of them. He was of a cordial, impulsive nature, fervid in all things. He must have been originally of an unusually vehement spirit, but it was so held in check by its kindliness and its conscientiousness, that strongly as his emotions continued to show themselves all through his life, I never saw him provoked into any unbecoming heat, and never heard a peevish or bitter expression from his lips. He was tenacious of his judgments also, and had his full share of what would be called his prejudices. And yet I have known him to show the most marked good will towards those with whom he could have no sympathy, either in their opinions or their conduct; offering them the warmth of his ever open hospitality, while at the same time he declared to them privately what he most disapproved in the course they had taken. I look back upon him as an ardent, generous, lofty mind; susceptible but independent; resolute but considerate; easy to kindle and easy to melt; but the first without rage and the last without weakness.

Constituted as he thus was, you may easily suppose that he had a nice sense of honour; that he was keenly alive to whatever touched the regard in which he sought to be held, and which he accounted his due. He carried this sensibility into too great refinement perhaps; and even to a jealous punctiliousness. Not from vanity or arrogance in the least degree; but from an over delicacy of sentiment; or from a scrupulousness that weighed the absolute propriety of things, and not his personal interests at all; or from a quick resentment of what seemed to him any other than the most ingenuous dealing. A remarkable example of this was related to me by himself, as we were once walking together. After he had resigned the pastoral charge of the church at Milton, he was told by a member of the Corporation of Harvard University that the Hollis Professorship of mathematics, then made vacant by the elevation of Dr. Webster to the Presidency of the institution, would be offered to him, if he was inclined to accept it. Nothing could have been more gratifying to him than such a proposal. He acceded to it at once. That was the very position he would have preferred to all others. Mathematics had been his favourite study, while he was an undergraduate of the College. That witty indecorum, the "Junior Classology," described him as coming to the revels "From Pike's learned page." He thought that he should now find solace for what he had undergone as a parish minister, in that honourable and pleasant chair. It was suited to his tastes. It afforded him the finest field for cultivating a chosen pursuit. It satisfied his fullest ambition. Rumour began to publish the secret, and congratulations were paid him on his proposed removal to Cambridge, when the newspapers announced the election to the expected place of a distinguished citizen who afterwards spread his fame over the whole scientific world. On seeking an explanation of this, Mr. McKean was informed that it was all right; that the compliment was thought a proper one to pay to the attainments of Dr. Bowditch, though it was known that he would not accept the office, while the real Professor was to be no other than himself. He had been so wounded, however, that he refused to have any thing further to do with the proposition. This was very unwise, it is true. But the want of wisdom was of that nature which only an elevated spirit could be capable of. The self-respect might have been a mistaken one, but it was still self-respect. A feeling somewhat kindred to this, though without any stain of this world's passion upon it, led him to decline an invitation from the church in Hollis Street to become the successor of Dr. West. He made it a point that the invitation should be a unanimous one; and it failed of being so only by a single voice. This solitary opposition was made by a gentleman, who soon afterwards joined the congregation of the Old South, where more orthodox

opinions were supposed to be entertained. The course taken by Mr. McKean on this occasion, seemed to those whom it disappointed, more nice than just; since it subjected the wishes of a whole society to the will of an individual; but all admitted the purity of its motive. Perhaps he was reminded too forcibly by his previous ministerial experience that it was necessary to begin at least that relation with an entire consent, and a great deal of love.

As a preacher, Dr. McKean was exceedingly impressive. Wherever he went, he was listened to with respectful attention and deep interest. For this, he was much indebted, no doubt, to his imposing figure and manner, and the solemn fervour that pervaded all his services. He was evidently and entirely engaged in them. The rhetorical language of his devotions, apparently unselected and inspired by the moment, flowed over his audience with a copious power. His appearance in the pulpit, though not what would be called graceful, was much more than that;—it was massive and grand. The intonations of his voice, though quite peculiar to himself, governed by scarcely any rules of the art that he taught from the Professor's chair, were yet agreeable to all hearers, and probably the more effective from their strong peculiarities. As regards the composition of his sermons, they were thrown off too rapidly and with too little anxiety of premeditation to allow of their being finished performances. They never seemed to me to do justice to his intellectual vigour. But they did their work satisfactorily, at a time when the public did not expect the effort that it afterwards came to require in this difficult department of labour. I make no question that they sunk profitably into the hearts of many, and that is the highest object of Christian preaching. He has told me that he could never carry any but a blotted manuscript with him into the desk; for if he revised or copied it ever so many times, he should be always altering and interlining what he had written.

As a lecturer in the college chapel he allowed himself great freedom. He would often discourse in the most desultory manner; not as any statute prescribed, but as his mind happened to be exercised by the public events of the day. This, if it made his lectures more exciting, certainly detracted from their academic value. His most judicious friends, on giving them a careful examination after his lamented decease, could find nothing worthy of his reputation to be given to the press. And yet he was a most diligent and devoted officer in that important branch of instruction which was committed to his charge. He was a close student, freely communicating of what he had learned. He was a great favourite with his pupils; at least I can answer for the time when I was among them. They were won by the cordiality and frankness of his intercourse with them. He attempted to introduce a more intimate personal relation between them and himself than had before been the custom. He was the first to declare to his classes, that while he was ready to show them every forbearance in the exaction of their duties, he should rely very much on their own proper sense of those duties; and that he would never consent to inflict any penalty, as if that could be accepted as a substitute for the required task. If I rightly remember, however, this generosity of his did not continue to be met by the young men with a kindred spirit; and it was among his griefs to be obliged to fall back in disappointment upon the old methods, and to report his delinquents to the College Faculty. At the same time, I am not sure, that with the members of that Faculty, his colleagues in the government of the University, his sympathies were so active as would have been desirable for his perfect contentment with his sphere of occupation. He thought to do more and better by standing a little apart. Thus the stated meetings of the College authorities lost the counsel and the animation which his presence, had it been given, could not have failed to impart to them. He might have misjudged here as in some other things. But if he did, it was for his endeavour's sake; it was from an impulse that urged him forward and not for any petty gratification of his own. I am persuaded that he would

have been happier where he was, if he had been more yielding to the circumstances around him. As it was, he had no disinclination, after a term of sufficient experiment, to relinquish to some one else a chair of instruction that had never been his preference. I have good reason to believe that he would not have rejected an invitation to be the Principal of the Latin school in Boston, when that establishment was placed upon its new and higher position, and Mr. B. A. Gould was called from his student's room within the College walls to raise it to the eminence which it soon attained to under his judicious skill and scholarly labours.

I cannot omit to mention his political partialities. They were so prominent that they could escape the notice of no one. They were strongly displayed like every thing else in his enthusiastic character. They entered largely into his conversation and public discourse. They coloured many of his judgments upon subjects that had no connection with the administration of civil affairs. We must admit that he was very far indeed from being a champion on the side of freedom. He favoured rather the cause of prescription and authority. In all questions about government, he was to be found on "the extreme right." Charles the First had still some claims to the title of a martyr in his eyes; and I am afraid that he never quite forgave Milton for being the Secretary and the eulogist of the Great Protector. The American Revolution itself, he sometimes seemed to doubt the blessing of. In a "sovereign people," he placed little confidence. The English nation, with its aristocracy and throne, towered before him as the single bulwark of the whole of Christendom. The inroads of democracy were his chief dread on this side of the sea. No one can wonder at this, who reflects on the state of Europe, and of party strifes in our own country at that time. French principles were spreading every where their infection. French aggression was threatening the independence of the world. No British eloquence was so much read, as that of Edmund Burke, or so well deserved to be read. The overthrow of the Federal administration of this country by its rival power, and the course of measures that followed, struck alarm into the minds of many of the best patriots in the land. He took his stand with that party which enrolled by far the greatest number of the distinguished names of New England in its ranks; and if he went further than the rest and pushed his doctrine to a point beyond what could be soberly maintained, it was because his spirit naturally hurried him to the van.

The subject of his religious opinions next claims from me a few words. When I first began to know him, the great dividing controversy had not broken out, and it was not till long afterwards that my attention was much turned towards that point in the views of my revered friend. My own connections were early with the denomination that was called Unitarian or Liberal; and as I knew him to have been in the same circle of intimacy, I naturally concluded that there was no discrepancy between us in theological conclusions, so far as I had attained to any This persuasion, however, I had before long to abate. I thought I perceived that some of his tendencies were towards a different apprehension of our common Christianity. But he was not a dogmatist. He had no taste for theological dispute. He loved to revere his religion with a veiled face rather than to speculate about it. He was anxious to receive its mysteries, without presuming to penetrate them. There was no friend whom he loved and praised so much as he did the liberal Dr. John Eliot; "in whom," he said in a note to a sermon, preached at East Sudbury in 1815, "*orthodoxy* was CHARITY." When the students of the College left the village church, and assembled for worship in their own new chapel, Dr. McKean with his family, remained adhering to Dr. Holmes and to the old spot. It would have been strange if he had done otherwise. He belonged to that parish, wherever the academic meetings might be held; and its pastor, a close personal friend, was the closer to him by a community of historical studies, in which they both took delight and laboured to great public use.

His decision may not have been influenced at all by doctrinal considerations. At the same time, I am perfectly aware that he did not favour the developments of "Liberal Christianity" as they disclosed themselves, after 1811. It is extremely probable that his sympathies ran more and more into the opposite direction.

But whatever doubt may exist in the minds of any, in regard to his religious opinions, there can be no doubt surely in regard to his religious character. This was beautiful to look upon. It was profoundly serious, without the smallest mixture of gloom or austerity; warm but without any excessiveness or false fire; manifest but unobtrusive; wholly free from pretension or cant; dealing in no thread-bare common-places, formalizing itself into no solemn conventionalities; in harmony with all innocent enjoyments; reserving its word for the proper season, and uttering it only in the most becoming manner. It formed a spontaneous part of his genial, ingenuous, manly nature. He appeared to me to be always under the silent power of religious ideas, that lay upon him with so gentle a government as only to add one charm more to his eminent social qualities. His faith was a quiet guide to him. It cheered him in the anxieties of his way, kept him patient under the appointments of God, and prepared him for his departure when he saw that the day of it was not far off.

The first notice that I remember having of his danger, was when I found him one morning writing in his study. He looked up at me in his usual calm manner, and said, "I am putting my house in order." I understood his allusion, but did not believe that I was going to lose him. The last time that I saw him, I expressed the wish that I could accompany him to his warmer climate from which so much was hoped. Even then I did not believe that I should never see him again. But it pleased the Highest Will to ordain it differently from our desire. He embarked for the West Indies, but his voyage was to the blessed islands that contain no graves. I seem as I write to be taking leave of him once more. "Vale: in melius."

I remain, dear Sir, with great respect and regard,

Very truly yours,

N. L. FROTHINGHAM.

JEDEDIAH BUSHNELL.

1798—1846.

FROM THE REV THOMAS A. MERRILL, D. D.

MIDDLEBURY, Vt., August 22, 1849.

Rev. and dear Sir: Agreeably to your request, I transmit to you the following sketch of the life of the late Rev. JEDEDIAH BUSHNELL. As it has been subjected to the scrutiny of his family, and the members of the Association in which we acted together forty years, I think you may rely on its correctness.

He was born at Saybrook, Conn., November 26, 1769. His father died before he had attained his seventh year. At the age of sixteen, he was apprenticed to a tanner and shoemaker. Having finished the course and attained the acquisitions contemplated in his indentures, at the age of twenty-one he established himself in business. When he commenced for himself, he had but half a set of shoe-maker's tools, and not leather enough

to make two pairs of shoes. After pursuing his calling industriously for about two years, he was brought to cherish entirely new views of himself as a sinner, and to repose his confidence for salvation wholly in the merits of the Redeemer. The circumstance that first drew his attention to his immortal interests, was peculiar. A stranger called while he was in the bark mill to enquire the way. Mr. Bushnell very cheerfully informed him. After turning to pursue his journey, the stranger still lingered to enquire whether he was in "the way" of salvation. Having received the impression that Mr. B. was living to the world, he dropped a few words with great seriousness, and as Mr. B. supposed from his countenance and tone, with affectionate concern for his salvation, and closed with these lines of Watts:

"Sinners awake betimes; ye fools, be wise,
"Awake before the dreadful morning rise,
"Change your vain thoughts, your crooked ways amend,
"Fly to the Saviour, make the Judge your friend."

Having, as it seemed to him, been brought into a new world, he had a very strong desire to become a messenger of salvation to others. The result was that he soon commenced a course of study and began to "fit for College." He entered Williams College in 1793, and graduated in 1797. His industry and economy, while pursuing his trade, added to the emoluments of school teaching, enabled him to defray the expenses of his College course. After leaving College, he pursued the study of Divinity with the Rev. Mr. Judson of Sheffield, Mass. Having been licensed to preach, he laboured for a time in different places with great success. While preaching at Canandaigua, N. Y., the Spirit of the Highest accompanied the demonstration of truth in a wonderful manner. The Connecticut Missionary Society, wishing to secure the services of one whose labours were so remarkably blessed in developing the Gospel and bringing souls to Christ, requested him to accept a commission as a missionary. He entered their service and co-operated with some other devoted men, and the savour of his name to this day in Western New York is as refreshing to many aged Christians as the dew that descended upon the mountains of Zion.

Excepting a few weeks, for the first five years of his ministry, he laboured in the new settlements, and was employed as a missionary in Western New York, and Western Vermont, most of the time.

As he ranged through Western Vermont, he visited Cornwall, and was requested, in the autumn of 1802, to preach with reference to a settlement. The result was that he commenced his labours there as a candidate in February, 1803, and was installed as pastor of the Congregational church, which was then one of the most numerous, most spiritual, and most vigorous in Vermont, on the 25th of May following. Shortly after his settlement, he was united in marriage with Elizabeth Smith, daughter of Ezra Smith of Richmond, and subsequently of Burlington.

Dr. Strong of Hartford, Conn., a leading member of the Board of Trustees, stated to me that Mr. Bushnell had made a grand mistake in exchanging the missionary field to which he was so admirably adapted, for pastoral duties, where he could not exhibit equal tact and talent. But though few, if any, were more sagacious and judged more accurately of men, in this instance he entirely mistook. For if Mr. Bushnell had not extraordinary talent, he had an unusual share of common sense, which, connected with his devotedness to the welfare of his people, and his uncommon power to bring the

naked truth to bear on the conscience, placed him as a pastor on as high an eminence as he ever occupied as a missionary. Mr. Bushnell highly prized, and intensely laboured to promote, revivals of religion, and very few pastors have witnessed such a succession of Divine refreshings as fruits of their labours.

An extensive revival had prevailed in Addison County in 1801 and 1802, and Mr. Bushnell, as a missionary, was a leading agent in promoting it. Cornwall, at that time, had a pastor, and shared largely in this revival. But Mr. Bushnell's labours, when he became settled there, were soon felt in their quickening power, and in 1806 was a revival of religion which brought more than one hundred into his church. This revival was succeeded by others, after intervals of very few years, so that, during his ministry there, of precisely thirty-three years, his church enjoyed fourteen revivals of religion. In 1835, various circumstances combined to render the expediency of his continuing his pastoral relation questionable. Some did not sympathize with him on certain topics that have agitated many churches, and became anxious for his dismission. The result was that he was dismissed on the 25th of May, 1836. And rarely has a minister been dismissed in consequence of a want of unanimity in his church, where his indiscretions were so few and far between.

The neighbouring churches which were destitute, and highly appreciated his ministrations, as they ever had done, employed him seven years. In one of them, New Haven, an interesting revival prevailed, which he superintended with his usual devotedness, and with all the energy of a young man.

In the spring of 1843, Mr. Bushnell's throat was so affected in consequence of an attack of the erysipelas fever, that he became unable to preach. He, however, exhibited the same traits of character as formerly, till 1846, when his constitution yielded to the inroads of consumption, and he fell asleep in Jesus on the 25th of August, aged seventy-six.

Mr. Bushnell, as might be expected from his character, while pre-eminently devoted to the interests of his church and people, strenuously promoted the great objects of Christian benevolence. He was one of the founders of the Vermont Missionary Society, and one of the Committee of Missions of that Society. He was also one of the Trustees of Middlebury College, and was active in bringing forward young men to be educated, especially to be educated for the ministry. And it may be asserted with much confidence that, during his ministry, no town in New England, in proportion to its population, gave a liberal education to so large a number as Cornwall.

Mr. Bushnell was one of the editors of "The Adviser,"—a monthly magazine published in Middlebury for several years by the General Convention, and contributed to it a few articles. But he was reluctant to publish, and never consented to print a sermon except his Farewell Discourse, on resigning his charge in Cornwall. At the time he studied Divinity, Theological Seminaries were not established, and few took so wide a range as is customary in these days. But Mr. Bushnell gave special attention to a System of Divinity, and none were more at home within the range he had contemplated. None preached the doctrines commonly called Calvinistic with more perspicuity, pungency, and fearlessness.

Mr. Bushnell had three sons and four daughters, of whom but two survived him,—Jedediah S. Bushnell of Middlebury, Attorney at Law,

and Abigail, wife of the Rev. Hiram Bingham, Professor of the Natural Sciences in Marietta College, Ohio. Mrs. Bushnell, who had been a help-meet for her husband, followed him to his final rest, on the 26th of March, 1847.

.Truly yours,

THOMAS A. MERRILL.

FROM THE REV SETH WILLISTON, D. D.

SANGERFIELD, N. Y., November 19, 1849.

Rev. and dear Sir: In compliance with your request, I will endeavour now to give you a few particulars concerning the Rev. Jedediah Bushnell, as they came to my knowledge by means of a personal acquaintance,—an acquaintance which, while we were on missionary ground together, was peculiarly intimate.

My acquaintance with Mr. Bushnell commenced in the spring, or the beginning of the summer, of 1798. I was then spending a few days at Ballston Spa; and, having heard that there was a young minister by the name of Bushnell preaching in that vicinity, who appeared to have a more than common degree of spirituality and zeal in the cause of Christ, I sent him a request to meet me at my boarding house at the Springs. This was the divinely appointed place for our acquaintance to commence. At this time, I enjoyed his company but a single day. Yet, during this short space, I became greatly interested in my new friend. My expectations, which had been raised, were not at all disappointed.

In the latter part of that summer and the following autumn, I performed a mission in behalf of the Connecticut Missionary Society through the Military Tract; during which I learned that Mr. Bushnell passed through it on his way to Canandaigua; having been invited by the people of that place to preach to them in their destitute condition. In the month of December, when I had finished my mission in the military lands, and having then received no other appointment, I concluded to make a journey to Canandaigua for the sake of seeing my friend Bushnell. On the Sabbath after my arrival, while I preached in his place, he went to spend the day in one of the neighbouring places, where they had as yet no minister. On the succeeding week, I found he had a string of appointments for preaching and religious conference, to begin at East Bloomfield and proceed as far West as the Genesee river, and thence to return on a different route. All these places were then without any ministers. I mention the labours of this week and the circumstance of his supplying a vacant congregation on the Sabbath, when, if he had pleased, he might have remained at home and rested from his labours,—for the purpose of shewing that Mr. Bushnell had the true spirit of a Christian missionary. He received nothing for these extra services; but, in view of that destitution of the Gospel ministry which then prevailed all around him, he knew not how to confine his labours to one congregation. I soon perceived that these occasional visits which he made to the adjacent places, and the manner in which he addressed the people, both in public and private, had made a very favourable impression on their minds. Christians were edified, and the careless and ungodly men were heard to say, "Mr. Bushnell wants to have us saved." But they were not led to this conclusion by his saying any thing which was calculated to make them think that, in their controversy with God, he took their side against their Maker. He was very explicit in asserting the righteousness of those claims which God makes on his rebellious subjects; and the amiableness of that Divine attribute which is apt to draw forth the enmity of the carnal mind,—namely, retributive justice. I recollect hearing him once, at a conference meeting at Bloomfield, speak at some length on the justice of God in punishing sin. He spoke of his justice as being a *lovely* feature in his character; as though it was but little inferior to mercy itself in its attractiveness.

I believe that Mr. Bushnell's labours in that region, previously to his receiving a missionary appointment, prepared the way for that revival in Ontario county, which distinguished the year 1799. It was during this year that he received an appointment from the Missionary Society of Connecticut; in whose service he spent several years. Some of these years were spent in New York, and some in Vermont; where, at length, he became the pastor of a church. While he continued his labours in the State of New York, I sometimes came in contact with him. He always seemed, whenever I met with him, to be the amiable Christian brother and the zealous minister of the Gospel. His company was agreeable and edifying. His speech was with grace, seasoned with salt. He evidently felt his dependance on God, on whose name he seemed to delight to call. In those interviews which he had with his ministerial brethren and other friends, he was fond of having a portion of the time devoted to the exercise of prayer. In such a practice, I believe he persisted through life; for, in a visit which I made him but two or three years before his death, I perceived that he was unwilling to have an interview with his Christian brethren close, until they had all knelt and prayed together.

I have often said that Mr. Bushnell was the most successful missionary in Western New York that I had ever known. If it be asked to what cause I impute his extraordinary success,—I would say, after acknowledging the sovereignty of God in the matter, that I impute it to his uncommon *spiritual* qualifications. His excellency did not consist in classical learning; nor in the elegant composition of his sermons; nor in the rhetorical delivery of them. His knowledge of Gospel doctrines, however, was good. It was experimental, and I think quite accurate. Of common sense he had a good share; and his knowledge of men,—of particular characters, was thought to be somewhat extraordinary. His piety appeared to be deeper and more intense than that of Christians in general, from the very commencement of his religious course. His preaching was apt to be on those subjects which have a very direct reference to the salvation of the soul. It was plain, searching, and pungent. He spoke as one who believes what he says. He evinced great tact and faithfulness in his private labours with individuals. He could, better than almost any other man I have ever known, approach the sinner, whether in low or high life, and plead with him to be reconciled to God. He did not approach him sternly, but with all the meekness and gentleness of Christ. His manner was adapted to make the sinner feel—"This man believes that I am in a sinful and lost condition; and he wishes to have me repent of my sins and obtain eternal salvation."

As you did not expect from me a biography of this favoured servant of Christ, but merely a few sketches of that part of his life which came under my personal observation, I will add nothing more but the name of

Your friend and brother
In the minstry of reconciliation,
SETH WILLISTON.

FROM THE REV E. C. WINES, D. D.

EAST HAMPTON, L. I., October 6, 1853.

My dear Sir: The late Rev. Jedediah Bushnell was, in several respects, a remarkable man. His venerable appearance comes vividly to my recollection, as, in compliance with your kind request, I take the pen to communicate a few personal reminiscences concerning him. Although it is at least twenty years since I last saw him, yet the tall and manly form, slightly bending forward, the dark brown hair, thickly covering his large and well developed head, the mild but piercing blue eye, the strong yet benevolent features, the clear, shrill voice, the quick, energetic motion, and the earnest, affectionate, heavenly manner of the

man, are all fresh in my recollection. Nor are the finer, nobler lineaments of the inner man less distinctly traced in the memory. A beautiful and rather unusual assemblage of talents, attainments, and graces, met in him;—a vigorous understanding; a solid judgment; a strong but chastened imagination; a deep familiarity with the distinctive doctrines of the Gospel, and a hearty love of them; a keen discernment of character; a just and accurate knowledge of men and things; zeal tempered with wisdom, and prudence unalloyed by worldly policy; great integrity of heart; extraordinary simplicity of character and singleness of purpose; and a rare union of the contemplative with the active, of fervency with candour, of faithfulness in bearing testimony against evil with the tenderest compassion towards the evil doer, of boldness and perseverance in duty with entire freedom from every thing noisy and overbearing, of deep seriousness with habitual cheerfulness, and of a constant aim to promote in the highest degree the spirit of piety in himself and others with a readiness to hope the best of the lowest. And all this was as it were pervaded and impregnated by holy love,—a Divine flame, which was fed by every thing he saw, heard, read, or studied, and which made his sermons, for the most part, effusions of the heart, and gave them a direct aim towards the hearts of his hearers. He was indeed a burning and shining light, not only to his own people, who greatly loved and revered him, but to all the churches in the vicinity, which rarely failed to send for him, in cases of difficulty, as being a peace maker of unsurpassed judgment and prudence.

It is now more than thirty years since I first saw Mr. Bushnell and heard him preach. I well remember the sermon, the appearance and manner of the preacher, and especially an incident which occurred during the delivery of the discourse. His subject was the doctrine of the Divine sovereignty; and his manner of treating it was eminently plain, direct, and pointed. A person to whom the doctrine was evidently unpalatable, rose in the midst of the sermon, walked with a heavy tread the whole length of the broad aisle, and slammed the door after him with such force as to shake the house, and make it ring with the reverberations. The preacher meanwhile paused in his discourse, and stood perfectly calm and collected. After the echoes awakened by the violent manner of shutting the door had subsided, he drew himself up in the pulpit, and, with great deliberation and earnestness, said—"I hope I shall have the attention of this audience; for if there is any truth in *my* Bible, I have it in this sermon."

Mr. Bushnell had a profound reverence for the holy Sabbath,—scrupulously sanctified it himself, and took peculiar care that his family should do the same. He kept up the old New England custom of commencing the Sabbath at sunset on Saturday, and was exact in having all the business of the week closed up before the sun went down. On a certain occasion, a man from a neighbouring town called on Saturday a little before sunset to buy a horse which Mr. B. was anxious to sell. He showed the beast, and named his price, from which he did not intend to swerve to the amount of a farthing. The man began to play the jockey by cheapening the horse. Very soon the sun set. Instantly Mr. B. said—"My Sabbath has begun—I can do no more trading till Monday morning." "I will take the horse at your own price," said the man, "and here is the money." "No, Sir," replied Mr. B.—"You must come back on Monday morning, if you want him." And he did come back, although, in doing so, he had to travel twenty miles. And what Mr. B. practised with so much exactness himself, he earnestly inculcated upon his people. Often would he, from the pulpit, tell of the grief he had experienced in seeing his townsmen and members of his church pass his house on their way home from Middlebury, after the sun had refused to behold them, "stealing," as he bluntly expressed it, "the time of the Sabbath." He always, however, (and this shows his keen sense of justice,) distinctly made a reserve for two families in the parish, who kept Sabbath night.

Mr. Bushnell possessed, in a high degree, the spirit of prayer. Prayer was the habit of his soul. It was true of him, as of Dr. Payson, that he scarcely needed to go to the throne of grace, for he was always there. In prayer he seemed wholly to forget the presence of men, and to be swallowed up with a sense of the Divine presence and glory. He had a high appreciation of the value of social prayer. He was wont to say that the big wheel could not do any thing, unless the little wheels were kept going. He ever kept the prayer meetings alive, and especially the female prayer meeting.

As a pastor, Mr. Bushnell greatly excelled. His parochial visits were regular, and not less than three or four times a year to every family. He was in the habit of having personal conversation with each member of the household. His visits were always short, and his conversations with individuals consisted of but few words; but they were words fitly spoken. He was particularly happy in his intercourse with the sick and dying. His labours with such persons seemed often to be greatly blessed, insomuch that he was sent for not seldom by persons from the neighbouring parishes, to converse and pray with them. He ever sought to make social visiting an occasion and a means of spiritual edification. At such times he would say to the lady of the house, "Put on such things as you have on hand, and let us have the time for heavenly improvement."

Mr. Bushnell had a special care for the young of the flock. He made it a point to visit every school in the parish three times a year. He would give notice the previous Sabbath what school he intended to visit. On these occasions, it was expected that the school would go through the Assembly's Shorter Catechism, and the teacher would frequently spend the whole forenoon in drilling the pupils upon it. Mr. B. would begin at two o'clock P. M., and catechise for an hour, when the parents and others would come in. He would then deliver a short lecture, generally on the relative duties of parents and children, or some kindred subject, always closing with an affectionate and earnest appeal to them to become Christians in early life. Happy were the children who went home from such scenes with the well known and highly prized benediction of the venerable pastor—"Well done, my good children." The school house of a large district stood within a stone's cast of his residence; and so much did his Christian affection and gentleness win upon the scholars, that even the rudest boys would not go into his field for the ball that had accidentally gone over the fence, without first asking his permission to do so.

This venerable servant of the Lord had a tender regard for the Divine honour. No hope of gain, or honour, or present advantage of any kind, could have tempted him to do that, which he thought, or even feared, would be offensive to God. A memorable instance of this occurred in connection with the labours of a certain far-famed itinerant preacher, who was holding a series of meetings with great apparent success in a neighbouring congregation. Many of the members of Mr. B.'s church desired their pastor to invite him to Cornwall. He felt disinclined to do so. Still he was afraid of offending God by refusing. He, therefore, took pains to attend several of the meetings, that he might hear and judge for himself. He soon made up his mind that it would not be for the interest of religion to have such meetings and such preaching in Cornwall. Having come to this conclusion, he was prompt in the determination that the itinerant minister, who was attracting so much attention, should not preach in his church; and, notwithstanding the urgent entreaties of some of his leading members, he was as immovable in it as the Green Mountains on their everlasting base.

Mr. Bushnell had a hearty love to all the real disciples of Christ. He loved them for their piety, and in proportion to it. Though strongly attached to the doctrines and polity of his own Church, he rose far above the bigotry of sect and party, and was willing to receive all as brethren who were received by

Christ as disciples. Once when a certain minister was about to take leave of him, he said—"My dear brother, I have many doubts about my good estate. I do not have all the evidence I could wish; and I sometimes hardly know how it is with me. Yet I believe I have this evidence—I think I can with truth say,—I do love the brethren."

He was eminently a peace-maker. His parishioners had unbounded confidence in his judgment and integrity. He happily adjusted a great many family and neighbourhood difficulties. He had a quick and sharp insight into character. He was wont to say that he could tell whether a man and his wife lived happily, by seeing them ride together in the street. He had this remarkable characteristic,—that he would never, not even to his dearest friend, express an opinion about a matter in dispute, after hearing but one side of it. He once, in the beginning of his ministry, rendered a wrong judgment in this way; but it was the last one. Ever afterwards, he insisted on hearing both sides before he would make up his mind.

His gift of government was great. He had wisdom to govern both himself and others. He won both the reverence and affection of wife, children, and servants, and all who were under his authority and control. Even the hardened and the vile feared and honoured, if they did not love, him. He was exact and systematic in his domestic arrangements, and managed his family well, with but few words. The members of his household ever had the greatest confidence in his counsels and instructions. He was brief and comprehensive in his family devotions. He never read a whole chapter, if it was long, and his general rule for prayer was from three to five minutes. In times of revival, he held meetings no longer or later than at other times. To those who wanted to speak before the meeting closed he would say,—"You must speak at the beginning of the meeting; the people will not come again, if you keep them too long now."

In the pulpit, Mr. Bushnell could not be called an orator. His voice was clear and shrill rather than melifluous; his action was energetic rather than graceful; and his style of composition had more of strength than of elegance or polish. Still he had a ready utterance, and expressed himself not only with ease and propriety, but with energy and effect. He was a solid and zealous Gospel teacher, who had the eloquence of simplicity, sincerity, and earnestness. When he entered the sanctuary, there was an atmosphere of unaffected sanctity about him, that made all feel that it was the Lord's day and house; and when he spoke, he commanded and rewarded attention. His sermons were, in an unusual degree, direct, pungent, and edifying

Such, as I remember him, was this eminent minister of Jesus Christ. I might add many more illustrative anecdotes, but I forbear, lest I should weary both you and your readers.

I remain, Rev. and dear Sir,

Yours in the bonds of the Gospel,

E. C. WINES.

JOTHAM SEWALL.*

1798—1850.

JOTHAM SEWALL was the son of Henry and Margaret (Titcomb) Sewall, and was born at York, Me., January 1, 1760. His father was a plain man, of little education, but of strong common sense: his mother, besides being an eminently devout person, and possessed of good talents, had had better opportunities for education, and to her was committed chiefly the religious instruction of the family. His father's brother, Stephen Sewall, was a graduate of Harvard College, and was Professor of Hebrew there, from 1765 to 1785. The Professor having occasion to build a house during his residence at Cambridge, employed his brother to do the mason work; and, on one occasion, while he was thus occupied, he heard a Latin Oration delivered in the College, and remembered a few of the words, without knowing their meaning. As he was building a chimney, some time after, a conceited fellow came up to him, and tried to pass himself off for an educated man; whereupon Mr. Sewall confounded him by repeating the few Latin words which he had learned, and challenging him to translate them. The fellow expressed his astonishment that Mr. Sewall knew Latin—"Know Latin—Yes, Sir," said he, "I have been to College!"

The subject of this notice spent his earliest years on his father's farm, and learned the mason's trade at the same time. He had a distinct recollection of hearing Whitefield preach, and was able, to his dying day, to repeat some of his figures and illustrations, as well as to describe very vividly his personal appearance. His early advantages for education were quite limited, and he complained, in subsequent life, that he had made but a poor improvement even of the advantages he enjoyed; but whatever deficiency there may have been in this respect, it was evidently more than made up by the habit of accurate observation and diligent study which he formed in maturer years.

Not far from the time that he reached his majority, he migrated to the Kennebeck, and worked at his trade, at different periods, in Bath, Hallowell, Augusta, and some other places. In the year 1783, his mind first took a permanent religious direction. On hearing one of Thomas Boston's sermons read, at what was called a Deacons' meeting, in Bath, his mind became deeply impressed, and his feelings of anxiety gradually gave place to the joy and peace in believing. About this time, he purchased a lot of land in a township now called Chesterville, cut down the first trees, cleared up a portion of the land, and planted a nursery and an orchard; and this place he ever afterwards made his home. In the absence of a regular ministry, he, with a few others, set up religious meetings on the Sabbath, the conduct of which devolved chiefly upon himself. He was accustomed to read Flavel's, Erskine's, and Davies', Sermons; and sometimes to offer a word of exhortation. At length he began to feel a desire to preach the Gospel; and nothing seemed to stand in the way of it, but the want of adequate preparation. He ventured to mention the subject to the

* MS. from himself.—Life by his son.

Rev. Mr. Emerson* of Georgetown, near the mouth of the Kennebeck, and he encouraged him to go forward. There was then an Association of ministers formed in the counties of Lincoln and Kennebeck; and, upon his making application to them, they gave him a system of questions to write upon, with a view at once to discipline his mind, and ascertain the amount of his theological knowledge. The result was that, on the 8th of May, 1798, the Association examined him and licensed him to preach, and on the 18th of June, 1800, the same Association ordained him as an evangelist, the ordination Sermon being preached by the Rev. Mr. Emerson. For a short time, he had charge of the church in the place in which he resided; but much the greater part of his subsequent life was spent in missionary labour, chiefly in different parts of Maine. It is, I believe, universally acknowledged, that he had an uncommonly useful ministry. Two or three of the most eminent living American clergymen, either received their first religious impressions under his preaching, or were greatly assisted by his labours, at the commencement of the religious life. The late President Appleton of Bowdoin College not only encouraged his labours among the students, but on one occasion at least, joined him on a missionary tour, and expressed great admiration of both his fidelity and tact.

Mr. Sewall continued his labours, without much interruption or embarrassment, till near the close of life. He preached, for the last time, on the 15th of September, about three weeks before his death, in Fayette, some five miles from his residence. As his custom was, he preached three times during the day, and, on his way home, conversed and prayed with several families. He had been, for some time, apparently sinking under the infirmities of age, but the disease of which he finally died was pronounced the dropsy. On the 30th of September, he prayed in his family for the last time; and, when he lay down that night, he repeated the following lines:—

"At night, lie down prepared to have
"Thy sleep, thy death,—thy bed, thy grave."

In his last days he evinced the most perfect tranquillity, and finally fell gently to sleep on the 3d of October, 1850, in the ninety-first year of his age. His funeral Sermon was preached by the Rev. Isaac Rogers of Farmington.

In September 1787, he was married to Jenny Sewall of Bath, Maine, in whom he found a prudent, devoted, and excellent wife. They had thirteen children,—seven sons and six daughters. Two sons, two sons-in-law, and one grandson, are ministers of the Gospel. His youngest son is a graduate of Bowdoin College. His wife died in the confident hope of entering into rest, February 26, 1842, at the age of seventy-three.

FROM THE REV GEORGE SHEPARD, D. D.

PROFESSOR IN THE THEOLOGICAL SEMINARY, BANGOR.

BANGOR, Me., November 15, 1854.

My dear Sir: At your request, I write you some of my recollections of Father Sewall.

In October, 1827, I came with anxious steps from the Theological Seminary, Andover, to preach as a candidate for settlement in the beautiful village of

* EZEKIEL EMERSON was a native of Uxbridge, Mass; was graduated at Princeton College in 1765; was ordained pastor of the church in Georgetown, Me., July 3, 1763; retired from the ministry on account of infirmity in 1810; and died November 9, 1815, aged eighty.

Hallowell, situated on the banks of the Kennebec. It was late on Saturday evening when I arrived, and great was my relief to learn that the responsibility of a third service would not, in any measure, be upon me, as Father Sewall was in town for the purpose of supplying the Baptist pulpit through the day, and he would preach in the "Old South" (Congregational) "church" in the evening. I heard at once so much of the peculiarities and the peculiar excellencies of this venerable man, (he was then on the border of seventy,) that there was awakened within me a strong desire to see and hear him. My remembrance of that evening is one of high gratification, and even of admiration of his appearance and performance. In his person, he was tall, large, massive. Dignity, gravity, impressiveness were borne on his frame and features,—one of those robust, compact, solidly-built men, whose very size and structure indicate the natively strong and great mind. The preaching of Father Sewall, on that evening, had, as ever, its marked traits and excellencies. It was without a scrap of paper; with an uninterrupted flow; with clear logical order; a singular, an almost conversational, simplicity, an occasional quaintness of language; and was pervaded by an earnest warmth, and finished by a faithful application. Being a stranger, I was struck with his familiarity of phrase in prayer,—bordering upon playfulness in one part, where he prayed for that flock as then destitute, and seeking for a *Shepherd* to guide and feed them.

Not long after my settlement in Hallowell, the practice of holding what were called "four days' meetings," was commenced by the churches, and on these occasions I often met with Mr. Sewall, and saw and heard him. His preaching and praying were just what was wanted, and his services were widely sought at these times. The greatest effort in preaching and in praying I ever witnessed from him, was on one of these occasions at Augusta. He was requested to pray for the unconverted husbands of Christian wives, of whom there was an unusually large proportion at that time in that place. He did pray for these, as man is rarely assisted to pray. The memory of that prayer, I doubt not, is fresh in many minds, to this day. We could hardly doubt at the time that it was heard in Heaven. Some of this class were brought in at that meeting. The sermon referred to, was like the man,—fervid, massive, strong. Walking away from the church with Dr. Edward Hooker, he said to me, "If that sermon had been preached by such a man as Dr. Spring of New York, it would have been pronounced a great sermon." In a similar meeting in Hallowell, a few months after, remembering the deep impression the sermon made at Augusta, and wishing it repeated to my own people, I asked him to preach the same discourse. He attempted to do it; but only the text and outline were the same; the filling up was feeble, compared with the other occasion—this fact showing that his preaching was very much extemporaneous,—made up of new, fresh matter, suggested at the time, and very admirable and effective when he was in his best frames.

His preaching is remembered as being usually of a solid character; often decidedly doctrinal; in the style of argument, discussion; early stating a logical proposition. My mind recurs to one of this class,—a somewhat favourite discourse with him, and one in which his peculiar qualities strikingly appeared. The text was Acts XVIII. 9, 10. The doctrine stated in his proposition was,—the doctrine of election encourages the use of means. He could reason very skilfully often on these knotty and disrelished points, reasoning, as he was given to do, on generally admitted principles; using those palpable common sense arguments, which, when well put, come to the hearer with a silencing force. He greatly freshened discourses of this sort with illustrations drawn from the most familiar objects and occupations of life, from facts of his own observation and experience. He was not at all squeamish in the matter of holding forth these hard doctrines, as they are termed. But there was no excess in these parts,—no hardness or harshness

which gave needless offence. The freeness of the Gospel, the large and boundless provision, in perfect consistency with the sovereignty, he loved to lay open and dwell upon. There was heart in his preaching, which found its way to hearts; a tenderness which found its outlet in tears; a love which made him long for souls in the bowels of Jesus Christ. He aimed very prominently at the conversion of sinners. I remember his appeals and expostulations, as he stood before them and toiled for their good—in these I thought him at times unsurpassed. His whole person, voice, manner, gave force to the words and sentiments he uttered. His form so imposing, his reputation for godliness ever suggested by the sight of him, his eye benignant in its expression, but most significantly used in his more earnest and powerful efforts, his voice in its full guttural tone, expressive of the deep volume of feeling,—all harmoniously combined in, and greatly helped the effect. As he stood in the pulpit, it was with a slight stoop; his beginning very slow, deliberate; uttering the less important parts on a somewhat elevated key and with an occasional lisp; as emotion increased, deepening the tones; and when feeling was at its height, the voice would be at its depth; and such tones of solemn, swelling, sonorous power, when something alarming or awful was uttered, I never heard elsewhere; the gesture was very simple and but little varied; often the right hand stretched forward, the palm down, and then the hand would come down occasionally with force upon the book or the desk; the gesture comporting with and enforcing the downright positive and emphatic order of the preaching.

There was a vein of originality about Father Sewall's preaching; this made it taking. His way was his own, and he was always like himself, and like nobody else. There was a spice of quaintness, of dry, pat humour in his preaching; and this, too, made it taking. He was a man who could relish, and who could give, the genial, jocose remark. His wit and pleasantry will not soon be forgotten; and I could gather any quantity of this sort from inmates of dwellings scattered from the St. Croix to the Piscataqua. His "Life" which has been published, and which is for the most part so well done, fails, many think, to do justice to this aspect of his character. His politeness consisted in uttering what he thought in the plainest and most direct phrase. He was a great enemy of tobacco, in all its forms. The smell of it was very offensive to him. A gentleman at whose house he often stopped, said that he was sitting in his room, smoking a cigar, when Father Sewall entered, and broke out in a way half jocose, and half in earnest,—"You must either leave this room, or I must." It is remembered by the women at least that he was very particular about his diet, eschewing coffee and tea, except *sage* tea, and all pastry; and from the age of seventy, all animal food; he being told, on high medical authority, that if he would eat no meat, he might live till he was an hundred years old. He tried it and died at ninety. It is the opinion of many who watched the effect of this change in diet, that if he had not made it, he would have lived to the age of an hundred.

With all his Saxon squareness and homeliness of phrase, he was often a shrewd critic in matters of taste. Though he was using the trowel, when his more favoured brethren were turning the classics, he would sometimes meet them at the foot of the pulpit stairs and *query* at least, whether, in this or that particular, they had not violated the canons of rhetoric. I remember to have received from him one of the most important hints in regard to delivery that I ever received from any source.

He was raised up for a peculiar work—that work he nobly achieved. He did pioneer work, vastly important, but no more to be repeated in these parts. He was the instrument in the conversion of a great many souls. In hearing the recitals of religious experience, when called on councils for the formation of churches in new regions, very often do we hear Father Sewall referred to by those who relate their experience, as the man who, under God, was the instrument of their conversion. This holds true in every section of our great State.

"What a *wide* man he is!" was once the exclamation of a little girl to her mother, as the venerable patriarch withdrew from the room—true in another sense than as applied to his singular breadth of frame—a wide man he was in the reach of his Christian heart, and in his labours for the good of souls; broad the field which under God he blessed; bright, we believe his crown in Heaven.

Yours very truly,

G. SHEPARD.

JOHN SNELLING POPKIN, D. D.*

1798—1852.

JOHN SNELLING POPKIN was born in Boston, on the 19th of June, 1771. His name and ancestors came to this country from Wales, by way of Ireland. His father served as an officer in the army during the whole period of the Revolution, and attained to the rank of Lieutenant Colonel in the Massachusetts regiment. He subsequently removed to Bolton, Mass., and afterwards to Malden, where he resided till his death, in 1827, in the eighty-fifth year of his age.

At the age of six years, the son was placed under the care of the Rev. Eliakim Willis,† then the Congregational minister of Malden, who taught him the rudiments of Latin; though, at that period, his strongest inclination was for scientific studies. Six years later, he was transferred to the Latin school in Boston, where he remained till his father removed to Bolton. While he was in the country, he was accustomed to work upon a farm; but his father having become satisfied that he was a boy of uncommon promise, and having ascertained that there were funds at the disposal of the government of College for the assistance of indigent students, resolved to give him the benefit of a collegiate education; and, accordingly, when he returned to take up his residence in the neighbourhood of Boston, he replaced him in the Latin school, where he remained till his course preparatory to entering College was completed.

He was admitted a member of Harvard College in 1788, and, after having distinguished himself by both his industry and his acquirements in every branch of study, he was graduated with the highest honours of his class in 1792. His own ludicrous description of the Valedictory Address which he delivered on that occasion is,—"I bawled like a calf for France and Liberty."

After taking his Bachelor's degree, he continued in Cambridge the greater part of a year and a half, receiving aid from the Hopkinton foundation. During three months of this time, he taught a school in Woburn, and afterwards gave private instruction in a family at Cambridge. The succeeding year he passed at home, and in January, 1795, was appointed Greek Tutor in the College. This office he held, discharging its duties with signal ability, till the Commencement in July, 1798.

* Memoir by Prof. Felton.

† ELIAKIM WILLIS was a native of Dartmouth, Mass.; was graduated at Harvard College in 1735; was ordained pastor of the church in Malden, Mass., October 25, 1752; and died March 14, 1801, aged eighty-seven.

Mr. Popkin having determined to enter the ministry had, in connection with his official duties in the College, prosecuted the study of Theology under the direction of the Rev. Professor Tappan of Cambridge and the Rev. Dr. Eliot of Boston. He was licensed by the Boston Association, and began to preach a short time before he resigned his office as Tutor. After the Commencement in 1798, he supplied the pulpit several months in Londonderry, N. H., and was subsequently engaged, for a number of weeks, in preaching at Wenham, Mass. In January, 1799, he was preaching as a candidate to the Federal Street church, Boston, then vacant by the death of Dr. Belknap; and on the 16th of July following, he was ordained as its pastor.

Notwithstanding Mr. Popkin's preaching was highly acceptable, especially to the more cultivated part of his audience, he seems to have had little freedom or comfort in the discharge of his ministerial duties, and very soon became convinced that he was not in the place for which he was best qualified. Accordingly, he was dismissed, at his own request, in the year 1802; his parishioners consenting to the arrangement, but not desiring it. During his residence in Boston, he continued the study of the classics with great zeal,—especially the Greek classics, for which he had a passionate fondness through life.

In 1804, Mr. Popkin accepted an invitation to preach to the First Parish in Newbury, which resulted in his being installed as their minister on the 19th of September, of the same year. Here he remained, greatly beloved by his people, and universally respected throughout the whole region, for about eleven years.

In 1815, the degree of Doctor of Divinity was conferred upon him by Harvard University. The same year, the College Professorship of Greek in the University was offered to him; and, as the duties of this office were eminently congenial with his tastes, he determined to accept it. He accordingly resigned his pastoral charge, much to the regret of his people, and removed to Cambridge. He held this Professorship until 1826. In the mean time, a Professorship of Greek Literature having been founded and endowed by Mr. Samuel Eliot, Mr. Edward Everett was appointed the first Professor on the new foundation. When Mr. Everett, five years after, was elected to Congress, Dr. Popkin was transferred to the vacant chair. He continued to hold the Professorship of Greek Literature seven years, and resigned it in 1833. From this time till his death, he resided at Cambridge, but led a very retired life, being rarely seen on any public occasion.

Dr. Popkin enjoyed good health till February, 1844, when, during family worship at evening, his power of articulation suddenly failed, and almost immediately after, his consciousness. He, however, quickly emerged from this state, but found himself, though able to form distinct ideas, yet *not* able to command language in which to express them. In the following May, he had a repetition of the attack; but recovered from it sooner than before. In the course of the ensuing summer, he had in a great measure regained his usual health; though his memory, especially for the names of persons, remained impaired. During several of the following years, he had slight recurrences of the attack of 1844, and he suffered not a little from irregular sleep; or, as he himself expressed it, he could not read but he would sleep, and he could not sleep, but he would awake—otherwise he enjoyed comfortable health. In the spring of 1851, a disease of the heart began to develope itself, which, in its progress, occasioned him great suffering. In

January, 1852, it assumed a more aggravated form, and on the 2d of March following it terminated his life.

The following is a list of Dr. Popkin's publications:—A Discourse delivered in Haverhill at the funeral of Jabez Kimball, A. M., 1803. A Sermon entitled "An attempt to recommend Justice, Charity and Unanimity in matters of religion," 1805. A Sermon preached the last time of the assembling in the Old Meeting House in the First Parish in Newbury, 1806. A Sermon preached at the dedication of the New Meeting House of the First Parish in Newbury, 1806. A Sermon on the Seasons, Time, and Eternity, 1813. A Sermon preached on the day of the Annual Thanksgiving, 1813. A Short Sermon on an afflictive occasion, 1814. A Sermon delivered on the day of National Thanksgiving for Peace, 1815. Two Discourses delivered on the Lord's day preceding a removal to Harvard University, 1815. Three Lectures on Liberal Education, 1836.

In 1852, a biography of Dr. Popkin, by Professor Felton, his successor in office, was published, together with selections of his Lectures and Sermons, part of which had appeared during his life time.

FROM CORNELIUS C. FELTON, LL. D.

PROFESSOR OF THE GREEK LANGUAGE IN HARVARD UNIVERSITY.

CAMBRIDGE, June 8, 1855.

My dear Sir: My personal acquaintance with Dr. Popkin commenced in 1823. I knew him more as a teacher and Professor of Greek than as a preacher, though he still continued to supply the pulpit, occasionally, in the College chapel, and the neighbouring churches, for a considerable number of years after that time. He was a man of singular modesty, and during his connection with the Federal Street Society, was constantly oppressed with a nervous apprehension that he was not qualified to discharge the responsible duties of a clergyman in such a community. His discourses, however, according to the traditions of the society, and as appears from his published works, were able, pious, and often eloquent; and his parishioners by no means shared in the opinion of his qualifications entertained by himself. In the Society of Newbury he felt better satisfied with the sphere of his labours and duties. The venerable Judge White, now of Salem, then established in his profession in Newburyport, says, "Though not within the limits of his parish, I could not hesitate a moment to join the society, and become one of his permanent hearers. I knew him well enough to appreciate the privilege I should enjoy, and the more I knew him and the longer I enjoyed the rare privilege, the more dearly was it appreciated. His sound, intellectual, impressive, and truly Christian preaching drew many occasional hearers; and his well-known character as a man and a scholar, as well as minister, induced a number of respectable families in Newburyport, with several professional gentlemen, to become his parishioners." * * * * "He could not, I believe, have found a congregation of people better suited to his habits and turn of mind, or more disposed to a just appreciation of his worth. Assured, as he soon was, of their entire confidence and affection, he felt no restraint among them from the peculiarities of temperament, which he was so conscious of possessing, but enjoyed the utmost freedom in his social and parochial visits. Dr. Popkin was in truth a model minister, as he had been a model scholar. His pastoral duties, in season and out of season, were performed with a most hearty fidelity. The sick and the poor were never forgotten by him. His darling studies could not detain him a moment from any call to them. In all his parochial intercourse he was so kind, sympathizing, and generous,—so frank, pleasant, and apt in his remarks and interchange of good feeling and good humour,—that he was a

most welcome guest with every class of people, and made to feel that he was welcome not only as their minister, but as a friend and companion."

In a technical sense, Dr. Popkin was not an orator. His nervous susceptibility, amounting at times to intellectual timidity, prevented him from doing justice in public to the great powers which he unquestionably possessed. He always preached from written discourses. His manner, though sometimes agitated, and never conforming to the rules of polished delivery, was solemn, impressive, and well suited to command the attention of an audience. His devotional exercises were fervent and earnest in the highest degree. His voice was naturally rich and powerful, and with the training to which a man, ambitious of public distinctions, would have subjected himself, might have become the organ of most effective oratory. In person, Dr. Popkin was tall, well-proportioned, and commanding. His head was large, his features massive, and his brain capacious. His walk was upright, and his step firm and vigorous, until, as he approached the age of fourscore, his figure bowed under the load of years, and he supported his yielding limbs by a staff. There was a singular power in the antique grandeur and simplicity of his presence; and his conversation, notwithstanding his melancholy temperament, was rich with racy wit, quaint expression, solid sense, and comprehensive scholarship; and his character in general was strongly marked with "that simplicity, wherein,"—to borrow the striking words of Thucydides—"nobleness of nature most largely shares." His religious views were what are called Evangelical, as distinguished from Unitarian and Rationalistic; but he never took part in theological controversy, and refused to be called after the leader of any particular sect. Being once asked by an anxious lady of his parish if he was a *Hopkinsian*—a sectarian designation formerly much in vogue in the religious circles,—he replied, "Madam, I am a *Popkinsian*." A short time before his resignation, he withdrew from the College chapel, and joined the orthodox Congregational Society. Finally he sought rest in the Episcopal Church, finding much to approve in its quiet and moderation, and having become satisfied by the study of the early ecclesiastical writers that liturgies were used by the primitive Christians. Here, as elsewhere, his singleness of heart, integrity of life, consistent piety, modesty, and self-distrust, were daily exhibited. The confessions of sin in the offices of the Church express deep and earnest humility; but he was accustomed to say, "I would fain have them more and deeper."

The vigour of his mind and the range of his acquirements are sufficiently exhibited in his published works. His sermons are models of excellence, both in matter and manner. In soundness of thought, rich quaintness of expression, forcible structure of sentences, and general mastery of style, they remind us of the writings of the old English Divines. The sermon on the death of Washington contains passages of solemn eloquence, not surpassed in any of the public discourses which that event called forth. The sermon on the memory of the righteous, delivered the following year, on the return of the anniversary, is equally admirable, and both deserve a permanent place in the pulpit literature of the country; though they were prepared and delivered in the ordinary discharge of his duty as pastor of the Federal Street Society. More elaborate performances are the sermon on justice, charity, and unanimity,—a discourse which displays, with great power, his deepest convictions and most characteristic opinions; and the sermon entitled "Thanksgiving for Peace"—a most able and eloquent exposition of the horrors of war, as a scourge to the victors as well as to the vanquished, and of the blessings of peace. There are few things in the pulpit eloquence of America, which, in the various excellencies of style, thought, and illustration are superior, or equal to these discourses of Dr. Popkin.

Dr. Popkin was never married. In his youth and early manhood he is said to have been not deficient in a taste for social life, but many amusing stories used to be told of his shyness in the presence of women, and of his aversion to the

thought of marriage. It was jokingly asserted, that the only fault he ever found with his favourite language, the Greek, was that it had a dual number. Yet there was a tradition long current in College, that, in the circle which Mr. Popkin occasionally frequented in his youth, there was an amiable and accomplished person to whose attractions he was not insensible. But whatever of a feeling warmer than friendship may have found a place in his breast, it probably remained a secret to all but himself, and was only a matter of inference with the spectators. Half a century afterwards, on the death of an estimable and venerable lady, Dr. Popkin, contrary to the long, fixed habits of his life, attended her funeral, and followed her in his carriage to the grave. Perhaps some lingering memory of an early dream of romance, untold at the time, but unforgotten afterwards, may still have dwelt in that lonely heart.

I have thus given you a sketch of Dr. John S. Popkin, partly from my own knowledge of the man, and partly from the accounts of others. If you think it does any justice to his excellent character, and that it is suitable to the purpose for which you desired it, I shall be gratified.

I am, dear Sir, with very high regard,

Your friend,

C C. FELTON.

LEONARD WOODS, D. D.*

1798—1854.

Leonard Woods was the son of Samuel and Abigail Woods, who were among the early inhabitants of Princeton, Mass. Both of them were persons of exemplary piety and of more than ordinary intellect. His father, though with small opportunity for early culture, had a *taste* for metaphysical and theological investigation, and made himself familiar with the works of Locke, Edwards, and many of the Puritan Divines.

He was born on the 19th of June, 1774, and was baptized the same day. His earliest education was conducted chiefly by his father and an elder sister. He early discovered a fondness for books; and when he was not more than six or seven years old, he would copy examples in arithmetic on a piece of birch bark, as he heard them given to a class of large boys, and was rarely, if ever, behind them in giving the correct answer.

His parents designed originally that he should remain at home on the farm; but from the age of ten, he manifested a strong desire for a collegiate education, with a view to becoming a minister. On account of a severe illness which, for two years, disqualified him for much labour, his father consented to his commencing preparation for College, under the instruction of the parish minister; though he told him distinctly that he should not be able to incur the expense of his education. His mother, however, favoured his wishes, and promised to render him every assistance in her power. The only regular instruction he received was at the Leicester Academy, where, for three months, he was a pupil of the late Professor Ebenezer Adams,†

* MS. from himself.

† Ebenezer Adams was born in New Ipswich. N. H., October 2, 1765; was graduated at Dartmouth College in 1791; was first an assistant teacher, and afterwards Principal, of the Academy at Leicester, Mass., where he continued fifteen years; went to Portland in a similar capacity in 1801, where he made a profession of religion, connecting himself with Dr. Payson's

of Dartmouth College. After about three years from the time that he began his studies, he became, in 1792, a member of the Freshman class in Harvard College. During the latter part of his collegiate course, he became deeply interested in the philosophical works of Dr. Priestly, and, for a time, looked with much favour on his speculations in favour of materialism. He was graduated in 1796 with the highest honour, and delivered an oration, which was received with great applause; and when he took his second degree, three years later, he was appointed to deliver the Master's oration. Both these productions were published.

For eight months after he left College, Mr. Woods was engaged as a teacher at Medford; and, during this time, his mind and his heart became fixed in the great principles of religion, and he was encouraged now to carry out his youthful purpose of being a minister of the Gospel. He made a public profession of his faith and united with Dr. Osgood's church in Medford, in 1797. In the autumn of the same year, he studied Theology three months, under the direction of the Rev. Dr. Charles Backus, of Somers, Conn., in company with his friend, Mr. John H. Church, afterwards the Rev. Dr. Church of Pelham, N. H. The next winter he continued his studies at home, confining himself chiefly to the Bible and Brown's System of Divinity. In the spring of 1798, he was licensed to preach by the Cambridge Association, and, in November of the same year, was ordained pastor of the church in Newbury, from which Dr. Tappan had been removed to become a Professor in Harvard College. The ordination sermon was preached by the Rev. Dr. Osgood of Medford.

When the Theological Seminary at Andover was established in 1808, Mr. Woods, though still a young man, was appointed to the Professorship of Theology. He accepted the appointment, and continued in the place thirty-eight years. During this time, besides discharging the appropriate duties of a Professor, he had an important agency in the establishment of various benevolent institutions, particularly the American Tract Society, the American Education Society, the Temperance Society, the American Board of Commissioners for Foreign Missions, &c. In the last mentioned Board, he served as a member of the Prudential Committee for about twenty-five years. He was also engaged in several important theological controversies, in all of which he manifested great good temper, as well as great skill and ability.

He received the degree of Doctor of Divinity from Dartmouth College, and also from the College of New Jersey, in 1810.

In 1846, he retired from his Professorship; and, from that time, was engaged, for several years, in preparing for the press his Theological Lectures, and a portion of his miscellaneous writings. These were published in five volumes, octavo, in 1849 and 1850, and have gained a wide circula-

church; after about a year and a half, accepted a Professorship of Mathematics in Phillips Academy, Exeter; in 1809 became Professor of Languages in Dartmouth College, and in 1811 was transferred to the department of Mathematics and Natural Philosophy, which he filled until 1833, when he resigned, and ceased from active labour in the College, though he still retained the title of Professor Emeritus. He then occupied himself occasionally in the duties of a magistrate, in study and social intercourse, and in the care of the Academy at Plainfield, N. H., where he was President and Treasurer of the Corporation. He also presided over the New Hampshire Bible Society, until the time of his death, and took a deep and active interest in that and other kindred institutions. He died of a disease of the heart, August 15, 1841. He possessed a sound, excellent judgment, high intelligence, great firmness, calmness, and dignity, with a truly philanthropic and Christian spirit—he was, in all respects, a noble specimen of a man.

tion and great popularity. During the last four years of his life, he was occupied in writing the History of the Theological Seminary, with which he had been so long connected. It was left in an unfinished state to be completed by his son.

During the winter of 1853–54, his health was unusually good; and he laboured with the vigour and alacrity of a young man. On the 8th of July, 1854, from over exertion in extreme heat, he brought on a complaint with which he had been troubled many years before,—an affection of the heart. He, however, continued to take gentle exercise till the 27th, when the disease took a more aggravated form. From that time he experienced the most intense suffering, but he bore it in the spirit of serene and joyful trust. A few hours before his death, it was remarked to him—"You are almost home;" and his answer was,—"Blessed home." He died on the night of the 24th of August, in his eighty-first year. His funeral was attended in the chapel of the Theological Seminary on the 28th; and a Sermon preached by Prof. Lawrence of the Theological Seminary at East Windsor, which was published.

The following is a list of Dr. Woods' publications:—Envy wishes, then believes: An Oration delivered at Commencement, Harvard University, Cambridge, 1796. Two Sermons on Profane Swearing, delivered on the day of the Annual Fast, 1799. A Contrast between the effects of Religion and the effects of Atheism: An Oration delivered at Commencement, Harvard University, 1799. A Discourse on Sacred Music, delivered before the Essex Musical Association, 1804. A Discourse at the funeral of Mrs. Thankful Church, 1806. Artillery Election Sermon, 1808. A Sermon at the ordination of Messrs. Newell, Judson, Hall, Nott, and Rice, as missionaries to the East, 1812. A Sermon on the death of Samuel Abbot, Esq., 1812. A Sermon before the Massachusetts Missionary Society, 1812. A Sermon at the ordination of John W Ellingwood, 1812. A Sermon in remembrance of Mrs. Harriet Newell, 1814. A Sermon at the ordination of Joel Hawes, 1818. A Sermon at the funeral of the Rev. Samuel Spring, D. D., 1819. A Sermon at the installation of the Rev. Warren Fay, 1820. Letters to Unitarians, 1820. A Reply to Dr. Ware's Letters to Trinitarians and Calvinists, 1821. A Sermon at the ordination of B. B. Wisner, 1821. A Sermon occasioned by the death of the Rev. Samuel Worcester, D. D., 1821. A Sermon at the ordination of the Rev. Alva Woods, 1821. A Sermon at the ordination of Thomas M. Smith, 1822. Remarks on Dr. Ware's Answer, 1822. Course of Study in Christian Theology in the Theological Seminary, Andover, 1822. A Sermon before the Convention of Congregational ministers in Massachusetts, 1823. A Lecture on Quotations, 1824. A Sermon at the ordination of Benjamin Woodbury,* 1824. A Sermon on the nature and influence of Faith, 1826. A Sermon occasioned by the death of Moses Brown, Esq., 1827. Lectures on the inspiration of the Scriptures, 1809. Fatal Hinderance to Prayer: A Sermon in the National Preacher, 1830. The province of Reason in matters of Religion: A Sermon preached in Murray Street church, New York, 1830. Letters to the Rev. Nathaniel W Taylor, D. D., 1830. A Sermon at the installation of the Rev. Nathaniel Hewitt, D. D., 1830. A Sermon at the installation of the Rev. T. M. Smith, 1831. A Sermon on the death of Jeremiah Evarts, Esq., 1831. A Sermon before the American Board of

* Benjamin Woodbury was graduated at Dartmouth College in 1817; was ordained pastor of the church in Falmouth, Mass., June 9, 1824; resigned his charge in 1833; and died in 1845.

Foreign Missions, 1831. A Sermon at the ordination of Leonard Woods, Jr., 1833. A Sermon at the funeral of the Rev. Ebenezer Porter, D. D., 1834. A Sermon on the death of Lyman, Munson, and others, 1835. A Sermon at the ordination of Daniel Bates Woods, 1839. A Sermon at the funeral of the Rev. John H. Church, D. D., 1840. An Examination of the doctrine of Perfection as held by the Rev. Asa Mahan and others, 1841. Reply to Mr. Mahan on the doctrine of Perfection, 1841. Lectures on Church Government, containing objections to the Episcopal scheme, 1843. Lectures on Swedenborgianism, 1846. A Sermon at the funeral of Mrs. Phebe Farrar, 1848. Theology of the Puritans, 1851.

Besides the above, Dr. Woods wrote several Tracts for the Doctrinal Tract Society, and was a liberal contributor to some of the most prominent religious periodicals of his day; and several of these articles may be reckoned among the ablest and most elaborate of all his productions. Many of these, together with a considerable number of Sermons preached in the chapel of the Theological Seminary at Andover, and never before published, are included in his Works already referred to.

He was married on the 8th of October, 1799, to Abigail, daughter of the Rev. Joseph Wheeler.* They had ten children,—four sons and six daughters. Three of the sons were graduated at College, one of whom is the Rev. Dr. Leonard Woods, President of Bowdoin College. Four of the daughters were married to clergymen. Mrs. Woods, a lady of distinguished excellence, died in February, 1846. Dr. Woods was afterwards married to the widow of Dr. Ansel Ives of New York, who survived him.

FROM THE REV. EDWARD A. LAWRENCE, D. D.,
PROFESSOR IN THE THEOLOGICAL SEMINARY AT EAST WINDSOR.

THEOLOGICAL SEMINARY, EAST WINDSOR HILL, June 26, 1856.

Rev. and dear Sir: A compliance with your request brings into fresh view the traits of a character which I always contemplate with veneration, and to which I love to pay the tribute of respect and affection.

My acquaintance with Dr. Woods commenced in the autumn of 1835, when I entered the Theological Seminary at Andover. From that time, my relations to him gave me the best opportunities for a thorough acquaintance. Such intimacy, however, was not necessary in order to know him well, for his simplicity and transparency gave into the hand of even a stranger, the key to his character.

The personal bearing of Dr. Woods was manly and commanding. He was tall, six feet and two inches, and quite erect even at the age of fourscore. Muscular flexibility freed him from those sharp, angular movements common to men of a nervous temperament, and of a greater muscular tension. This gave a natural ease and dignity to his demeanour, which were improved by self-culture. There was a compass of manner, ranging from gay to grave, which enabled him with equal facility to discuss a metaphysical question in a circle of acute theologians, or take a little child upon his knee, and amuse it by imitating the "Whip-poor-will," or singing "The pretty, pretty lark."

Between the external appearance of Dr. Woods and the characteristics of his mind, there was a noticeable harmony. His humour, quiet and chaste, indulged in early life more than in later years, was like the aroma from the alabaster box of ointment.

* JOSEPH WHEELER was a native of Concord, Mass.; was graduated at Harvard College in 1757; was ordained at Harvard, December 12, 1759; resigned his charge on account of ill health, July 28, 1768; afterwards held several important offices as a civilian, and died at Worcester, February 10, 1793, aged fifty-eight.

His mental discipline was the result of patient, persevering, and systematic effort, and his attainments were made, not by the eccentric sallies of genius, but by steadily pressing his inquiries farther and farther into the domain of science. The structure of his mind, thus built up, was solid rather than showy, and its beauty was the result of the just balance of its powers, as its force was of the wise direction and unity of his efforts.

He had a fondness for metaphysical studies, and qualifications, natural and acquired, for distinguished success in them. His clear perceptions and power of discrimination, his ability to discover the causes and relations of things, to meet and surmount difficulties, to trace analogies, weigh arguments, and estimate the value of logical results, gave him peculiar advantages in mental and moral science. With about the same ease, he could work in the mines or the mint of truth, bring up pearls from the deep, or polish them for use. While he highly honoured human reason, he held with Pascal that its last step dimly discloses the existence of innumerable things which transcend its powers, either of comprehension or of full discovery. He rejoiced in whatever of research extended the boundaries of science; but he felt also that many had made shipwreck of faith by self-confident adventures on the sea of speculation, beyond the soundings of reason and the chart and compass of Revelation. He lamented the spread of the modern German and French speculative philosophy, because he perceived its tendency to undermine the Christian faith. Yet his confidence in the power of truth made him hopeful in respect to final results. "The Omnipotence of truth," he once said, "coming from the Omnipotence of the God of truth, will put an end to all these philosophical heresies, and philosophical nonsenses."

Every where cautious, he was especially so in settling first principles, for, if these were false, he knew that they would necessitate wrong conclusions. Facts, among which he gave the highest place to those of Revelation, were the starting point in his philosophy. From these, by a careful induction, he came to general laws. From laws he was led to a law-giver, and from the law-giver to a universal government. That there is a God is evident from his actions. Agency proves an agent. What God is, is also plain from what He does. His deeds are infallible exponents of his will and character. This was Dr. Woods' philosophy. He knew that it had been discredited by Kant, Fichte, and others of the modern school of Idealism and boasted enlightenment. But he maintained it none the less steadfastly, believing that in the sanction given it by inspired men, and by the approval of ages, it possessed the double seal of certainty.

These mental qualities were happily illustrated in Dr. Woods' methods of instruction as Professor of Christian Theology. He administered no stimulants but what the love of truth and the delight of increasing knowledge would furnish. He led his pupils step by step from what is simple and easy to what is complex and difficult. If they were inclined to rest on a false and dangerous principle, he employed the magnet of the Socratic method to draw them from it to a safe one. When they lost themselves in the labyrinths of metaphysical speculation, he would go in after them and patiently guide them out into some fruitful field of religious knowledge. There was in his manner of putting questions a peculiar power of extricating an honest mind from an embarrassing difficulty. He was once present at an Association where one of his pupils, a young man of more than usual promise, was examined for license. One perplexing question after another came up, until the candidate became confused and the ministers nearly as much so. "Now, gentlemen," said the young man, "if Dr. Woods could only ask me one or two questions, the whole thing would be cleared up."

Although Dr. Woods had the reputation of a skilful polemic, he had a natural disinclination to controversy. He was a lover of peace, and regarded the power of the Gospel as in the points of agreement among evangelical men, and not in those on which they differed. He was also sensible of the evils incident even to serious discussion. "I have seen," he said, "that it has so often injured the

beauty of men's characters and cooled the ardour of their piety, * * * that I have earnestly endeavoured to avoid the danger. But when the foundations seemed shaken, he felt it an imperative duty to contend earnestly for what he believed to be the faith once delivered to the saints. Then he forgot ease, comfort, and even danger, and sought only that the controversy might be conducted in a kind and Christian spirit to a right issue. "If the war must come," he remarked in a time portending theological conflict, "let it be carried on with manliness and courage, with fairness and strength of argument, not with carnal weapons, but with the sword of the Spirit, aiming to overcome and destroy error and sin, and save the souls of men."

As a preacher, Dr. Woods was scriptural and instructive. The plan of his sermons was generally simple, and the arrangement of his thoughts so natural and lucid that the most uncultivated of his hearers, if attentive, could follow him with ease. Yet he was often argumentative and taxed reason to her utmost, though he never submitted the mysteries of godliness to her arbitration. He was pre-eminently a Bible preacher, bringing out from the Divine word Christ as the centre idea and life of Christianity. Hence, while his preaching was in the highest sense rational, it was not rationalistic but distinctively Christian. "We want men at this day," he once wrote me, "who have clear and deep views of the doctrines of Revelation, and of the duties and graces of Christianity; men who cleave to the Bible, who avoid unscriptural speculations and offensive phrases, who are as firm and as pliable as Paul."

The style of Dr. Woods as a writer, is marked by great perspicuity and purity. Rigidly Anglo Saxon and free from foreign idioms, rhetorical cataracts and chasms, it has a steady onward movement, like a sea-worthy ship on the ocean of thought, with gems and treasures from the rich mines of truth. Diffuse without being wearisome, it has that transparency which enables his readers not only to look into, but *through* the subjects he treats.

In all these respects, as a writer, preacher, polemic, and teacher of Theology, Dr. Woods enjoyed a deservedly high reputation. But he was something more and better than these. It is for his qualities as a man, a neighbour, a friend, and a Christian, that he will be cherished in most grateful and affectionate remembrance. The generous sentiments of his open, manly character, his ardent love of nature, and dislike of every thing artificial and conventional, together with the constant outflow of kindly feeling towards all, not only preserved him from the unsocial and withering influences which polemics and metaphysics too often exert, but infused into them genial and softening elements, which took away their dryness and hardness, and gave them a benign mission of mercy.

The intimacies of college life were cherished to the last, and held him more and more firmly in their sweet bonds. The exhaustless humanities of his nature, mellowed and ripened with years, and his delight in the society of long-tried friends increased as their number diminished. Of one of these, when called to preach at his funeral, he said, "Whenever any burden pressed heavily upon me, and I felt myself ready to sink, a desire to see my brother Church always sprang up in my heart; and a visit from him never failed to encourage and strengthen me." The warmth of his affections gave a hue, not merely to his friendships, but to all his intercourse in society. It breathed in his letters of condolence to the afflicted; in his sympathy with the suffering, and his plans of Christian benevolence.

His capacious social nature was developed by being brought into all the relations of life, and by suffering bereavement in them all. Shortly after the death of his mother, he says, "When I go to Princeton, it will be a gloomy place to me. I shall go away to my rock and my bower, and shall weep at the remembrance of departed parents, and days and years that are past." Later, when suffering from a still severer affliction, he exclaimed, "O my poor, stricken heart, I cannot bear up under my thoughts! Away I must go to the blessed world

where the object of my love shines in perfect beauty, and glorifies God with a heavenly activity and fulness of joy."

In all his social sympathies, his heart was fresh and young to the last. It beamed from his countenance in the glow of his cordial greetings, or came out in the infinitesimal expressions of feeling which affection only can either prompt or interpret.

The Christian character of Dr. Woods was from the first decided, and his improvement steady and marked. On taking his second degree from his Alma Mater, he pronounced an oration of the most serious kind, "resembling," says one of his classmates, "a sermon more than any performance I remember to have heard on any similar occasion." His mind and heart took strong hold of all the fundamental doctrines of the Gospel. At his ordination, in the fulness of his faith, he had prepared an unusually long Confession, and while reading it, Dr. Osgood of Medford, who, in those days of undeveloped Unitarianism in New England, held to the proverb—"In medio tutissimus ibis," exclaimed, "Ah, you believe ten times as much as you will when you are as old as I am."

The Theology of Dr. Woods was not a dead and dry dogma, but a system of living truths, verified by his experience and wrought into the texture of his character. Nor was it a novelty, tracing its pedigree to the progenitor of some family of dull or dazzling speculators. He claimed to be in the line of theological succession from Christ, through Edwards, Calvin, Augustine, and the Apostles. His creed was his Christianity. It was old, but he believed not worn out, nor the less true for its age. He could no more change it than the facts of his religious history. His conceptions of the holiness and sovereignty of God had their counterpart in his deep self-abasement and desire to be changed into his image. His ideas of moral agency strengthened his sense of personal responsibility, and his doctrine of Divine efficiency deepened his feeling of dependance, and made him peculiarly a man of prayer. His trust in Providence and in the efficacy of prayer, are well illustrated by an incident which occurred in connection with the ordination of Dr. Hawes at Hartford. Dr. Woods was to preach the sermon. It was in the spring of the year, and he was delayed by the bad travelling. When he reached the Connecticut, the bridge had been carried away by the freshet, and the ice made passing dangerous. There was no time to lose. He walked to the edge of the river and ascertained that the boatman would attempt to get him across. Then he went to an old house which stood near, knocked at the door and asked the privilege of a retired room for a short time. There he kneeled and sought direction from God concerning his duty, then committed to the Divine care his wife, his children, and himself,—returned to the river, crossed in safety, and arrived just in season for the service he had engaged to perform.

The views set forth in his works, revised and published by himself, he held to the close of life. "No change," said he in his last sickness, to one who questioned him on that point. After a moment's pause, he added with a pleasant smile, "Yes, there is a change. Those doctrines appear to me more truthful, more weighty, more precious, than ever."

As Christ was the beginning, the middle and the end of his Theology, so was He also of his religious experience. Of Him he learned that meekness and humility, which were so distinguished an ornament of his character and life, and that charity also which made him so forgetful of injuries, and in his guileless confidence in others, almost of that doctrine of depravity which he believed so firmly, and which, in regard to himself he felt so deeply. He repudiated all self-worthiness, and trusted solely to the mercy of God, through the merits of the Redeemer. On this rock he rested with immovable firmness. This was his unfailing support in the trials of life, and the ground of final triumph in his peaceful death.

With esteem and affection,

I am, dear Sir, most sincerely yours,

E. A. LAWRENCE.

JOHN HUBBARD CHURCH, D. D.

1798—1840.

FROM THE REV LEONARD WOODS, D. D.

ANDOVER, January 24, 1852.

My dear brother: I cheerfully comply with your request for a brief narrative of the life of my beloved friend DR. JOHN HUBBARD CHURCH, and the more so, as I have reason to believe that I am the only person now living, who possesses all the information that you desire.

He was born in Rutland, Mass., March 17, 1772. His parents were Stephen and Esther Church. His father, who was a carpenter, served seven years in the Revolutionary war, and died July 11, 1786. From that time his son John H. lived with his grandfather, Paul Moore, till he commenced his studies preparatory to College. In his education his grandparents afforded him important aid; and he always remembered them with gratitude and love. His early years were spent in the common business of agriculture.

My acquaintance with Mr. Church commenced in April, 1792, at Leicester Academy, which was then under the instruction of the late Ebenezer Adams, L. L. D., Professor in Dartmouth College. After I left in June, Mr. Church remained one year, and entered Harvard College in July, 1793, where we lived together in happy friendship for three years. From that time, there was a growing intimacy between us as long as he lived.

During his last year at College, he taught a school in the winter at Chatham, Mass. His visible character and deportment had always been remarkably sober, unexceptionable, and amiable. But, at that time, he was led to look into his own heart, and to compare his affections and motives with the perfect law of God. About the same time, I think, he read Doddridge's Rise and Progress, Boston's Fourfold State, and Brainerd's Life. After being, for a season, deeply convinced of his sinful and ruined state, he began to exhibit evidence of a spiritual change, and he gradually, after much self-scrutiny, and with fear and trembling, admitted the pleasing thought that he had been born again. He now began a new life. From that happy season, it was his predominant endeavour to follow Christ and promote the interest of his redeemed Kingdom.

Mr. Church pursued his theological studies under the direction of Dr. Charles Backus of Somers. We went together to that place in August, 1797, immediately after his graduation, where he remained till the next spring. He was licensed to preach by the Association of Tolland County, to which Dr. Backus belonged. He began to preach as a candidate for the ministry at Pelham, New Hampshire, in May, 1798, and was ordained there, among a united and affectionate people, October 31st of the same year. The Sermon on the occasion was preached by Dr. Backus on the text—"Simon, son of Jonas, lovest thou me?" In May, 1799, he was married to Miss Thankful Watson of Rutland, Mass. By this marriage he had two children,—a daughter who is still living, and a son who died in infancy. His wife died in April, 1806. In May, 1807, he was married to Miss Hannah Farnham of Newburyport, by whom he had two daughters, one of them

now living in Pelham, N. H., and the other in Pittsburgh, Penn. He received the degree of Doctor of Divinity from Williams College in 1823.

His labours in the ministry were attended with manifest tokens of the Divine favour, and were the means of introducing into the church many intelligent and faithful Christians, and of introducing a number of young men into the office of Christian pastors and missionaries. It was his earnest endeavour to build up the church "with gold, silver and precious stones;" to guard against error and delusion, and to promote a fervent, active, scriptural piety,—which was so uniformly exemplified in his own conduct.

The general aspect of his religious life resembled that of David Brainerd. His eyes were opened to see his inward corruption. He felt the power of indwelling sin. He took a low place before God. He esteemed others better than himself. He relied not upon his own strength or goodness, but upon the free and abounding grace of Christ. Very frequently, especially during the first years of his ministry, he had serious doubts of his own piety. But in times of the greatest darkness, he ceased not to admire the excellence of Christ and to glory in his cross. As he went forward in the duties of a Christian and the labours of a minister, his religious character became more mature, and the habitual state of his mind more peaceful and joyous. His most abiding joy, however, arose, not from what he saw in himself, but from his clear apprehension of the "glory of God in the face of Jesus Christ." This was the characteristic of his religion.

The Theology of the Bible, as it lay in the mind of Dr. Church, was rather experimental, practical, and devout, than speculative. His religious opinions were very nearly conformed to those of Calvin, Owen, Scott, Boston, Shepard, and others of congenial views. He had a great dislike to novelties in religion. Among the last books he read were Owen on the glory of Christ, Goode's Better Covenant, Stevenson on the Offices of Christ, and Dickinson's Letters. I have not known any man who was more familiar with the Bible than he was, or in whom the word of God dwelt more richly, or whose habits of thinking and feeling seemed to me more fully in agreement with the spirit of inspiration.

I never knew any one who excelled Dr. Church in Christian meekness and gentleness, or in the exercise of disinterested kindness and love, or in the chastened fervour of a devout spirit. Whenever I was called in providence to consider important questions of duty, or to endure trials and afflictions, Dr. Church was the friend and brother in whose conversation and prayers I found assistance and comfort. And times without number since his decease, my feelings have impelled me to say, How precious would be such an interview with that dear brother, as I used to enjoy during his life! He was indeed an uncommonly excellent and lovely man. But his excellence and loveliness could not be adequately known except to those who were very intimately united with him in Christian friendship.

Dr. Church filled various important offices. During the early years of the American Tract Society, he was united with Dr. Justin Edwards and myself as its Publishing Committee. From 1826 to his decease, he was a Trustee of Phillips Academy and the Theological Seminary in Andover. For a still longer period, he was a Trustee of Dartmouth College. He was for twenty years a member of the American Board of Commissioners for Foreign Missions. He was a Director, and afterwards President, of the New Hampshire Bible Society. He was also President of the New Hamp-

shire Missionary Society. And from 1809, when the General Association of that State was organized, he was the Scribe till his death.

Dr. Church was a Congregational minister, and he loved ministers and churches of that denomination. But his affection was not limited to any branch of the Christian Church. He was specially attached to Presbyterian ministers; and, during the latter years of his life, without separating from his own denomination, he became a member of a Presbytery in his neighbourhood.

I visited Dr. Church during his last sickness, and found him in the enjoyment of the utmost peace of mind in the near prospect of death. The particulars of that interview are detailed in the sermon which I preached at his funeral on the 12th of June, 1840, and which has been given to the public.

The following is a list of Dr. Church's publications:—Two Sermons delivered at Pelham the Sabbath after his ordination, 1798. The substance of a Discourse delivered at the funeral of Mrs. Clarissa Butler, 1803. A Sermon on occasion of the death of Benjamin Baldwin, 1804. An Address to parents, 1804. A Sermon at the funeral of Mrs. Mehitabel Atwood, 1805. An Oration on the Fourth of July, 1805. Two Discourses on Baptism, 1805. A Discourse delivered at Haverhill and Pelham, on a day of Fasting and Prayer, 1805. The Jewish polity completely overturned, and the Sceptre reserved for Jesus Christ: A Discourse delivered at Newburyport, 1809. A Discourse at the interment of Mr. Joshua Atwood, 1809. A Sermon preached at Andover, Mass., on the Annual Fast, entitled "The first settlement of New England," 1810. A Sermon at the funeral of the Rev. Elihu Thayer, D. D., 1812. A Sermon on the day of the National Fast, 1812. New Hampshire Election Sermon, 1813. A Sermon at the dedication of a meeting house in Goffstown, N. H., 1816. A Sermon before the Female Heathen School of Dracut, Mass., 1818. A Sermon at the installation of the Rev. Abraham Wheeler in Candia, N. H., 1819. A Discourse at the eighth annual meeting of the New England Tract Society, 1822. A Discourse at the funeral of Mrs. Lucy W Tenney, 1822. A Sermon at the formation of the First Congregational church in Lowell, 1826. A Sermon at the funeral of the Rev. Paul Litchfield,* 1827. The Moral condition of all men: Two Sermons in the National Preacher, 1828. A Sermon before the Pastoral Association of Massachusetts, 1829. The unsearchable riches of Christ: A Sermon in the National Preacher, 1838.

Yours with much affection,

LEONARD WOODS.

FROM THE REV NATHAN LORD, D. D.,

PRESIDENT OF DARTMOUTH COLLEGE.

DARTMOUTH COLLEGE, April 26, 1849.

My dear Sir: I first knew Dr. Church when I was a student at Andover. He was always present at the Anniversaries of the Seminary, and visited it frequently, in a more private way, as a friend and counsellor. Two or three times a year he preached to the village congregation, which was then attended by the students.

I remember that the young men, at that period, looked up to him as one of the truly venerable for wisdom, integrity, and piety. He was known to be a

* PAUL LITCHFIELD was born at Scituate, Mass., March 12, 1752; was graduated at Harvard College in 1775; was ordained pastor of the church in Carlisle, Mass., November 7, 1781; and died November 7, 1827, in his seventy-sixth year.

Calvinist of the old New England school, and was considered as an able and efficient defender of those views of Christian doctrine. We regarded him as a man of great faith and professional engagedness, better versed in doctrinal and practical than metaphysical Theology, inclined to action rather than speculation, more of a pastor than of a student, yet well educated, comprehensive, and liberal. He was understood to be a sound adviser, and we knew him to be an instructive, affectionate, and earnest preacher. We loved to see him about the halls and to hear him in the pulpit. Dr. Spring, Dr. Dana, and himself, were then more frequently at Andover than other members of the Corporation; and when they prayed, as they always did, with great simplicity and fervour for "the School of the Prophets," we seemed to have assurance of the Divine protection and blessing. Such a triple wall of sanctified philosophy, literature, and good sense, was thought impregnable.

After I became a pastor, I resided, for twelve years, in the same State with him, and within twenty miles of his parish. I was intimately connected with him during that time. And what minister of New Hampshire was not? For he was every where, the adviser of churches, the counsellor of young pastors, the moderator of Councils, the preacher at ordinations, the presiding genius of the General Association, the moving spring of most of the benevolent Societies, a Trustee of the College, and conspicuous in every enterprise for the advancement of learning and religion. In all these relations he was the same honest, true minded, and devout man,—revered for his wisdom, loved for his goodness, and feared for his justice. He exemplified remarkably what was rare, in that time,—the union of a conservative and active spirit. He was active from the impulse of a true Christian zeal, and conservative from his profound and unflinching attachment to the Puritanism of New England.

In 1821, I became associated with Dr. Church as a Trustee of the College. He retained that office after my accession to the Presidency, till his decease. He was always present at the meetings of the Board from the opening to the close. I remember well his simplicity and kindness, his intelligence and judgment, his firmness and courage, his scrupulous regard for truth, and the honesty and fidelity with which he performed every trust. He never mistook his object, and never had occasion to stand corrected. He was severely conscientious in his guardianship. He thought with Edwards that a College ought to be religious, and that it ceased to be a school of sound learning, when it ceased to be a school of Christ. His influence was always exerted to make science subservient to religion, and it was never weakened by imbecility in reasoning, or inconstancy in action.

Dr. Church was eminently primitive in his tastes and studies, and in all his personal and official intercourse. He accepted no innovations in manners, politics, morals, or religion. He believed that nothing could be an improvement that had no higher claim than novelty, or that stood not evidently on the tried basis of experience and Revelation. He deprecated the speculative turn which was becoming apparent among some of his brethren. He predicted evil to the churches from the unhinging spirit which he thought it must engender. But he was not uncharitable. If he saw any unreasonably inflated, and likely to attempt extraordinary flights, he did not suddenly denounce them, but waited for the predicted state of collapse when he hoped they would become more considerate, self-knowing, and humble, and would return to the teachings of the Spirit. Yet, if that correction served not, he withdrew his confidence, and was not likely to restore it. In matters of so high concernment, he was not ready to trust any man a second time.

As I now review the traits of Dr. Church's character, I am more impressed by them than I was during his life. I think he must have been greater and better than he then seemed. He stands now in the light of Heaven, and his reflected

image is more striking than the original. Esteem gives place in my mind to honour, and honour to reverence. The fathers must die before that which made them worthy to be fathers can be understood.

I am, dear Sir, very respectfully and truly,

Your obedient servant,

N. LORD.

TIMOTHY ALDEN.*

1798—1839.

TIMOTHY ALDEN was a descendant from the Hon. John Alden of Duxbury, who came in the May Flower to Plymouth, when he was about twenty-two years of age. He was the son of the Rev. Timothy Alden, who was born November 24, (O. S.) 1736, was graduated at Harvard College in 1762, was ordained pastor of the Congregational church in Yarmouth, Mass., December 13, 1769, and died November 13, 1828, having nearly completed the fifty-ninth year of his pastorate at Yarmouth, and the ninety-second year of his age. His wife, who was a daughter of the Rev. Habijah Weld of Attleborough, Mass., died October 28, 1796. They had six children, all of whom survived both parents. Three of the sons were graduated at Harvard College. One of them, *Isaiah*, was a teacher; the other two were ministers of the Gospel.

The subject of this sketch was born at Yarmouth, August 28, 1771. He remained with his parents till he was eight years old, and then went to Bridgewater to reside with an uncle, where he continued till he was nearly fifteen. As the means of his parents were limited, it seems to have been their intention that he should become a farmer; and his uncle, with whom he lived, promised him his valuable farm, if he would remain upon it; but he was resolutely bent, even at that early period, upon a liberal education. When he was sent into the fields to labour, he would sometimes carry out with him his Latin Grammar, and would not only devote to it every moment of leisure that he could find, but would contrive to make leisure, at the expense of neglecting the task which had been assigned him. His uncle, perceiving that there was little hope of making a farmer of him, and that nothing would abate his desire for an education, wrote to his father, advising him to gratify his wish by sending him to College; and his father accordingly determined to do so. He commenced his preparatory course, when he was about fifteen; but, in consequence of ill health, was obliged shortly to suspend his studies for a year. He began under the instruction of his father, but was afterwards for a time, a pupil of the Rev. John Mellen† of Barnstable, and completed his course at Phillips Academy,

* MS. from Rev. O. A. Taylor, Rev. Jeremiah Taylor, and others.

† JOHN MELLEN was the son of the Rev. John Mellen, who was born at Hopkinton, Mass., in 1722; was graduated at Harvard College in 1741; was ordained pastor of the church in Sterling, Mass., December 19, 1744; resigned his charge December 14, 1778; and died July 4, 1807, aged eighty-five. He published a Sermon at the ordination of Joseph Palmer; [who was born in Cambridge in 1730; was graduated at Harvard College in 1747; was ordained pastor of the church in Norton, January 3, 1753; and died April 4, 1791, aged sixty-one;] a Sermon at a General Muster, 1756; a Sermon upon the reduction of Canada, 1760; Fifteen Discourses, 1765; a Sermon on the death of Sebastian Smith, 1765; a Sermon at a Singing Lecture at

Andover. It is supposed to have been during the time of his residence at Andover, that his mind took a decidedly religious direction.

He entered Harvard College in 1790, and was graduated in 1794. He took a high rank as a scholar, and was particularly distinguished for his proficiency in the Oriental languages. At the Commencement at which he was graduated, he delivered a Syriac oration. There is a tradition that when he went to President Willard to get his oration approved, the President, who knew not a word of the language, said to him pleasantly,—"Come, Alden, sit down and construe it to me;" and when he had heard it read in plain English, he gave it his prompt and hearty approval.

Mr. Alden directed his attention somewhat to the study of Theology during his Senior year in College; and it is believed that he remained at Cambridge for this purpose, part of the year after he was graduated. It was not long, however, before he commenced teaching in the Academy at Marblehead; and while he was thus engaged, he was licensed to preach, and either then or shortly after, received two or three calls to settle in the ministry. In the year 1799, he preached at Portsmouth, N. H., as a candidate for settlement, as colleague pastor with the Rev. Dr. Haven. On the 1st of October of that year, the church gave him a call, and his ordination took place on the 20th of November following.

Mr. Alden, in the spring of 1800, commenced teaching a young ladies' school at Portsmouth, in connection with his pastoral labours. This school he continued, except during the winter months, as long as he retained his pastoral charge. His salary proving inadequate to the support of his family, and being unwilling any longer to unite the two vocations of teacher and preacher, he was honourably dismissed by an ecclesiastical council, on the 31st July, 1805.

After he had resigned his pastoral charge, he still continued in the business of teaching. The ensuing winter he devoted to the instruction of young ladies, and, in the spring of 1806, opened an Academy for both sexes. Here he continued till the beginning of 1808, when he left Portsmouth and commenced a female school in Boston. His labours as a teacher were now highly appreciated by a large and respectable circle, and he enjoyed the patronage of many of the most distinguished families. Here also he had a fine opportunity for gratifying his antiquarian tastes, and he rendered very important service to the Massachusetts Historical Society, which was afterwards formally and gratefully acknowledged. On leaving Boston, he received many highly flattering testimonials from distinguished clergymen and others, and among them the following from the Rev. Joseph Stevens Buckminster:—

"The Rev. Timothy Alden has, for some time, sustained the character of a faithful and successful instructer of youth in this town and in other

Marlborough, 1773; a Sermon at the ordination of Levi Whitman; [who was a native of Bridgewater, Mass.; was graduated at Harvard College in 1779; was ordained pastor of the church at Wellfleet, Mass., April 13, 1785; resigned his charge in 1808; and died at Kingston in 1838, in his ninety-second year.] *John Mellen, Jr.*, was a native of Sterling; was graduated at Harvard College in 1770; was ordained pastor of the Second Church in Barnstable, November 12, 1783; was dismissed November 13, 1800; and died in Cambridge, September 19, 1828, aged seventy-five. He published a Sermon at the funeral of the Rev. Isaiah Dunster; [who was born in West Cambridge in 1720; was graduated at Harvard College in 1741; was ordained pastor of the church in Harwich, (now Brewster,) Mass., November 13, 1748; and died June 18, 1791, aged seventy-two;] a Masonic Discourse at Hanover, 1793; a Thanksgiving Sermon, 1794; a Thanksgiving Sermon at Hanover, 1795; a Sermon on the death of Mrs. Sarah Alden, 1797; Election Sermon, 1797; a Sermon on the death of the Hon. David Davis, 1799.

places, and now leaves it for a situation of more extensive usefulness, with the sincere regrets and best wishes of many literary and religious friends here. His industry as Librarian of the Historical Society, his attention to the young, and his learned, pious, and generous character, have much endeared him to the clergy and others in this place, as well as to the subscriber, who is satisfied that, wherever he is known, he will not need any recommendation, which can be given by his sincere friend,

"J. S. BUCKMINSTER."

In the autumn of 1809, Mr. Alden resigned his place as teacher at Boston, and in the beginning of January, 1810, took charge of the Young Ladies' Department in the Academy at Newark, New Jersey. After remaining here for several years, he opened a school for young ladies in the city of New York. Shortly after, the project of establishing a College at Meadville, Penn., was set on foot, and Mr. Alden enlisted in it with great zeal; and, retiring from his school, acted as an agent in behalf of the new institution. On one of his tours, he was met with an invitation to take charge of the College in Cincinnati, with a liberal salary for that day, but he was too strongly pledged to the institution at Meadville, to be able to recede honourably from his engagement. Having accepted the offices of both President and Professor of the Faculty of Arts in this institution, his inauguration took place on the 28th of July, 1817 He subsequently acted also as Librarian and Secretary of the Board of Trustees. It was chiefly through his indefatigable exertions that the library, chemical apparatus, &c., belonging to the College, were obtained.

During the period of Mr. Alden's connection with this institution, he was engaged more or less in preaching, and for the most part gratuitously, to destitute congregations in the region round about. He also, for several successive years, beginning with 1816, devoted some time to missionary labour among the Seneca and Munsee tribes of Indians. He at first volunteered in this service, but afterwards received an appointment from the Society for propagating the Gospel among the Indians and others in North America. This appointment was designed to occupy whatever time he could spare from his duties in connection with the College. In a letter to the Rev. Dr. McKeen, dated November, 1816, he gives the following account of an Indian by the name of *Cornplanter*, with whom he had come in contact,—one of the notables of his tribe :—

"Last year, at a council of the tribe, Cornplanter made an eloquent speech, of two hours length, in which he gave a lucid history of his life. He stated that his father was a white man from Ireland, and that his mother was a Seneca; that he had always been attached to the tribe; that he had been zealous in their way of worship; but that now he was convinced they were all wrong; that he was determined to devote himself to the way in which the ministers walk,—meaning the Christian religion. 'I know,' said he, 'that we are wrong, I know that they are right. Their way of worshipping the Great Spirit is good. I see it; I feel it; I enjoy it.' In this happy and persuasive manner did he, with his imperfect knowledge, plead the cause of Christ. In one part of his animated address, when speaking of his former views and habits, his language seemed to be like that of Paul, giving a representation of his pharisaic zeal in opposition to Christianity. In another part, it was like that of Joshua stating his pious resolution to the tribes of Israel at Shechem."

Mr. Alden's last missionary tour among the Indians seems to have been in the year 1820. He is said to have been prompted to these benevolent labours in their behalf, not merely from compassion to their spiritual wants, but from great admiration of their character.

Mr. Alden continued his connection with the College until November, 1831, when, having tendered his resignation, he retired from the place he had so long occupied, carrying with him the grateful acknowledgments of the Trustees of the College and others interested in its welfare, for his protracted and faithful services. In June, 1832, he removed with his family to Cincinnati, where he opened a boarding school; but, owing to the impaired health of some members of his family, he remained there but about a year and a half. Not far from the close of 1833, he removed to East Liberty, a town in the neighbourhood of Pittsburgh, Penn., and in the spring of 1834, took charge of an Academy in that place. During the year previous to his death, he officiated as a stated supply to the Pine Creek congregation in Sharpsburgh, about five miles from Pittsburgh. Possessing naturally a vigorous constitution, he enjoyed good health and was able to be abundant in his labours, until within a few months of his decease, when he was overtaken by an acute rheumatism. About six weeks previous to his death, he preached what proved to be his last sermon, from the text —"The end of all things is at hand;" and immediately after went to Pittsburgh, where he had a daughter settled, and placed himself under the care of a distinguished physician of that city. After it became apparent to himself as well as his friends that the time of his departure was at hand, a dark cloud for some time rested over his mind, and he looked forward with awful apprehensions to the change that awaited him. That cloud, however, soon passed off, and those apprehensions yielded to an humble confidence in his Redeemer, which quickly became so strong as to cast out all fear, and even to fill his mind with the most intense rapture. In this state he continued till the moment of his departure. He died on the 5th of July, 1839, in the sixty-eighth year of his age, at the house of his daughter, Mrs. McFadden, in Pittsburgh. His funeral obsequies were attended on the following Sabbath, when there was a sermon preached by the Rev. Mr. Todd, and his remains were deposited in the burying ground at Sharpsburgh, connected with the little church in which he had commenced his labours just one year before.

Mr. Alden was married to Elizabeth Shepard Wormsted of Marblehead. She became the mother of five children, and died at Meadville, April, 1820. Her two sons were educated at Meadville; one of whom is a lawyer (1852) at Pittsburgh, and the other is supposed to have been lost at sea. In 1822, Mr. Alden was married to Sophia Louisa L. Mulcock, of Philadelphia. By this marriage he had one child,—a daughter.

The following is a list of Mr. Alden's publications:—An Appendix to a Sermon delivered at Yarmouth, occasioned by the sudden death of Mrs. Sarah Alden, consort of Rev. Timothy Alden. By John Mellen, Jr., 1796. A Century Sermon at Portsmouth, 1801. A Discourse before the Portsmouth Female Asylum, 1804. A Valedictory Discourse at Portsmouth, 1805. An Account of the Religious Societies in Portsmouth, 1808. The New Jersey Register, 1811 and 1812. A Collection of American Epitaphs; In five volumes, 18mo., 1814. Alleghany Magazine, 1816. Hebrew

Catechism, 1821. Account of sundry Missions, 1827. History of the Pine Creek church, 1839.

In addition to the above, he made numerous contributions to the Collections of the Massachusetts Historical Society, and various periodicals.

FROM THE REV JONATHAN FRENCH, D. D.

North Hampton, N. H., January 30, 1852.

Rev. and dear Sir: My acquaintance with the Rev. Timothy Alden commenced several years before he entered the ministry, and continued with increasing intimacy, after I settled, within a few miles of Portsmouth, where he was a minister of the South parish, and colleague of the aged Dr. Haven. During Mr. Alden's continuance in Portsmouth, our interviews were frequent. Our families always felt as sure of a cordial welcome at each others' houses, as if we had been own brothers. I may add that the genealogy of both my father and mother is traced in the maternal line to John Alden, the common ancestor of us all.

Mr. Alden was known as a good scholar, well versed in classical studies, and more conversant with the Oriental languages than were most scholars of his day. He had a double reason for engaging in a school in the early part of his ministry —it was partly on account of the inadequacy of his salary as a minister, to the support of his family, and partly that he might confer a benefit on the community, particularly on an interesting portion of his own flock. His attention being thus divided, he could not devote so much time to theological studies and sermonizing as he gladly would have done in other circumstances. He was a diligent student and industrious in whatever he undertook; but he was not "a worldly wise man." Some of his schemes to relieve himself from embarrassments, improve his circumstances, and increase his usefulness, and which, for a time he pursued with very sanguine expectations of success, proved abortive, and were generally considered indiscreet; but he was regarded as strictly upright and sincerely pious. His manner of sermonizing and speaking were serious and instructive, but not of a popular cast.

Mr. Alden was much esteemed by his brethren in the Association, and by those who knew him best in our congregations. He was an attentive pastor and found opportunity for more pastoral intercourse with his people than could have been expected in one whose labours were so various and pressing. As a colleague, he was respectful and affectionate towards the venerable and justly beloved Dr. Haven, who lived to experience the infirmities and feebleness of advanced age.

Mr. Alden's pleasant manners and affectionate spirit did much to render his home happy in the various vicissitudes of his affairs. His memory is precious. I rejoice that his name is to have a place in the important work in which you are engaged.

I am, Rev. and dear Sir, with great respect and esteem, yours truly,

JONATHAN FRENCH.

FROM THE REV A. P. PEABODY, D. D.

Portsmouth, July 23, 1853.

My dear Sir: As to the Rev. Timothy Alden, I am not only his successor, but knew him personally, and am very glad to give you such traditions and remembrances as occur to me.

I have still a few parishioners who remember Mr. Alden as a preacher and pastor. He was highly esteemed as a man of talents and attainments, and left behind him the reputation (just, I believe) of superior biblical learning. His appearance in the pulpit is said to have been imposing, his manner of delivery, on the whole, pleasing, though rather too rapid. As a man of sincere piety, of a

gentle spirit, and a benevolent life, he was greatly esteemed and beloved. I have heard concerning him the most reliable testimony of all,—that of those who were poor and experienced his constant sympathy and the most generous relief, considering his scanty means, and that of the then children who loved him tenderly and were the objects of his especial regard.

During the greater part of his ministry here, and for a year or two subsequently, he kept a school for young ladies, and this, I am inclined to think, was the field of labour for which, of all others, he was best fitted. I suppose that I am, or have been, acquainted with from two to four score of his pupils, and hear of him one character from all. They speak in terms of the warmest gratitude of his zeal for their improvement, his exceeding kindness, his always amiable deportment, and the prominent place which he uniformly gave to religious motives, counsels, and influences.

He engaged, it is believed, with the most unselfish purpose, in various plans of a secular character. I have often heard the opinion expressed that if he had confined his attention to his professional duties, he would have been perfectly successful as a minister. But his occupations were many and various. An intelligent member of my church, recently deceased, who was a communicant during his ministry, and was frequently in his family, has often told me of his exemplary meekness, his skill in the soft answer that turneth away wrath, and his self-sacrifice for the harmony of his family; and she maintained to the day of her death that he was the best man and the best minister that she had ever known.

In 1827–28, I was a teacher at Meadville, Pa. Mr. Alden, at that time, lived a short distance from the village. The walls of his College building were erected, but nothing had been done towards finishing the interior. His very admirable College Library was kept in an apartment of the Court House, where he officiated as Librarian every Monday morning. I was a weekly visitor at the Library, during my residence at Meadville,—usually spent the greater part of the hour in conversation with Mr. Alden, and always enjoyed his society. His manners were those of a Christian gentleman. His conversation betrayed a rich, fertile, and ingenious mind, and as I was then a mere youth, I was greatly indebted to him for information and advice about books, assistance in literary researches, &c. He never seemed so happy as when he could confer a kindness. I conceived the highest respect for him as a man of the most generous culture and profound book-wisdom, sincere and active benevolence, and mature Christian character. I think that he was generally regarded at Meadville as I regarded him; every one who knew him esteemed and loved him.

Notwithstanding Mr. Alden's many excellencies, he was undoubtedly deficient in worldly wisdom, and, at the same time, wholly unaware of the deficiency. Not with selfish aims, but for benevolent and philanthropic purposes, he was perpetually projecting mechanical and economical enterprises, the failure of which, while it never impaired his own sanguine, hopeful temperament, undoubtedly exerted an injurious influence on his professional and literary success.

When I knew him, he was still an active man, rather portly in person, quick in his motions. I remember that he generally rode on horseback wherever he went. Facing the title page of his "Missions" is an excellent likeness of him as he was then.

Sincerely and respectfully yours,

A. P PEABODY.

LEONARD WORCESTER.*

1799—1846.

LEONARD WORCESTER was born at Hollis, N. H., January 1, 1767 His parents, Noah and Lydia (Taylor) Worcester, were both exemplary members of the church, and his mother especially was distinguished for her Christian attainments. After her death, which occurred when he was only five years and a half old, he was committed to the care of an excellent maternal uncle, Abraham Taylor of Ashby, Mass., with whom he remained four years, and then returned and lived with his father till he had reached his eighteenth year.

Besides enjoying the advantage of a religious education, he lived in a community that was distinguished for both morality and piety, and thus was comparatively little exposed, during his early years, to the influence of bad example. There was a Society of young men in the town, that used to meet every Sabbath evening for religious exercises. He attached himself to this Society when he was but little more than fifteen, and was accustomed to take his turn in conducting the devotional service; and when he was only in his seventeenth year, during a temporary absence of his father from home, he consented to take the lead in family worship. He did not, however, during all this time, cherish the hope that he had become the subject of a spiritual renovation.

In September, 1784, being then in his eighteenth year, he went to Worcester to learn the printing business in the office of Isaiah Thomas. Here he found himself surrounded not only by fewer restraints, but by many more positive temptations, than he had been subject to in the comparative privacy of his paternal home. He succeeded, however, in a good degree, in resisting the influence of wicked associates, and maintaining not only a correct moral deportment, but a general sense of the importance of vital religion. In the summer of the year 1786, a letter from his younger brother, who was still living with his father, informed him of an interesting revival of religion in his native place, and of the hopeful conversion of several of his intimate friends. This made a powerful impression upon his mind, and brought him to engage with great solemnity in the business of self-communion, and, as a consequence, brought him to a deep conviction of his sinfulness, and ultimately, as he believed, to a cordial acceptance of the provisions of Divine mercy in Jesus Christ. In the autumn of the same year, he was admitted a member of the First church in Worcester; and, though he was in his twentieth year, he was the youngest person belonging to it. A few years after, the Rev. Samuel Austin became pastor of the church, and Mr. Worcester soon became intimate with him, and derived, as he thought, much advantage as well as pleasure from the acquaintance. In the year 1795, when he was in his twenty-eighth year, and still, as is believed, the youngest member of the church, he was chosen to the office of Deacon. This office he accepted and continued to hold, till he entered the ministry.

* MSS. from his family.

Mr. Worcester remained in the printing business until March, 1799, and resided in Worcester during the whole time, excepting a few months, in the beginning of the year 1789, which he spent in Boston. He was all this time connected with Mr. Thomas in one way or another; first, as an apprentice, then as a journeyman, and then as a partner; though, for several years, he was in an office of his own; and then his partnership with Mr. Thomas respected only the newspaper called the Massachusetts Spy, of which he (Mr. T.) was proprietor; and, during that time, Mr. Worcester was editor, printer, and publisher.

Several months before he gave up his business as a printer, he became strongly impressed with the idea that his duty required that he should withdraw from secular life and devote himself to the ministry. Many clerical friends, among whom were his three brothers then in the ministry, and his brothers-in-law, Doctors Emmons and Austin, advised decidedly to such a change; and nearly all whom he consulted, concurred in the same opinion. He had, not long before this, published a pamphlet containing Strictures on a Sermon preached by the Rev. (afterwards Dr.) Aaron Bancroft, on the doctrine of Election; and this was generally considered by his friends as exhibiting evidence of a mind of uncommon vigour, and not a little familiarized to theological discussion. It is supposed to have been owing, in a great measure, to this circumstance, that the opinion so commonly prevailed among his friends, that he might safely make a somewhat sudden transition from the business to which he had been educated, to the vocation of a Christian minister. Accordingly, without having gone through any regular course of study preparatory to the ministry, he offered himself to the Mendon Association as a candidate for license, in March, 1799; and, after having, by a thorough examination, satisfied themselves of his qualifications for the sacred office, they concurred unanimously in licensing him and recommending him to the churches.

Shortly after he was licensed, he accepted an invitation to preach some time at Milford, Mass., and remained there for twelve Sabbaths. In the mean time he had been requested to supply the pulpit in Peacham, Vt.; and he accordingly went thither in June, 1799, as soon as the term for which he was engaged at Milford had expired. He had no acquaintances at Peacham, except two young men who had been apprentices with him, and who had established themselves there in the printing business; and it was chiefly or entirely through their influence that he was sent for. The parish was, at that time, in a divided state, having heard various candidates, without being able to unite upon any. After preaching to them four Sabbaths, he received a unanimous call from the church, to become their pastor, which was immediately after concurred in by a unanimous vote of the Society. He accepted the call, and was ordained on the 30th of October following.

After the publication of "Bible News" by his brother, Noah Worcester, in 1810, it is understood that his views underwent some change on the doctrine of the Trinity, and that he settled down, for a time at least, upon a theory not materially unlike that of which his brother had become the advocate. Some time after this change, the Confession of Faith of the church in Peacham was modified, and, after that modification, was published with a Vindication of it. I am indebted to one of his sons, the Rev. Samuel A. Worcester, for the following statement of his views at this period:—

"I suppose I cannot more nearly express his views than in the following terms:—Jesus Christ, the Redeemer, is, as to his original nature and state, truly and properly the SON OF GOD,—not created by the Father, but derived from the Father by an eternal generation;—distinct from the Father, and therefore not properly God,—yet of the same nature with the Father, and therefore truly and properly Divine. The Holy Spirit is not a person distinct from the Father—not a person at all; but bears a relation to God, analogous to the relation of the spirit of a man to the man. Though he renounced the doctrine of the distinct personality of the Spirit, he spoke of the works and fruits of the Spirit just as Trinitarians do; and like them considered whatever is done by the Spirit as done by God. On all other points except the Trinity, he remained strictly orthodox; abiding steadfastly by what are termed the doctrines of grace, and delighting especially in the doctrine of atonement and of justification by faith. I believe that for years after he embraced his peculiar views of the Son and Holy Spirit, he held them with much confidence of their correctness. I do not *know* that that confidence was afterwards diminished; but have thought it probable. The silence which he maintained on the subject towards the close of his life would naturally lead to the inference that he had more or less doubt of the correctness of his theory."

Notwithstanding Mr. Worcester's first avowal of this change of his religious opinions occasioned some anxiety among his orthodox friends, they gradually settled into the conviction that, however they might regret his speculations, they were not to be considered as placing him outside the circle of either their charity or their fellowship; and the prevailing impression among them seems to have been that in the later years of his life, he occupied nearly, if not precisely, the same ground with themselves.

Mr. Worcester continued labouring with great fidelity and success at Peacham, for nearly forty years. At the close of the year 1838, having become too infirm to go through his regular ministerial duties, he relinquished his salary, and virtually resigned his charge, though he retained nominally the pastoral relation till his death,—his successor being settled as colleague pastor. In the spring of 1839, he removed to Littleton, N. H., and took up his residence with one of his sons, who was settled there in the ministry, and remained with him until the failure of his son's health obliged *him* also to resign his pastoral charge. In January, 1843, he removed to St. Johnsbury, Vt., where another of his sons was settled, and here he continued during the remainder of his life. He preached occasionally after his removal from Peacham; and during one winter, which his son spent at the South, he usually supplied his pulpit on the Sabbath,—delivering his sermon, sitting in a high chair prepared for the purpose; until, on a Sabbath morning, just as he was starting for church, he was suddenly prostrated by some disease which was not fully understood, and which it was expected would terminate in almost immediate death. He, however, partially recovered, though he never afterwards ventured to attempt any public service. During his residence at St. Johnsbury, he was able to attend church in pleasant weather half of the day; and his venerable appearance, as he sat in a large arm-chair in front of the pulpit, his son remarked, preached much more effectively than *he* could. He died at St. Johnsbury on the 28th of May, 1846, in the eightieth year of his age. The disease

which immediately occasioned his death was a lung-fever, of about three or four weeks' continuance.

Mr. Worcester was first married November 1, 1793, to Elizabeth, daughter of the Rev. Dr. Hopkins of Hadley, Mass. They had fourteen children, five of whom died in infancy, and five more in adult age, before their father. Four of his sons received a collegiate education, and four, namely,—Samuel A., Evarts, Isaac R., and John H., became ministers of the Gospel. Mrs. Worcester, who was a lady of marked intellectual character, and of devoted piety, died in 1818. He was subsequently married (January 20, 1820) to Eunice Woodbury of Salem, Mass., who ministered to his wants in the decline of life with most exemplary fidelity and tenderness, and who survived him only a few weeks.

The following is a list of Mr. Worcester's publications:—Letters and remarks occasioned by a Sermon of the Rev. A. Bancroft on the doctrine of Election, 1794. An Oration on the death of Washington, 1800. A Fast Sermon on "Jeshurun waxed fat and kicked," &c., 1802. A Sermon on the highway and way: Isa. xxxv 8. Answer to a Sermon of the Rev. Wm. Gibson in opposition to the foregoing—doctrine of Atonement, &c. A Sermon on 2 Samuel vii. 27: Determinations of God an encouragement to prayer. A Sermon entitled—"Men sometimes act as their own worst enemies": Judges ix. 19, 20. Inquiries occasioned by an Address of the General Association of New Hampshire on the doctrine of the Trinity, signed *Cephas*. A Funeral Sermon: The Christian desirous to be with Christ. A Sermon: The Confession of Faith of the church of Christ in Peacham defended. An appeal to the conscience of the Rev. Solomon Aiken, concerning his appeal to the churches, 1821. A Sermon at the ordination of the Rev. Elnathan Gridley and the Rev. S. A. Worcester, missionaries, 1825. A Sermon on the Alton outrage, 1837 What hath God wrought: A Sermon near the close of the author's ministry, 1839.

In addition to the above, Mr. Worcester was a frequent contributor to various religious periodicals; particularly the Massachusetts Missionary Magazine, Evangelical Magazine, Boston Recorder, Vermont Chronicle, and Christian Panoply.

FROM THE REV. WORTHINGTON SMITH, D. D.,

PRESIDENT OF THE UNIVERSITY OF VERMONT.

UNIVERSITY OF VERMONT, November 13, 1849.

Rev. and dear Sir: Of my 'personal recollections and impressions' in regard to the late Rev. Leonard Worcester, I am sorry to say, that they are few and not of the most reliable character. They were formed, for the most part, at an early period in my life; and under circumstances that afforded but occasional opportunities, and those not the most favourable, for close observation. The notices, however, which I have been able to take of him in later years, have not essentially changed my earlier impressions, but rather served to corroborate them.

In his personal appearance I should describe Mr. Worcester as above the ordinary stature of men, well proportioned, muscular, and erect in form, with the exception of a forward inclination of the head. His movements were slow and dignified; his countenance grave and thoughtful, with possibly a slight shade of sadness cast over it, but, at the same time, expressive of a quiet and benignant spirit.

Though Mr. Worcester did not enjoy the advantages of high cultivation, it is not difficult to discover in the productions of his pen traces of an unusually fertile and ingenious mind,—active from its own impulses, and working easily and felicitously on almost all subjects that engaged its attention. Accustomed to self-reliance, by the necessities attendant on the early part of his professional life, his mind took on the habit of independent thinking; and in connection with this, perhaps, acquired the art of contemplating common subjects under aspects somewhat new and fresh. The affectation, however, of holding up familiar objects in strange and startling lights, or a propensity to venture upon rash or hazardous speculations, was never, I must think, laid to his charge. It may be true that, at one period, his friends were not without their apprehensions that his opinions, on certain important points, were somewhat biassed by the acute speculations of his brother, the celebrated Noah Worcester; but, in the latter years of his life, I do not remember to have heard his orthodoxy impugned or even questioned, in a single instance.

As a preacher, he was methodical and instructive; studious, however, to present truth rather in its practical application to men and to human life, than under its speculative aspects. His *manner*, according to my impressions, was conciliatory and persuasive; and though in the selection of his topics for the pulpit, there was no evasion of the truths which speak to the consciences of men, there was a seeming predilection for those which appeal more directly to the sensibilities of the heart. He read his sermons closely whenever I have heard him, and in rather a uniform tone of voice, without action or strong emphasis; and yet, altogether, in a manner so serious and earnest as could seldom fail to leave a salutary, and often left a very deep, impression on his audience.

An unassuming and courteous demeanour marked his intercourse with men. In expressing his opinions on matters of moment, he was considerate and guarded; at the same time, however, tenacious of his conclusions and purposes when once formed—a pattern of industry and thoroughness in all his pursuits, and prompt to fulfil all his engagements.

The disadvantages under which he himself, at the first, must have laboured, taught him perhaps more fully to appreciate the benefits of a public education; and it is worthy of notice that few towns in New England, of the same population and within a like period of time, have given to an equal number of its young men a collegiate education, as the one in which his ministerial life was passed.

As a prudent and wise counsellor in matters of a private nature as well as those pertaining to society and the church, his reputation was deservedly high. In respect to his personal piety, the power and consolations of Divine grace in his own heart, and their manifestation in the outward life, I shall not speak particularly; though on this point there is the most ample and reliable testimony. I will only add that, as an earnest and indefatigable co-worker in the cause of education and Christian philanthropy, as an example of diligence and fidelity in his professional calling, a man of conscientious aims, of devout life, and, through grace, 'wise to win souls to Christ,'—he has left behind him, in our churches and ministry, a name that is better than rubies.

I am, dear Sir, most respectfully and truly yours,

W SMITH.

In addition to the above testimony by Dr. Smith, I have seen several letters from those who were well acquainted with Mr. Worcester, and were every way competent to judge concerning him, all of which agree in ascribing to him great vigour of mind, firmness of purpose, and general elevation of character. The Hon. Judge Redfield of Randolph,—himself a member of the Episcopal Church, writes thus concerning him:—

No minister of the Gospel, I think, in the section of country where he was familiarly known,—and *that* was not circumscribed by narrow limits,—was so universally respected and deferred to as Mr. Worcester. And still he was not a man who was ambitious of influence from any personal considerations whatever, or who sought it in any way. He courted no one. He was gentle and winning, even in his severity. He said nothing and did nothing for the purpose merely of carrying a point, or from the love of mastery, but all seemed to come, as it always did come, from his love of truth and his high convictions of duty. His influence in the town of Peacham was very great, and always for good. I question if a solitary instance is now remembered where his advice and efforts were not directed to the greatest good of the greatest number. J. F. R.

CALVIN PARK, D. D.*

1800—1847.

CALVIN PARK, the son of Nathan and Ruth (Bannister) Park, was born at Northbridge, Mass., September 11, 1774. He was fitted for College under the Rev. Dr. Crane, the minister of his native place. He entered Brown University in the nineteenth year of his age, and was graduated with distinguished honour, under President Maxcy's administration, in 1797. He was appointed Tutor in the College at which he was graduated, in 1800; was elected Professor of Languages in the same institution, in 1804; and in 1811, was transferred to the Professorship of Moral Philosophy and Metaphysics, in which office he remained until 1825. The three years preceding his Tutorship in College, he spent in teaching school and studying Divinity at Worcester, Mass. He studied first under the direction of Dr. Austin of Worcester, and afterwards of Dr. Emmons of Franklin. He was licensed to preach in 1800; was ordained as an Evangelist in 1815; was installed pastor of the Evangelical Congregational church at Stoughton, Mass., in 1826; and resigned his pastoral office in 1840. His ordination sermon was preached by his former pastor and teacher, Dr. Crane, and his installation sermon by Dr. Emmons. Before his official connection with Brown University, he had spent four years in the instruction of youth, and during his connection with the College he devoted his Sabbaths to the preaching of the Gospel; so that he was an instructer twenty-nine years, and a preacher forty-six years. He received the degree of Doctor of Divinity from Brown University in 1818. He died at Stoughton, January 5, 1847, in the seventy-third year of his age; and now lies interred with his deceased wife, in the place of their fathers' sepulchres at Wrentham, Mass.

Dr. Park was married in 1805, to Abigail Ware of Wrentham, a lineal descendant of the Rev. Samuel Man,† the first Congregational minister of that place. They had three children,—all sons, and all graduates of Brown University, and Congregational clergymen. One of them is the Rev. Dr. E. A. Park, Professor in the Theological Seminary at Andover. Mrs. Park died on the 21st of September, 1836, aged sixty-two years.

* MS. from his son.

† SAMUEL MAN was born at Cambridge in 1647; was graduated at Harvard College in 1665; was ordained first pastor of the church at Wrentham, Mass., April 13, 1692; and died May 22, 1719, aged seventy-two.

FROM THE REV JACOB IDE, D. D.

WEST MEDWAY, March 15, 1848.

Dear Sir: In accordance with your request, I send you a few thoughts respecting the late Rev. Dr. Calvin Park. I enjoyed a long and somewhat intimate acquaintance with him. His character has made a distinct impression on my mind, which I love to cherish, and which I hope will never be obliterated. But having had no thought of writing his memoir, it is not now an easy thing for me to give you or any one else, that view of his character which I have in my own mind. Many of the incidents of his life which have served to give me the impression that I have concerning him, and which would be among the best illustrations of the truth of what I may say, are now either forgotten or so imperfectly remembered as not to admit of recital. But I am happy to respond to your call, by giving you such a sketch of his character as my reflections shall suggest.

There was much that was interesting in Dr. Park as a *man*. The general traits of his character were those of other great and good men. He had indeed his peculiarities which, in some respects, distinguished him from others. It is much easier, however, to say that he was a peculiar man, than to describe definitely his distinguishing characteristics. If your readers will take the trouble to consider how a man of discriminating intellect, a warm heart, refined taste, and extensive literary and theological attainments, is necessarily affected in his intercouse with the world by extreme diffidence, they will have some conception of one thing which distinguished Dr. Park from other men. While he was free from every thing that is odd and repulsive, from every thing haughty and overbearing;—while the dignity of his appearance created respect, and the kindness of his language and manner excited affection, he frequently left his visitors to feel that they had not had a full exhibition of the man. Some men exhaust themselves on every subject of which they speak. Nothing which they know or feel respecting it is withheld. Not so with Dr. Park. Whether he said little or much, manifested more or less feeling, he always left the impression that only a part of his intellect and heart had been developed.

He was a man of great sensibility. No one could be long in his presence without perceiving that he had a soul which could be easily stirred. His feelings were quick and strong; but the control which he exercised over them was peculiar. He knew the danger of giving a hasty utterance to strong emotions, and was often silent under the influence of those which filled his heart. Under the heaviest grief and sorrow he seemed unwilling to burden his friends with the tale of his woes. In the midst of insults and provocations, which would have extorted from others the severest invectives, he would refrain from every provoking expression. He could speak by his silence, and reprovingly too; and thus he often did. But the harsh language of angry excitement he instinctively abhorred. I am not aware that he ever assailed an adversary with reproachful epithets, or replied to any one in terms of anger or abuse. "When he was reviled, he reviled not again; when he suffered, he threatened not."

Dignified composure, a becoming self-respect, and a strong sense of propriety in regard to what belonged to his character and station, uniformly marked his conduct. He was punctual to his appointments, regular in his habits, warm in his attachments, decided in his opinions, and persevering in every good work to which he turned his hand.

As a *Christian*. Dr. Park was highly esteemed. The traits of character which belonged to him as a man, served to modify the exercise and development of his religion. He maintained the same modest and cautious reserve with respect to this subject, which was natural to him on others. He was not, of course, inclined to make his own religious feelings a common and prominent topic of conversation. These were learned more by what he said on the subject of experimental religion,

and by inference from his appearance and conduct, than by what he said directly respecting himself. In his prayers he appeared very humble, devout, and solemn. When he prayed, he seemed to be overawed by a sense of God's presence. The tones of his voice in this exercise, as well as his looks and whole manner, indicated a deep solemnity. There was in his conversation on the subject of religion, the appearance of great sincerity and conscientiousness. And these traits of character were strikingly manifest in all his conduct. He seemed to be deeply interested in every thing that pertains to the religion of Christ. He conversed upon the doctrines and duties of the Gospel, upon revivals of religion, upon the state of the churches, upon the prosperity of Zion, not only with great intelligence, but with that intense interest, which is the surest index of the feelings of the heart. He loved the truth. His religion seemed to consist very much in a cordial approbation of the Divine character and conduct, as they are revealed in the Bible. His wise discrimination between truth and falsehood laid the foundation, not only for deep and pure feeling on all the subjects of Christian experience, but for such a development in his life of their practical effects, as is a great ornament to religion.

Dr. Park was an accomplished *Scholar* His mind was one of no ordinary cast. Had he been blest with the strength of nerve, which God has connected with the constitutions of some, and with a confidence in himself proportioned to his real talents and attainments, he might have been known as one of the first literary characters and Divines of his age. His taste was exquisite. He instinctively perceived the beauties and defects of a literary performance. And while he was greatly delighted with the one, he was equally annoyed by the other. Literary pursuits were to him a source of high enjoyment. An exhibition of talents, of scholarship, of high professional excellence, especially when made in the defence or promotion of truth and righteousness, never failed to give him peculiar pleasure. If he did not extract so much knowledge from books as some other scholars, there were few capable of doing so much from the operations of their own minds. In the languages he was a critic of great accuracy and judgment. Mental and Moral Philosophy were among his favourite studies; and the clearness and discrimination with which he conversed on these subjects, showed him to be at home in them. He was familiar with Locke, Paley, Reid, Stuart, Edwards, and many of the more modern writers on these subjects. In Philosophy as well as in Theology he agreed essentially with Edwards.

As a *Teacher*, Dr. Park was well known, and is still remembered by a great multitude of pupils with much respect and esteem. He was successively a Tutor, a Professor of Languages, and Professor of Metaphysics and Moral Philosophy, at Brown University. In each of these departments of instruction he was able and faithful. Though too diffident and careful to display himself to as much advantage as his talents and attainments would otherwise have given him, he was nevertheless a very interesting and instructive teacher. Well acquainted himself with every subject on which he attempted to give instruction, his remarks were uniformly definite, discriminating, and lucid. In a few words of his own, at the recitation of his pupils, he would often give them a clearer view of the subject before them, than they had gained or could gain from many pages of the books which they studied. He never tired his pupils with his own remarks. On the other hand, they were so lucid, so appropriate, so directly to the point, that all regretted they were so few.

As a *Preacher*, Dr. Park was not what is generally understood by the term *popular*. But there was real excellence both in the matter and manner of his preaching. This was seen by the most intelligent of his hearers, and highly enjoyed by all the good. He was a thorough Divine, and had a rich store of theological knowledge always at command. His sermons were full of thought, clearly, appropriately, and elegantly expressed. The same great truths which enriched the discourses of Edwards, Bellamy, and other kindred spirits among the

Divines of New England, formed the matter of his sermons. These he delivered in a clear, distinct, and solemn tone of voice. Though he made but little noise, he was always heard. The weight of his matter, the solemnity of his manner, and the plainness and pungency of his application, fixed the attention of his audience, and often made a deeper impression upon their minds than the discourses of many others equally evangelical in their views and more imposing in their mode of delivery. His was indeed a still small voice. But conveying, as it did, the truth of God in simplicity, it was more indicative of the Divine presence, and often more efficient and salutary in its results, than the wind, the fire, and the earthquake. Christians were greatly instructed and comforted by his preaching, and it is believed that not a few of the impenitent were, by the same instrumentality, led to Christ. He will have a place, I doubt not, among those who have turned many to righteousness, and who will shine as the brightness of the firmament and as the stars, forever and ever.

Very respectfully yours,

JACOB IDE.

ISAAC ROBINSON, D. D.*

1801—1854.

ISAAC ROBINSON was a son of Simeon and Lucy (Tarbox) Robinson, and was born at Hudson, N. H., (then Nottingham West,) in August, 1779. The years preceding his arrival at manhood were passed in hard labour on a farm, with but limited opportunities for attending school. Yet such was his thirst for knowledge that, amidst all these disadvantages, he found time for study, and made very considerable improvement. From early childhood he evinced a profound reverence for sacred things; and his religious impressions were not a little deepened by a very narrow escape from drowning, when he had almost reached his maturity. The precise period of his hopeful conversion is not known; but it must have been before he was of age, as he seems, about that time, to have resolved on entering the Gospel ministry.

Having pursued his studies a short time with such assistance as he could obtain from his own minister, he commenced a course of classical and theological study with the Rev. Reed Paige of Hancock. After remaining here about a year, he was licensed to preach the Gospel. He supplied the pulpit in Stoddard a few Sabbaths in the autumn of 1801; and, after an absence of several months, returned in the spring of 1802, being then in his twenty-third year. On the 30th of August of that year, he received a call from both the church and the town to become their minister; and, having accepted the call, was ordained on the 5th of January, 1803. Here he remained till the close of his ministry and life.

In 1838, he received the degree of Doctor of Divinity from Dartmouth College.

Dr. Robinson preached his Half-Century Sermon in January, 1853. And he continued to labour after this with his accustomed vigour, until within a

* MS. from his daughter.

few weeks of his death. Though it was manifost to all who saw him that his physical frame was now sinking under the power of disease, he continued to officiate even to the Sabbath immediately preceding that on which he died; and on the occasion of that last meeting with his people, he not only preached, but administered the ordinances of Baptism and the Lord's Supper. So pale and exhausted was he, that his friends did their utmost to dissuade him from this effort; but he resisted their importunity, saying that he *must* take leave of his flock, and that if he died in the effort, as some of them feared he might, there could be no better place to die in, than the house of God. The evening before his death, he said to a neighbouring minister who had called to see him, that he had no desire to continue longer in this world, and that he could rest his soul on Christ. On the morning of his dying day, (the Sabbath,) he seemed happy in the reflection that that would be the day of his departure. Aroused by the ringing of the first bell, he exclaimed,—"If it be the will of the Lord, may my earthly labours end on this Sabbath." He spoke no more, but expired shortly after the close of the morning service. His death took place on the 9th of July, 1854. His funeral sermon was preached by the Rev. Dr. John M. Whiton.

He was married in 1812 to Esther, daughter of Ephraim Adams, one of the deacons of his church,—a lady of fine mental powers, but deeply afflicted, in the latter half of her life, by periodical returns of insanity. They had four children,—one son and three daughters. Mrs. Robinson died in August, 1854, a few days after the death of her husband.

Dr. Robinson published, about the year 1809, a large pamphlet in opposition to Universalism, being an answer to a pamphlet from Mr. Paine, a Universalist minister; a Sermon on the death of the Rev. Seth Payson, D. D., 1820; a Sermon on the Supreme Divinity of Jesus Christ, together with one or two pamphlets occasioned by Strictures of the Rev. Thomas R. Sullivan on the Sermon.

FROM THE REV JOHN M. WHITON, D. D.

BENNINGTON, N. H., 2 January, 1855.

Dear Sir: Dr. Robinson and myself exercised our ministry simultaneously, in adjacent parishes, through a period of forty-six years. In all this time, it was my privilege to be in not only friendly, but intimate, relations with him; and scarce a year passed without an exchange of pulpits. You may judge from this of my opportunities for forming a correct judgment of his character.

His personal appearance was not prepossessing; he was of dark complexion, low stature, and rather corpulent. Having been bred a farmer, and secluded from literary society till he began his course of theological study, he never acquired polished manners, but laboured under an oppressive diffidence and a seeming reserve, till he became acquainted with those with whom he associated. It needed, however, but a *short* acquaintance to convince them that, in their estimate, he had not at first passed for what he was worth—they found in him a treasury of intelligence and wisdom which made them feel that he was no ordinary man. So rapid and evident was his literary and theological progress as to throw entirely into the shade his lack of collegiate education and of a thorough preparatory training in Divinity. It was felt that his mental resources were adequate to the attainment and maintenance of a prominent position, without the aid of the schools. With the original languages of the Bible he made himself familiar, beyond almost all his brethren—nothing more delighted him than to read in the Hebrew and Greek the very words dictated by the Holy

Ghost. No one who knew him, will think me extravagant in saying that in Hebrew literature, in Biblical criticism, in skilful interpretation of the Scriptures, he had not a superior, if an equal, in the State.

Dr. Robinson usually wrote his sermons, or at least the outline, in a short hand of his own invention; and after a review of the manuscript on Sabbath morning, carried it into the pulpit, but rarely made any use of it,—his very retentive memory rendering it unnecessary. When, as was often the case, his soul warmed with his subject, his more unconstrained manner and flashing eye announced his victory over his constitutional diffidence. His discourses were rich in Scripture truth, presented in a lucid and impressive manner.

He performed less pastoral labour in the way of visiting and holding personal intercourse with his people, than many others; but this was doubtless to be accounted for, partly at least, from the fact that he was subject to protracted domestic trials, that often rendered even a temporary absence from his family impracticable. These trials, however, severe as they were, he bore with exemplary submission. His spirit, at such times, was visibly saddened, but he never lost his confidence in God's wisdom and kindness.

Dr. Robinson was eminently a man to be trusted. It pained him to hear censures from others, and when he could, he loved to interpose some apology for the accused. No man had more of the charity that thinketh no evil. He was extremely sensitive to kindness, and even in severe suffering seemed to think more of the comfort of others than of his own. He was painfully affected by injurious treatment, but such was his self-control, that he showed but little emotion, and none of an improper kind.

In large assemblages he was a man of few words,—exceedingly unobtrusive,—scarcely willing to assume the place which others accorded as his due. In the private intercourse of social life, he preached rather by example than by word. Though his ministry in Stoddard reached through more than half a century, and though the surrounding population embraced a variety of character and denomination, yet so evident were his integrity, candour, trustworthiness, and piety, that he retained the respect and even veneration of the whole community, undiminished, to his dying hour; and probably not one of all his numerous acquaintances doubted that, at his death, he entered into the rest that remaineth for the people of God

Very respectfully yours,

JOHN M. WHITON

JOSHUA BATES, D. D.*

1802—1854.

Joshua Bates was a descendant, in the sixth generation, from Clement Bates, who was born in England in 1592, came to this country about the year 1636, and settled at Hingham, Mass., where he died in 1671. He was a son of Zealous and Abigail (Nichols) Bates, and was born at Cohasset, formerly a part of the township of Hingham, on the 20th of March, 1776. His father was a farmer in moderate circumstances, and also kept a small store: and both his parents were exemplary professors of religion.

He remained in his father's family till the time of his entering College,—employed partly on the farm, and partly in the store. All the instruction

* Memoranda from Dr. Bates.

which he received was in a private female school, about three months of the year, till the age of eight or ten; and after that, two or three months each year in a public school, till he reached the age of sixteen or seventeen. At that period, he conceived the project of obtaining a liberal education, and commenced the study of the English and Latin Grammar under the instruction of the Congregational minister of the place, the Rev. Josiah C. Shaw. But he was interrupted in his studies by being obliged to work on the farm, and attend to the business of the store, a portion of the time, till he had entered his twentieth year. Even then he found difficulties in carrying into execution his rather secretly cherished purpose of obtaining a collegiate education, as his father had a large family, and did not feel able to meet the expense. His desire, however, was irrepressible; and rather than relinquish the object, and for the sake of obtaining the means of support, he engaged, after being prepared for College, in teaching a select school. His connection with this school continued one year; and in the mean time he pursued the studies of the Freshman class at Cambridge, noting all the difficulties which he could not surmount, and going, once in two or three weeks, to Hingham, to obtain the assistance of the Rev. Henry Ware, afterwards Professor at Cambridge, to enable him to surmount them. Under all these disadvantages he persevered; and was admitted to the Sophomore class in Harvard College, in the autumn of 1797, at the age of twenty-one.

Through his whole collegiate course, his means of support were very limited; and he depended almost entirely upon his own exertions. He taught a school during two of the winters, and attempted it the third, but was prevented by a severe illness. But, notwithstanding all his embarrassment from this source, he uniformly held a high rank in his class, as was sufficiently indicated by the fact that he graduated with the first honour,—a distinction the more noticeable from his having had a large number of eminent classmates, and among them the gifted and eloquent Buckminster.

After graduating in the autumn of 1800, he became assistant teacher in the Andover Phillips Academy, and at the same time commenced his theological studies under the direction of the Rev. Jonathan French. He held his place as teacher for one year; and after he resigned it, remained at Andover, prosecuting his studies nearly another. He was licensed to preach by the Andover Association in April, 1802. Shortly after, he accepted an invitation to preach at Dedham, the result of which was, that he was ordained there, on the 16th of March, 1803, the sermon on the occasion being preached by the Rev. Jacob Flint* of Cohasset.

An occasion occurred in an early period of his ministry, which connected him somewhat publicly with the then peculiar religious state of things in Massachusetts, while it furnished a fine opportunity for displaying his skill in ecclesiastical dialectics. His friend and neighbour, the Rev. John Codman of Dorchester, had become involved in a serious difficulty with his people, in consequence of refusing to exchange pulpits with some of the more liberal of the clergy in Boston and the vicinity. Mr. Bates, having

* JACOB FLINT was born in Reading, Mass., in 1769; was ordained pastor of the church in Cohasset, January 10, 1798; was dismissed in April, 1835; and died October 11, 1835, aged sixty-eight. He published a History and description of Cohasset—Mass. Hist. Coll. II. 3d series; two Historical Discourses, 1821; a Discourse on the Doctrine of the Trinity, 1824.

been requested to act as his friend and adviser, conducted his cause before two councils, on both which occasions he won for himself "golden opinions." Great as the difference of opinion was on the points at issue, it is understood that there was no difference as to the consummate adroitness and tact displayed by Mr. Bates; and there is a tradition that the Hon. Samuel Dexter, one of the greatest lights of the Bar at that period, who was employed as counsel for the parish in opposition to Mr. Bates, remarked, after hearing his argument, that he had acquitted himself with great honour, and that his only regret was that his talents were not employed in a better cause.

Here he continued labouring to great acceptance, and enjoying in a high degree the respect and confidence of his people, fifteen years. There were many circumstances which rendered this a pleasant settlement to him; not the least of which was, that it brought him into intimate relations with that illustrious man, Fisher Ames, who was, at that time, an active member of his parish. He evidently succeeded in gaining both the ear and the heart of the great statesman; and, for several years preceding his death, he was probably the best living witness to Ames' personal habits and intellectual and moral qualities.

He resigned his charge at Dedham with a view to accept an appointment as President of Middlebury College. His induction to this office took place in March, 1818. The same year he was honoured with the degree of Doctor of Divinity from Yale College.

It was Dr. Bates' determination, when he accepted the Presidency of the College, not to retain it beyond the age of sixty—circumstances occurred, however, to induce him to remain a few years longer; and other circumstances subsequently occurred, to induce him to hasten his resignation. He retired from the office at the age of sixty-four. Immediately after leaving Middlebury, he set out to visit his daughters who resided in South Carolina; and on stopping at Washington a few days, he was, through the influence of some of his friends, chosen Chaplain to Congress. This detained him at Washington till the close of the session; and gave him an opportunity of gratifying his intellectual tastes in various ways, particularly in making the acquaintance of many of the most eminent men of the day. As soon as he was at liberty, he proceeded to South Carolina, where he enjoyed a delightful, though brief, visit with his daughters, and the excellent friends among whom he found them. On returning to the North, he preached first for two months at Portland, Me.; and afterwards for two years as a stated supply at Northborough, Mass. On the 22d of March, 1843, just forty years from the time of his ordination at Dedham, he was installed minister of the Congregational church at Dudley, Mass.

In the summer of 1852, Dr. Bates suffered a slight attack of paralysis, but he recovered from it in a short time, so as to be able to resume all his accustomed labours. In October, 1853, he travelled as far West as Ohio, partly to visit his children, and partly to attend the meeting of the American Board of Commissioners for Foreign Missions; and, after an absence of about a month, returned, highly gratified by both his journey and visit. His health at this time was vigorous, his spirits buoyant, and his ability to labour no way perceptibly impaired. A growing religious interest in his congregation led to a considerable increase of his pastoral labours; and, notwithstanding his advanced age, he was accustomed to hold meetings

almost every evening, and some of them in remote parts of his parish. He received a slight injury, and took a severe cold, in consequence of the breaking of his vehicle, as he was on his way to make a pastoral visit, towards the close of December, 1853; and, within a few days, the disease set in which terminated his life. He suffered excruciating pain; but the spirit of unqualified submission to God's will never forsook him. He died on the 14th of January, 1854, having almost completed his seventy-eighth year.

On the 4th of September, 1804, he was married to Anna, daughter of Deacon Jonathan Poor, of Andover, Mass. By this marriage he had thirteen children, two of whom died in infancy. Mrs. Bates died in the winter of 1825–26. The next year, (1827,) he was married to Maria Sage Latimer, of Middlebury, Vt., who was then residing with her sister in Princeton, N. J. She was the mother of one daughter, and died in 1855.

All Doctor Bates' sons who have reached maturity, have been graduated at Middlebury College. One is a clergyman, two are lawyers, and two are or have been professional teachers.

The following is a list of Dr. Bates' publications:—Two Sermons on Intemperance, preached on the day of the Annual Fast, 1813. A Sermon preached at Boston before the Society for propagating the Gospel, &c., 1813. A Sermon preached in Medfield, at the funeral of the Rev. Thomas Prentiss, D. D., 1814. A Sermon preached at Boston before the Foreign Mission Society of Boston and vicinity, 1816. A Sermon preached at Boston, before the Massachusetts Society for promoting Christian knowledge, 1816. A Sermon preached at the ordination of Rufus Hurlbut,* 1817. A Sermon preached at the ordination of Federal Burt,† 1817. A Farewell Discourse at Dedham, 1818. Inaugural Oration, pronounced at Middlebury, Vt., 1818. A Discourse on Honesty, delivered at Middlebury on the Annual Fast, 1818. A Discourse delivered in Castleton at the organization of the Vermont Juvenile Missionary Society, 1818. A Sermon preached in Orwell, Vt., at the ordination of Ira Ingraham, 1821. A Sermon preached in Pittsford, Vt., at the first annual meeting of the North Western Branch of the American Education Society, 1821. A Sermon preached at Montpelier, before the Executive Government and Legislature of Vermont, on the day of General Election, 1821. A Sermon preached at Northampton, Mass., before the American Board of Commissioners for Foreign Missions, 1825. A Sermon preached in Castleton, Vt., at the ordination of Joseph Steele, 1829. A Lecture on Moral Education, delivered at Worcester, Mass., before the American Institute of Instruction, 1836. A Lecture on Intellectual Education, delivered at Providence, R. I., before the American Institute of Instruction, 1840. A Sermon preached in Woodstock, Conn., at the installation of the Rev. J. Curtis, 1846. A volume of Lectures on Christian character, 1846. A Sermon on "Spiritual Conversion," published in the "American Pulpit," 1847. A Discourse on the character, public services, and death of John Quincy Adams, 1848. An Address delivered at the Semi-Centennial Anniversary of Middlebury

* RUFUS HURLBUT was born at Southampton, Mass., April 21, 1787; was graduated at Harvard College in 1813; was ordained pastor of the church in Sudbury, Mass., February 26, 1817; and died in 1839.

† FEDERAL BURT was born at Southampton, Mass., in 1789; was graduated at Williams College in 1812; was ordained as pastor of the church in Durham, N. H., June 18, 1817; and died February 29, 1829, aged thirty-nine.

College, 1850. An Anniversary Discourse at Dudley, with topographical and historical notices of the town, 1853. Reminiscences of Dr. Codman, 1853.

FROM THE HON LEMUEL SHAW,

CHIEF JUSTICE OF THE SUPREME COURT OF MASSACHUSETTS.

BOSTON, July 17, 1854.

Dear Sir: I have been prevented by an unusual pressure of engagements from replying sooner to your letter of February 28th, asking for my reminiscences of our late lamented friend, Dr. Bates. I do not suppose that I can afford you any very efficient aid in performing so grateful a duty as that which you propose; but I am more than willing to show my good will in the case; and I shall be glad if what I shall say will be of any use to you, and regret only that it is not in my power to do more.

Mr. Bates entered our class at Cambridge, at the beginning of the first term of the Sophomore year,—of course one year in advance. He was then about nineteen years of age. He appeared to have a vigorous constitution, with powers of body and mind mature and well developed, capable of close attention to study and long sustained mental exertion.

He took a high stand in the class as a scholar, and maintained it through his College life. He was remarkable for diligence, and industry, and constant attention to all the prescribed exercises and duties of the College, in their due time and regular order, not neglecting them for any supposed superior advantage to be derived from general reading, or any other more agreeable pursuits. His plan and purpose seemed to be deliberately formed, and faithfully pursued, to do thoroughly and completely the duty before him, and not to leave a subject until he had mastered it, if it could be done by any means within his power. He was distinguished then, as I think he was in after life, rather for sound judgment and good common sense, than for brilliancy of mental powers. Of course he was not hasty in his judgments, or fanciful in his views; his opinions were adopted only after deliberate reflection, and on well considered grounds, and consequently were not easily abandoned or changed. The character of his mind, as it appears to me, was very much the same during his college life, as I suppose it was afterwards in the course of his professional career,—always considerate and discreet in forming and maintaining his opinions, frank and sincere in expressing them, but moderate and candid in his judgments.

At Commencement he had the closing English Oration, which was considered the highest academic honour of that time. The Oration, as I see by an account of Commencement which I have before me, was upon "The progress of refinement." Some persons thought that, as a writer and orator, Buckminster surpassed him; and he probably did; for, as you know, he afterwards proved himself to be a man of rare and extraordinary genius. Buckminster, however, was very young, and had hardly had an opportunity to display the extent and lustre of his talents. But Bates was a good scholar in all departments, exemplary in his deportment, without meanness or subserviency, had made the best use of his capacity and opportunities, and was therefore in every respect a graduate fit to be held up to young men as a pattern scholar.

After Mr. Bates left College, I was not in a situation to meet him often, or associate much with him; but I was accustomed to see him almost every year,—sometimes several times a year, and observe his course of life and various changes, and uniformly maintained the kindest and most friendly personal relations with him, which terminated only with his life.

I am, my dear Sir, with very high respect,

Your obedient servant,

LEMUEL SHAW.

FROM THE REV EDWIN HALL, D. D.

NORWALK, Conn., September 18, 1854.

Dear Sir; You ask me for some reminiscences of my revered instructer, the late President Bates. The first strong impression which I received from him, was of his imposing personal presence. I had gone on to enter College at the Commencement in 1822. The President was pointed out to me, as he was passing from his residence to the old East College. I was struck with his athletic and manly form, his erect and vigorous gait, his cheerful countenance, and evidently buoyant spirits. He had then been four years at the head of the College, was in his full strength, and immensely popular. At evening prayers, I was struck with his manner of reading the Scriptures. He had the advantage of a clear, ringing voice; his articulation was beautifully distinct—not a letter or syllable was lost; his modulations were varied so naturally, and with such admirable adaptation, and his emphasis was so discriminating, as to render his reading an impressive commentary.

One striking trait in his character as President was his unfailing punctuality. He almost always officiated at morning prayers; and rain or shine, or whether before the dawn in winter or through the drifts of untrodden snow, President Bates was ever sure to cross the threshold of the chapel at the appointed moment; or if he failed to come, we noted it as something remarkable, and were certain that there was a sufficient cause. His intercourse with the students, so far as it fell under my observation or within my experience, was ever kind and encouraging. It all went to make them feel the obligations of duty, to teach them to do right and fear not; to be energetic, self-reliant, and hopeful. How often in after years have I thought of this characteristic of President Bates as an excellency in an instructer, more important even than eminence in learning, or than any amount of skill in mere intellectual training.

In the recitation room he was a very efficient instructer. I never knew him to be severe or overbearing, yet seldom was one of the class willing to come before him a second time poorly prepared. His eye would kindle with pleasure at a scholar-like recitation; his countenance, expressive of disappointment and grief, was an effectual rebuke to the unfaithful student. At each recitation, one of the class was always called on at random to give an abstract of the previous lesson; stating its connection with what preceded, and marking distinctly and in order each particular principle, illustration, argument, or inference. In Locke, in Paley, in Stuart, or in Brown, this was not difficult. It was not so easy to state in more concise expressions the substance of Butler's Analogy, without omitting any thing material. Happy was the student who could give such an abstract of the preceding lesson as to leave no omission to be inquired after, nothing redundant to be pruned off, no part so out of proportion as to need to be reduced to its proper relations, or to be brought forward into more conspicuous light.

His suggestions, on giving out themes for writing, were of great practical use to us at that time, to teach us how to set about the work, and how to overcome the difficulties which students so commonly feel in this department of labour. "Think—study," said he; "if you please, sketch down some heads of thought that open to you; leave it; and when other thoughts strike you, sketch them down. You will be surprised to find how the matter will open to you, as you reflect, and as one thought suggests another. When the time comes to write, then sit down and push ahead. If your beginning does not please you, no matter; push forward; and in the glow of labour your thoughts will move more briskly; new matter will press upon you; very likely you will be surprised to find how much better you have been able to do than you expected. As to figures and embellishments, be not troubled about them; seek not for them;

they will come naturally and fast enough, when your mind is awake; and when they come, use them. Be sure to begin your work early enough to have a few days to spare after the first draught; then correct and rewrite the whole with as much care as you are able."

In the religious welfare of the College, President Bates took a deep interest. In the precious revival which took place in the College in 1825, his labours and influence were altogether such as became the head of the institution and a minister of Christ. In one word, after the lapse of nearly thirty years, in looking back upon the happy years which I spent in Middlebury College, my recollections of President Bates, and my estimate of his character, are such as will cause me ever to revere his memory. He was an able instructer, a successful President, an efficient labourer in the vineyard of Christ. He rests from his labours and his works do follow him.

With much esteem, yours truly,

EDWIN HALL.

FROM THE HON. WILLIAM L. MARCY,

SECRETARY AT WAR, SECRETARY OF STATE, &C.

WASHINGTON, June 23, 1856.

My dear Sir: Though I am every way disposed to comply with your request, I fear that my knowledge of the subject to which it relates, is too limited to enable me to say any thing that will be of use to you. Nearly half a century ago, when Dr. Bates was a young man, and I a mere boy, I had some acquaintance with him. He was then the minister of Dedham, and enjoyed a very high reputation as a popular and effective preacher. I had not, at that time, heard so eloquent and impressive a speaker as he then was, and I shared very liberally in the admiration of him which so generally prevailed in that region. I well remember to have heard it spoken of as a matter of regret, if not of complaint, on the part of his parishioners, that they were so often disappointed in respect to hearing him, on account of the frequent exchanges which he was in the habit of making with other clergymen. Besides being admired as a preacher, he was much esteemed as a man. He possessed great general intelligence, was urbane and gentlemanly in his manners, amiable and social in his disposition, and so far as I knew, a model of all the Christian virtues.

After so many years had elapsed that I had passed the meridian of life, and Dr. Bates had reached its evening, I had the pleasure of meeting him again. He was then the minister of Dudley; and I had the privilege of again hearing him preach. Thirty or forty years had probably wrought some change in his character as a preacher, and doubtless more in my judgment on that subject. His manner, though certainly dignified and impressive, had lost the exquisite charm with which either my memory or imagination had invested it, as it was in the days of my youth. He seemed to me, as might indeed naturally have been expected, to have lost much of the fervour of his earlier years, and to rely chiefly for effect upon his weighty and well digested views of Christian truth. I need not tell you that, to the close of life, he was honoured for his intelligence, wisdom, and piety, and that he left behind him a name that will continue fragrant for generations to come.

I am, with great respect,

Your obedient servant,

W L. MARCY.

CALEB JEWETT TENNEY, D. D.*

1802—1847.

Caleb Jewett Tenney, the son of William and Phœbe Tenney, was born in Hollis, N. H., May 3, 1780. His great-grandfather, William Tenney, came from Rowley in England, and was one of the first settlers in Rowley, Mass. His parents and their progenitors sustained a highly reputable standing in society, and were particularly distinguished for an elevated Christian character. His father was a deacon of the church in Hollis, N. H., as his grandfather and great-grandfather had been of the church in Rowley.

When he was twelve or fourteen years old, he had two very narrow escapes from death, and shortly after became the subject of strong religious impressions, which, however, continued but a short time. At the age of sixteen, he commenced his preparation for College at an Academy in his native place. A revival occurred there shortly after, in which he became hopefully a sharer, having had his attention awakened by reading one of President Davies' Sermons. He now made a profession of religion, and his whole subsequent life demonstrated its sincerity.

In September, 1797, at the age of seventeen, he became a member of Dartmouth College. He seems to have been, from the beginning, deeply sensible of the temptations incident to a college life, and to have set himself resolutely and earnestly to resist them. The result was that he maintained a most exemplary Christian character, while, at the same time, he ranked among the first in his class as a scholar. He graduated in 1801, in the same class with Daniel Webster.

He pursued his theological studies under the direction, partly of Dr. Burton of Thetford, and partly of Dr. Spring of Newburyport, and was licensed to preach by a Committee of the Grafton Association, New Hampshire, on the 20th of August, 1802. Soon after, he had a very severe illness which, for a time, put his life in great jeopardy, and occasioned a suspension of his labours for six months. This event seems to have been the means of greatly increasing his spirituality, and to have been regarded by himself as marking an epoch in his Christian life.

In July, 1803, he received an invitation to preach at Danvers, Mass., and also at Newport, R. I., to the congregation of which Dr. Hopkins, then very aged and infirm, was pastor. After preaching two Sabbaths at Danvers, he went to Newport,—having engaged, however, to return to Danvers, after six or eight Sabbaths. Both congregations were desirous that he should become their pastor; but he ultimately decided in favour of the one at Newport, and was ordained there on the 12th of September, 1804,—Dr. Hopkins having died at the close of the preceding year. His ordination sermon was preached by the Rev. Dr. Burton. A revival of great interest took place almost immediately after the commencement of his labours there as a candidate, and before the death of Dr. Hopkins,—an event in which the venerable old man greatly rejoiced, and which seemed to make it easier for him to die.

At the time of Mr. Tenney's settlement in Newport, several circumstances concurred to render that place an unpromising field of ministerial labour. From the period of the Revolution, the town had been in a state of decay,

* MSS. from his daughter and Rev. Dr. Tyler.

and its population had for many years been decreasing. The state of religion, up to the time of his commencing his labours there, had been exceedingly low. Many were engaged in the African slave trade; and avowed infidelity in high places is said to have been more common than in any other town of equal size in New England. The church had in it a few eminently pious females, but most of them were in the decline of life; and, even after the addition that was made to it at the commencement of Mr. Tenney's ministry, there were but few except females in either the church or the congregation. He evinced great self-denial in consenting to settle under so many adverse and embarrassing circumstances; but the event fully justified his determination; for, through his instrumentality, the church which had seemed on the point of extinction, was not only preserved in existence, but considerably enlarged and strengthened.

Mr. Tenney continued his labours here during a period of ten years. In May, 1814, he resigned his pastoral charge, in the midst of many regrets on the part of his people, on account of the failure of his health. Late in the autumn of 1815, he received an invitation to preach in Wethersfield, Conn.; and, after supplying the pulpit a few Sabbaths, he was invited to settle as colleague pastor with the Rev. Dr. Marsh. He accepted the call,—not however without serious apprehensions that his health would prove inadequate to the amount of labour required by so large a parish,—and was installed on the 27th of March, 1816.

Mr. Tenney and his aged colleague lived in great harmony with each other, notwithstanding there are understood to have been some shades of difference in their religious opinions. Dr. Marsh died in 1821; after which, Mr. Tenney remained sole pastor of the church for about twelve years,—enjoying in a high degree, not only the affection of his own people, but the respect and confidence of the whole surrounding community. His labours were attended at different periods with a remarkable blessing. In 1820–21, two hundred persons, of whom seventy-nine were heads of families, were added to his church as the fruit of a revival. Another revival occurred in 1831, which numbered about one hundred hopeful subjects, and among them several of his own children.

In 1829, he was honoured with the degree of Doctor of Divinity from Yale College.

About the close of the year 1831, he became afflicted with a difficulty in the organs of speech, which eventually resulted in the almost entire loss of his voice, and compelled him in 1833 to desist from preaching altogether. Such, however, was the attachment of his people, that they insisted on retaining him as their pastor, and he accordingly continued in that relation until 1840, when his regard to their interests impelled him to resign his charge. He was accordingly dismissed, and removed with his family first to Springfield, Mass., and in 1842 to Northampton, where he made his home during the rest of his life.

Dr. Tenney, while residing in Connecticut, exerted an important influence in ecclesiastical and theological affairs, and had a prominent agency in establishing the Theological Seminary at East Windsor. While thus engaged, he accepted in 1840 an agency for the American Colonization Society; and, after closing his services in behalf of the East Windsor Seminary, in June, 1843, he was appointed agent for the Massachusetts Colonization Society, and gave himself wholly to the work. His labours in this

cause were eminently sueeessful, and continued almost to his last hour. On Sunday, September 19, 1847, he preached on Colonization at North Amherst and Leverett, and on the two following days was in his usual health. He was then attacked with a violent fever, which immediately brought him to his bed; and though the fever quiekly subsided, his strength was gone, and his constitution had too little vigour left to rally. He fell into a eomatose state whieh was seareely interrupted until Tuesday morning, September 28th, when he folded his hands, as if conseious of his eondition, and breathed out his spirit without a struggle. His funeral was attended at the Edwards Chureh, Northampton, and a sermon preached on the occasion by the Rev. Dr. Tueker of Wethersfield.

He was married in September, 1809, to Ruth, daughter of John Channing of Newport,—a lady of fine mind and devoted piety, who graced the position, diffieult as it was, of a pastor's wife in her native town. They had six children,—four sons and two daughters. Mrs. Tenney died in Northampton, September 5, 1842.

Dr. Tenney published two Discourses on Baptism; a Sermon at the ordination of Royal Robbins, 1816; a Sermon on the death of Rev. Dr. Marsh, 1821; a Thanksgiving Sermon, 1827; a Sermon on the death of Rev. Dr. Samuel Austin, 1830; a Sermon on the death of Rev. Alfred Mitchell, 1831.

I had the pleasure of an acquaintanee with Dr. Tenney from about the time of his settlement at Wethersfield till the elose of his life. His personal appearanee was hardly in keeping with the eharaeter of his mind. In stature he seareely reaehed the medium; and the expression of his countenance, though quiet and thoughtful, was not indieative of any extraordinary power. When I first met him, he seemed reserved,—almost distant; but, as my aequaintance with him advanced, I found him soeial and eordial, and evidently possessing great depth and tenderness of feeling. And he not only felt deeply, but thought deeply—no one eould fail to see that he had trained himself to niee discrimination and patient inquiry: though he eonversed with great deliberation, and was uncommonly modest and retiring in his manner, he had always appropriate and weighty thoughts at command, especially on subjects of a theological or religious eharaeter. I think he was eharacteristically grave in all his deportment. I have heard that in his family he was a model of every thing lovely in domestic character, and that at the beds of the sick and dying nothing eould exceed the tenderness and appropriateness of his ministrations. In looking back upon my intercourse with him, I am deeply impressed with the idea that he possessed a princely intelleet, which, on aceount of his great modesty, was never fully appreciated.

FROM THE REV BENNETT TYLER, D. D.

THEOLOGICAL SEMINARY, EAST WINDSOR HILL, May 16, 1856.

My dear Sir: Dr. Tenney was a man of modest pretensions, and was not very extensively known; but by those who did know him he was very highly esteemed. I had but little personal acquaintance with him, till after he became unable to preach; but, during a few of the last years of his life, my acquaintance with him was somewhat intimate. After his death, I had the privilege of looking over his papers, which not only confirmed, but enhanced, the high estimate of his character which I had previously formed.

He was a profound theologian, and sound in the faith, according to the standard of orthodoxy among New England Congregationalists at the beginning of the

present century: in other words, he belonged to the same school with Edwards, Bellamy, Dwight, and Smalley.

He was one of the most impressive preachers that I ever heard; but he excelled more in the composition than in the delivery of sermons. Many of his discourses were well worthy of being published; and they would bear an honourable comparison with those of some of his contemporaries who were greatly in advance of him in respect to popularity. They were characterized by richness of matter, lucid arrangement, thorough discussion, and a faithful application of the truth to the hearts and consciences of his hearers. They were deeply imbued with evangelical sentiment; though he never preached the doctrines of the Gospel as matters of mere speculation, but as truths in which his hearers had the deepest personal interest.

His manner in the pulpit, though not what would usually be considered attractive, was always solemn and earnest. It was rather affectionate than bold and forcible. No one could doubt that the truths which came from his lips, came also from his inmost heart. The interest which his discourses awakened, was not of an evanescent but of a substantial and enduring character.

As a pastor, he was eminently faithful. He had a vivid sense of the responsibility which rested upon him as a minister of Christ; and he watched for souls as one who expected to give an account. He was also uncommonly judicious and discreet. The circumstances in which he was placed, both in Newport and in Wethersfield, called for the exercise of great practical wisdom, and I know not that a case of serious indiscretion on his part can be specified as having occurred in either place. All who were intimately acquainted with him, regarded him as possessing, in a high degree, that wisdom that dwells with prudence.

But the great excellency of his character was his deep and ardent piety. It is evident from his uniform deportment that he lived habitually under the influence of the fear of God. His diary, which is quite voluminous, I have had the privilege of examining; and I am sure no one can read it without coming to the conclusion that his attainments in piety were much beyond those of ordinary Christians. His life was "an epistle known and read of all men."

Very truly yours,

BENNETT TYLER.

MOSES STUART.*

1804—1852.

Moses Stuart, the son of Isaac and Olive Stuart, was born at Wilton, Conn., March 26, 1780. His father, who was himself a farmer, intended that the son should be one also; and no other purpose was formed in respect to his destination for life, until he had reached the age of fourteen. He began very early to develop a taste for books and a fine imaginative genius; and when he was but four years old, he read with great eagerness a book of popular ballads. At twelve, he read Edwards on the Will, and read it intelligently and with the deepest interest. In his fifteenth year, he was sent to an Academy at Norwalk, Conn., merely with a view to his perfecting himself in the English branches; but his preceptor, quickly discovering his remarkable powers, urged him to prepare for College. He immediately

* Park's Fun. Serm.—Adams' do.

commenced the study of Latin, and in three days he had so mastered the grammar that he had a place assigned him in a class who had been studying the language for several months. While he was engaged upon Latin and Greek, he studied French also; and his proficiency in every branch was such as to excite and justify the highest expectations in regard to his future course.

In May, 1797, he entered the Sophomore class of Yale College. At this period, his tastes were pre-eminently for the mathematics; but there was no branch of learning that he was disposed to overlook. His whole college course was marked by the most earnest and successful devotion to study, and he graduated in the year 1799, with the highest honours of his class.

The year after his graduation he spent in teaching an Academy in North Fairfield, Conn.; and, during a part of the year following, he was Principal of a High school in Danbury. Here he commenced the study of the Law; and soon after relinquished his school and devoted himself to the Law altogether. He was admitted to the Bar in 1802, at Danbury.

A week previous to this, he was chosen Tutor in Yale College. He accepted the office, and continued to perform its duties from the autumn of 1802 to that of 1804. But, in an early period of his Tutorship, his mind was withdrawn from his favourite study,—the Law, by being excited to attend to his own immortal interests. Wishing one day to procure some appropriate book for the Sabbath, he borrowed of President Dwight a volume of McKnight on the Epistles. Though at first he read it for mere literary gratification, yet, as he proceeded, he came to regard the truth in its high practical bearings, and finally, after a season of severe conflict, bowed both his intellect and his heart, as he believed, to the teachings of the Holy Spirit. He became connected with the church in Yale College, early in the year 1803.

Having now given up all idea of ever engaging in the practice of the Law, he commenced his preparation for the ministry under the direction of President Dwight. After reading a few of the most common works on Theology, together with a part of Mosheim's Ecclesiastical History, and of Prideaux' Connections, he was examined and licensed to preach by the New Haven Association of ministers.

In the autumn of 1804, he travelled in Vermont for the benefit of his health, and was invited to take the pastoral charge of the Congregational church at Middlebury. Having declined this call, he subsequently supplied, for some weeks, the pulpit of the Rev. Dr. Dana of New Haven, and, at a still later period, that of the Rev. Dr. Rogers of New York. His preaching at New Haven was highly acceptable to the people, but not so to the aged pastor; and the result was that Dr. Dana was dismissed, and Mr. Stuart was chosen his successor with only five dissenting votes. He accepted the call, and was ordained on the 5th of March, 1806.

Mr. Stuart's ministry in New Haven marked an epoch in the history of the church of which he was pastor. A new interest was at once awakened on the subject of religion, an extensive revival ensued, and during the three years and ten months of his pastorate, two hundred persons were admitted to the communion of the church, only twenty-eight of whom were received by letter from other churches.

Mr. Stuart's popularity as a preacher was well nigh unrivalled, not only in New Haven but throughout New England, when the application was

made to him to accept the Professorship of Sacred Literature at Andover, as successor to the Rev. Dr. Pearson, who had held the office but a single year. Though he felt himself at the time utterly unqualified for the place, having scarcely begun to direct his attention to the study of Hebrew, yet, in reliance on the blessing of God, in connection with his own diligent efforts, he accepted the appointment, and was inaugurated Professor on the 28th of February, 1810.

Professor Stuart continued in the active discharge of the duties of his office, producing not unfrequently works of a very high order, until 1848, when he resigned his Professorship, in consequence of the infirmities of advancing age. After this, however, his mind retained its wonted activity, and he published two or three works which must have been the result of minute and profound biblical investigation. His life had a somewhat abrupt termination. As he was taking his daily walk, he fell in the street, and fractured the bone of his wrist. The pain and confinement which this occasioned, rendered him unable to withstand a severe cold, which subsequently came upon him, and passing into a typhoid fever, quickly put an end to his life. During his illness, his mind was, part of the time, clear and active, and his interest in matters of public concern seemed unabated. When his physician expressed to him the hope that his sickness was not unto death, he replied "Unto the glory of God—*but* unto death." He expressed no desire to live longer, except for the sake of his family, and the execution of a work which he had projected in his favourite department of study. He died a little before twelve o'clock, on Sabbath night, January 4, 1852, in the seventy-second year of his age. A Discourse was preached at his funeral by the Rev. Dr. Park; and another Discourse commemorative of his life and character, was subsequently preached in New York, by the Rev. Dr. William Adams, at the request of the Alumni of the Seminary, residing in and about that city. Both Discourses were published.

Professor Stuart was married, about 1806, to Abigail, daughter of James and Hannah (Stoddard) Clark, of Danbury, Conn. They had nine children, —four sons and five daughters. Three of the sons have been graduated at Yale College. Two of them entered the legal profession, and the third, that of medicine. The second daughter was married to Professor Phelps of the Theological Seminary at Andover, and died greatly lamented on the 30th of November, 1852. She had a place among the most gifted female writers of her day. Mrs. Stuart died on the 4th of September, 1855.

The following is a list of Professor Stuart's publications:—A Sermon at the ordination of Thomas Punderson,* 1809. Two Sermons, one preached before the administration of the Lord's Supper, the other on resigning his pastoral charge, 1810. A Grammar of the Hebrew language without points, 1813. A Sermon before the Salem Female Charitable Society, 1815. A Sermon at the ordination of Messrs. Pliny Fisk, Levi Spaulding, Miron Winslow, and Henry Woodward,† 1819. Letters to the Rev. William E. Channing, containing Remarks on his Sermon, recently preached and published at Baltimore, 1819. A Sermon occasioned by the completion of the new

* Thomas Punderson was a native of New Haven, Conn.; was graduated at Yale College in 1804; was ordained pastor of the Second church in Pittsfield, Mass., October 26, 1809; was dismissed May 5, 1817; was installed at Huntington, Conn., in 1818; and died in 1848.

† Henry Woodward, the son of Professor Bezaleel Woodward, was a native of Hanover, N. H.; was graduated at Dartmouth College in 1815; studied Theology at the Theological Seminary at Princeton; went as a missionary to the East in 1819; and died in 1834.

edifice for the use of the Theological Seminary at Andover, 1821. Dissertations on the importance and best method of studying the Original languages of the Bible by Jahn and others, accompanied with notes by Professor Stuart, 1821. A Grammar of the Hebrew language with points, 1821. Letters to Dr. Miller on the Eternal Generation of the Son of God, 1822. Elements of Interpretation, translated from the Latin of J. A. Ernesti, and accompanied by notes, &c., by Professor Stuart, 1822. Two Discourses on the Atonement, 1824. Winer's Greek Grammar of the New Testament, —translated by Professors Stuart and Robinson, 1825. Christianity, a distinct religion: A Sermon preached at the dedication of the Hanover church, Boston, 1826. Election Sermon, 1827. Commentary on the Epistle to the Hebrews: Two vols. 8vo., 1827–28. Hebrew Christomathy, 1829. A brief Sketch of the life and character of Mrs. Elizabeth Adams, 1829. Practical Rules for Greek accents, 1829. An Examination of the Strictures on the American Education Society in a late No. of the Biblical Repertory, 1829. Course of Hebrew study, 1830. Essay on the question whether the use of distilled liquors or traffic in them is compatible, at the present time, with making a profession of Christianity, 1830. Letters to Dr. Channing on Religious Liberty, 1830. A Sermon at the ordination of William G. Schauffler, a missionary to the Jews, 1831. A Commentary on the Epistle to the Romans, 1832. The mode of Christian Baptism prescribed in the New Testament, 1833. Cicero on the immortality of the soul, 1833. A Grammar of the New Testament dialect: 2d edition, improved, 1834. Notes to Hug's Introduction to the New Testament, 1836. Hints on the Prophecies: 2d. edition, 1842. Commentary on the Apocalypse. 2 vols. 8 vo., 1845. Critical History and Defence of the Old Testament Canon, 1845. A Sermon on the Lamb of God, 1846. A Translation of Roediger's Gesenius, 1846. A Sermon at the funeral of Mrs. Woods, 1846. A Letter to the Editor of the North American Review on Hebrew Grammar, 1847. A Scriptural view of the Wine question, 1848. A Commentary on Daniel, 1850. Conscience and the Constitution, 1851. A Commentary on Ecclesiastes, 1851. A Commentary on Proverbs, 1852.

FROM THE REV CALVIN E. STOWE, D. D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT ANDOVER.

ANDOVER, September 1, 1854.

Rev. and dear Sir: You ask me to give you my personal recollections of Professor Stuart. I have no objection except that no written account of him, from my pen, can do justice to the subject. He was a man emphatically *sui generis;* and, to one who has never seen him, no description can convey the exact idea of the original. I think I can say that I knew the man, for I was on terms of intimacy with him for more than a quarter of a century—he was for many years my beloved teacher and confidential adviser, and I was, for a long time, an inmate of his family. I will endeavour to put my ideas of him into language as nearly as I can, though without any very sanguine expectation of satisfying either myself or you.

Professor Stuart was a man designed by Providence for the accomplishment of a great and special work. He was raised up at the time the work was needed, and was particularly qualified to do it. God gives no superfluous accomplishments, nor does He fit any one man equally for all kinds of tasks, but usually limits the capabilities to the particular purpose intended. A man who, in his generation, does one good thing, and does it well, has reason to be thankful to

Providence, even though there may be many other things which he cannot do. Mr. Stuart's vocation was to call back the Bible, the genuine, original Bible, in its true interpretation, into the Theology of the Anglo-Saxon nations. This great work he did—nobly and effectually he accomplished it; and it was task enough for any one man. He was greatly honoured of God in having such a task assigned him, and receiving the qualifications and opportunities for its accomplishment; and, in turn, he honoured God by the diligence, zeal, fidelity, and success with which he laboured.

Among the qualifications which Professor Stuart possessed for his work, must be reckoned his ardent love of study, his voracious appetite for knowledge. It was a hunger that was never satisfied, a desire that was only increased by indulgence. His mind never wearied, and the only thing that set limits to his efforts and acquisitions, was the absolute inability of the body to perform its part towards satisfying the yearnings of the mind. The soul never gave out, the brain and the nerves often. This appetite never ceased. To the last days of his life, he was as eager to catch a new thought, as a starving man is to seize the morsel of food that is within his reach.

Again, he was as earnest to communicate as he was to acquire. The pleasure of attaining was no greater than the pleasure of imparting—nay, he found it even more blessed to give than to receive. The lecture room was his paradise, and the circle of admiring pupils his good angels. The delight was mutual. It was thus that he inspired the same enthusiasm which he felt himself. It was wonderfully contagious.

He was very independent and self-relying. His step never faltered because he was walking alone, and he never stopped because others were busy to obstruct his way. He knew very well his own position; and, so far as his appropriate business was concerned, he had more confidence in his own judgment than in the judgment of others. Had he been less self-confident, and had he more frequently consulted others, his conclusions would have been more uniformly accurate, and his style more concise and agreeable; but probably, in that case, he would have been disqualified for the rough and hard labour so necessary in the beginning of his career. The pioneer woodsman cannot wear silk gloves, nor measure all his footsteps, for the sake of preserving an agreeable and genteel exterior for the admiration of spectators.

He was systematically and intensely laborious. No man ever practised a more rigid economy in regard to time, and no man ever schooled himself to a more diligent and conscientious application to hard, downright study. The intensity of his application was such that the physical powers could not sustain it more than four hours in the twenty-four; but these four hours came every day, and his power of accomplishment was amazing. He would write pages while a more formal man would be adjusting his spectacles and nibbing his pen. Not a moment of the four hours was lost in trifling; not a moment was exempt from real, hard, productive labour; the least possible amount of time was consumed in revising or correcting; and though he often wrote, and re-wrote, and wrote again, on some topics, at different periods, with seven or eight repetitions, yet it was never deliberately or easily, but always in the same impulsive, energetic, hard-working, steam engine sort of way. Hence the amount that he accomplished was enormous; and hence too all his works were better fitted for the oral instructions of the lecture-room, than for the printed page pondered in the closet. His readers can never feel the kindling enthusiasm that was never wanting among his hearers. His writings abound with knowledge, they are rich in information of the most varied kind; but the digressions, the repetitions, the egotisms, the general want of compactness, which give vivacity to a lecture, rather deaden the impression of a book. Professor Stuart's work was a work to be done mainly in his lifetime, and by the energy of his personal presence. His

books will always be valuable for the stores of learning they contain,—they will be exhaustless magazines for the supply of other minds; but they can never be extensively popular. It is worthy of remark that his later writings,—those that he elaborated after he had ceased to lecture,—such as his Commentaries on Proverbs and Ecclesiastes, are much less liable to the above criticisms, than the larger books which he composed in the acme of his strength and in the zenith of his power and activity as a lecturer.

He was an honest and a generous man; intellectually and morally honest, and impulsively generous. He not only kindled the enthusiasm of his pupils and gratified their utmost desire of knowledge, but he commanded their respect and inspired them with confidence and affection. They not only received the instructions of the richly endowed teacher, but they loved and trusted the hearty, noble man.

He loved Biblical science, his whole soul was devoted to it—more than his meat and drink was his daily pursuit of it; and his merit was, not simply that he introduced it into this country and most successfully cultivated it himself, but that he was really the literary parent of nearly all, wherever the English language is spoken, who have successfully cultivated it since. The department was nothing when he began, and before he closed his career, it became the leading branch in all systems of theological culture, and mainly by his example and efforts. Contrast the linguistic attainments of the ministry forty years ago and now, if you would have an idea of the real value of Professor Stuart's labours and influence. It is true that he has not done the work alone; but he did the pioneering, without which nothing could have been done; and not only the pioneering, but also a very large proportion of the subsequent labour.

He was a rapid and voluminous writer; but his published works, learned and valuable as they are, probably did not cost him half the effort, which was necessary, in the beginning of his career, to create even the first materials for study in his department. Grammars, and reading-books, and even types, presses and printers, were all called into being by his zeal and activity. He was not called to this enterprise and encouraged in it by the popular voice; but for years the popular voice was all against him; and it was not till he had fairly raised the edifice, and proved its utility, that his labours were looked upon with favour by those who were to reap the greatest benefit from them. His destiny in this respect was not a singular one; for no man can ever engage in a new enterprise, however useful and necessary it may be, without encountering the same kind of hostility from the timid and the time-serving, the short-sighted and the bigoted. It is only the men who have clearness of sight and strength of nerve to see through such opposition and despise it, that are fit to do any thing more than plod along in the beaten track in which all their neighbours are walking. This is a very easy way of spending one's life: but new roads, from generation to generation, must continually be opened up; and blessed be God that He gives us men with clear heads, and strong arms, and determined wills, and honest hearts, to assume this arduous and thankless, but most necessary, task.

The exterior of Professor Stuart,—his person and manner, corresponded admirably to his inner man. Tall, muscular, and lean; with a sharp and eager face, a small, grey, sparkling eye; a countenance ever changing with every change of inward emotion; his movements all abrupt, elastic, and full of vigour; and never for a moment at rest; he gave one the impression of an exuberance of life and spirit, that could not possibly be concealed or restrained, but must find vent in some way. There was an earnestness and heartiness in his manner, that was always childlike, and sometimes almost boisterous; and his excess of vitality often flowed out in the oddest kind of gestures, which, if not the most graceful, never lacked expressiveness. Withal, he was very much of a gentleman, and never rude or coarse; and, when the occasion called for it, his deportment was

of the most bland and polished type. Not a little of the interest of his lectures depended on his perfectly unique, and inimitable, and indescribable manner in the lecture-room. Who that has ever seen him lecturing, can ever forget the picture? And who can ever reproduce it, so that others can see it at second hand?

I am, dear Sir, truly yours,

CALVIN E. STOWE.

THOMAS ABBOT MERRILL, D. D.*

1805—1855.

THOMAS ABBOT MERRILL was a descendant from Nathaniel Merrill, who emigrated from England, and settled in Newbury, Mass., about the year 1635. He was the eldest son of Thomas and Lydia (Abbot) Merrill, and was born in Andover, Mass., January 18, 1780. When he was six years old, his father removed with his family to Deering, N. H.; and, as he discovered an unusual fondness for books, his father gave him the best advantages for study, which the district schools in that neighbourhood would supply. He was fitted for College partly at the Andover Phillips Academy, under Mr. Newman; partly under Mr. (afterwards the Rev. Dr.) Zephaniah Swift Moore, then a candidate for the ministry; and partly under the Rev. (afterwards Dr.) Walter Harris of Dunbarton, N. H. In consequence of excessive application to study, his health became somewhat impaired about the time that he had completed his preparation for College; though he was able to join Dartmouth College at the Commencement in 1797.

He passed through College with an unsullied moral character, and, with a reputation for scholarship, which was indicated by his receiving the first honour in the class of which Daniel Webster was a member. On graduating in 1801, he was appointed Preceptor of the Academy in Hanover, originally denominated Moor's Indian Charity School. Here he taught successfully two years. In August, 1803, he was chosen Tutor in Dartmouth College. After he had held the place one year, President Wheelock proposed to him to remain and take a more advanced class; but he had already engaged to accept the Senior Tutorship in Middlebury College. On entering upon his duties at Middlebury in September, 1804, he found much more devolved upon him than he had anticipated; being obliged, in consequence of some unexpected arrangement, to hear four, and sometimes five, recitations a day. While at Hanover he had pursued a course of theological study under the direction of Dr. Burton; and he was licensed to preach in January, 1805.

Shortly after his licensure, he and his colleague in the Tutorship, Mr. Walter Chapin,† were requested to supply the vacant pulpit at Middlebury;

* Goodhue's Fun. Serm.

† WALTER CHAPIN was born at West Springfield, Mass., in 1779; fitted for College at the Westfield Academy; graduated at Middlebury College in 1803; was Preceptor of Royalton Academy in 1803–4; was Tutor in Middlebury College in 1804–5; studied Theology under the Rev. Dr. Lathrop of West Springfield; laboured for some time as a missionary in the Northern part of Vermont; and was pastor of the Congregational church in Woodstock, Vt., from 1810 till his death, July 22, 1827. He was Secretary of the Vermont Domestic Missionary Society seven years; a member of the Corporation of Middlebury College from 1821 to 1827; and President of the Associated Alumni at their organization in 1824. He was the first Alumnus of

and in August following he received a unanimous call to become the pastor of the church. He was appointed Tutor for a second year, and officiated as such for a few weeks; but resigned the office, on accepting the invitation to settle in the ministry. He was ordained December 19, 1805.

He was honoured with the degree of Doctor of Divinity from Middlebury College in 1837.

Dr. Merrill had a long, and for the most part an uncommonly prosperous, ministry. Revivals of religion of greater or less power occurred among his people in the years 1805, 1809, 1811, 1812, 1814, 1816, 1819, 1821, 1822, 1825, 1830, 1831, 1834, and 1835. As the fruit of each of these revivals, considerable numbers, and of several of them, very large numbers, were added to the church.

Dr. Merrill had a large share of public spirit, which he manifested by his various efforts to promote the great interests of religion and humanity. In 1818, he had a primary agency in forming what is now the Vermont Domestic Missionary Society. Of this Society he was chosen Secretary; and he held the office until 1821, when he declined a re-election; though he was continued one of the Trustees of the Committee of Missions till his death. He was also specially active in forming the Vermont Peace Society in 1837, and was President of the Peace Convention in Vermont in 1853. He officiated as Moderator of the General Convention of Vermont nine times, and in 1810 was appointed Register of that Body, which office he held till the close of life.

Dr. Merrill was frequently requested to publish occasional Sermons, but he almost uniformly declined. The only Sermons of his in print are a Sermon preached before the Vermont Legislature, 1806; a Sermon before the Vermont Domestic Missionary Society; and a Semi-Centennial Sermon, delivered fifty years after the organization of the church of which he was pastor. He was a liberal contributor to various periodicals, and some of his articles were marked with signal ability, and attracted great attention.

During a few of the last years of his active pastorship, the number of inhabitants in the town had diminished by removals, and there had been at least a corresponding diminution of the number of his church members. In connection with this state of things, there arose some dissatisfaction on the part of a portion of the people with their pastor, which at length became so serious as to threaten a very adverse result to the interests of the congregation. Under these circumstances, Dr. Merrill asked to be released from further ministerial duties, and proposed to relinquish his salary and all claim to control in the affairs of the church and society, while he should retain the nominal relation of senior pastor. The request was granted; and accordingly his labours as pastor in Middlebury ceased, October 19, 1842, almost thirty-seven years after his settlement.

About this time, the office of Treasurer of Middlebury College, and that of Agent for raising funds for that institution, were tendered to him, which he accepted. He resigned the agency at the end of two years; but retained the office of Treasurer till July, 1852. While prosecuting his agency, he preached almost without interruption. For a time he supplied the pulpit in Salisbury and Brandon; and afterwards laboured regularly most of the

the College admitted to a profession. He published a Sermon preached the Sabbath before an execution, 1818; and a Missionary Gazetteer, 1825. He edited the Evangelical Monitor from 1821 to 1824.

time, for about ten years, with the church in Weybridge, distant from his residence about three miles. His labours with that people ceased in November, 1854, a few months before his death.

Dr. Merrill had naturally a vigorous constitution, and, with few exceptions, enjoyed good health until 1846, when he took a violent cold from the effects of which he never recovered. In the autumn of 1852, it was discovered that his heart had become seriously diseased, so that it would be no reasonable matter of surprise if his death should occur at any moment. The last public service that he performed, was offering a funeral prayer on the 16th of February, 1855. On the 11th of the next month, he made the following entry in his diary:—"It appears impossible that my life should be prolonged many weeks,—probably not many days: I cannot sleep except as my head and shoulders are much raised. Water is collecting in my body and lower limbs, so that I am hardly free from distress at any time. I have long meditated much on death, having been aware for about two and a half years that I might drop down dead any day. It appears to me, after all the scrutiny I can make, that I have had the faith required in the Gospel, inasmuch as I hope and trust that I have, for many years, relied wholly on Christ as the ground of pardon." He gently passed away on the Sabbath, April 25, 1855. His funeral was very numerously attended on the Thursday following, and his death was widely and deeply lamented. A Sermon, commemorative of his character and services, was delivered before the Addison Association of ministers at their meeting in Middlebury in June following, by the Rev. Josiah F. Goodhue of Shoreham, which, in connection with a memoir of his life, was published.

Dr. Merrill was twice married,—first, to Eliza, only daughter of the Rev. Jonathan Allen* of Bradford, Mass.,—who died August 6, 1834, after becoming the mother of five children; and afterwards, November 15, 1837, to Lydia, daughter of Col. Amos Boardman of Concord, N. H., who was spared to minister to him during his protracted decline.

FROM THE REV BENJAMIN LABAREE, D. D.,
PRESIDENT OF MIDDLEBURY COLLEGE.

MIDDLEBURY, May 26, 1856.

Dear Sir: Dr Merrill was for many years my neighbour and intimate friend, and it gives me pleasure to do any thing in my power to embalm his memory.

In person he was a noble specimen of manly dignity. In height he rose above six feet, and his form was well proportioned to his altitude. Say what we will of the power of mind, we all prefer to see it associated with a large and fitting corporeal frame. In the conformation of his head, you would discover no evidence of poetic genius, nor of the superior power, perhaps, of any of the higher intellectual faculties, and yet it would require but a cursory survey of that head, to inspire you with respect and reverence. If you could not determine what were the characteristics of the power concealed, you would have no hesitation in believing that there was power in no stinted measure; you would cease to wonder that Thomas A. Merrill was a successful competitor in his collegiate studies with Daniel Webster.

But the culture of that mind was not equal to its original endowments. Dr. Merrill could not be charged with indolence in the usual acceptation of that term

* JONATHAN ALLEN was a native of Braintree, Mass.; was graduated at Harvard College in 1774; was ordained pastor of the church, in Bradford, June 5, 1781; and died March 6, 1827, aged seventy-eight.

—he was a very busy man, seldom unemployed, but not always occupied to the best advantage. His mind did not love to be severely tasked; seldom were its powers called into full requisition. The ordinary demands of his vocation could be met with but half his strength; and hence, like too many others of his profession, he fell into habits of easy and accommodating study. Had he felt the pressure of urgent motives for vigorous and continued mental action, he would have been inferior to few of New England's ablest Divines. As it was, however, many would consider his scholarship, and even his theological attainments, comparatively limited. It was only in a few departments of literature that he kept pace with the progress of the age.

But if he were somewhat deficient in the learning of books and the schools, he was well skilled in the knowledge of men and things; his practical judgments were almost intuitive. With certain fixed principles of reasoning, he required but few data to form an opinion; and when formed, it was seldom retracted or modified. His philosophy was largely imbued with the utilitarian spirit. Science, art, literature, philosophy, politics, and theology, were all looked at through the medium of utility. In his public ministrations, he dealt sparingly with truth in the abstract; arguments drawn from observation and experience, and truths illustrated by living realities, were the spiritual armory upon which he relied, and which, in his hands, proved eminently successful. Nothing was done for show, nothing to gratify the taste merely, and no conventional rules respected, which reason or conscience did not approve. He did not feel called upon, nor did he require others, to sacrifice time, ease, or personal comfort, in obedience to the caprices of fashion. Yet Dr. Merrill was a gentleman, not so much in the ease and gracefulness of his movements, or in the delicate perception of the small proprieties of life, as in that kindness of manner, that cordiality of spirit, and those warm, genial sympathies, which mark the man of good sense and Christian principle.

Dr. Merrill was a man of business. The clergy have been subject to many reproaches for their supposed want of knowledge in business affairs. The charge, if true, may not, after all, be greatly to their discredit; but there are many exceptions to the charge, and Dr. M. was one of them. In all business transactions he was cautious, shrewd, and honourable, careful to avoid misapprehensions and personal difficulties. He was in principle opposed to the "credit system," so extensively adopted in our country, and fraught, as he believed, with many social and moral evils. "*Owe no man any thing*," was a favourite text, literally interpreted, and faithfully practised, as an important Christian duty. If, for convenience, small accounts were allowed to remain uncalled for a time, they were promptly paid at quarter day. With such fidelity did he practise on this principle, that, during his last illness, he paid the bill of his physician till within a short time before his decease.

Tenacity of purpose, was a marked peculiarity of his mind. He pursued with untiring devotion, the particular object that engrossed his thoughts. For a few years he became deeply absorbed in the study of Geology, and pushed his inquiries quite beyond the limits, which gentlemen of his profession generally have time to reach. Then he became the oracle of the whole region on the scientific and practical culture of grapes. Two or three years before his decease, he embraced a new theory of education. He believed that the study of the Latin and Greek languages, as usually pursued in our Colleges, is a waste of time and of mental energy, and that it ought to be abandoned. To meet the prevailing tastes of the people, and to give greater efficiency to public speaking, he proposed to supply the place of the proscribed study by a more extensive acquaintance with the principles and models of rhetorical composition, and more frequent exercises in practical elocution. So deep and permanent were his con-

victions on this subject, that he prepared a laboured essay to prove and illustrate his principles, and made special arrangements in his will for its publication.

In College, Dr. Merrill was eminently successful as a linguist, but neither at that period, nor in professional life, did he attain any very high distinction as a writer or speaker.

As a preacher, he ranked among the most successful. His written discourses were logical, perspicuous, and affluent of thought, always instructive, but seldom attractive or impressive. It was in the familiar addresses of the lecture room, that he produced the most marked effects. Untrammelled by studied forms of speech, his mind seemed to grasp the subject in all its bearings and relations; language clear and strong, illustrations forcible and pertinent, flowed at his bidding, and enchained the attention of his audience. In the eloquence of the lecture room he was excelled by few. To that instrumentality was the fruitfulness of his ministry largely indebted.

Dr. Merrill had fine social qualities. His powers of conversation were superior. His quick perceptions, ready memory, familiar manners, and genial spirit, rendered him an agreeable and instructive companion. When he would talk, all were disposed to be listeners, and they seldom failed to be entertained and improved by the rich stores of his information, his judicious reflections, and his original but appropriate analogies.

Among the churches of Vermont his influence was extensive and powerful; and, notwithstanding some errors of judgment, his name will long be held in affectionate remembrance.

Truly yours,

B. LABAREE.

ROSWELL RANDALL SWAN *

1805—1818.

Roswell R. Swan was born of respectable and opulent parents in Stonington, Conn., June 16, 1778. He fitted for College under the Rev. Hezekiah North Woodruff,† who was, at that time, settled in the ministry at Stonington. He was admitted a member of the Freshman class of Yale College in September 1798, and was graduated with high honour in September, 1802.

Though he had not been without occasional serious impressions, his mind had never been earnestly directed to the subject of religion until June, 1799, when his attention was suddenly arrested by a sermon from President Dwight, illustrating the justice of God in leaving the sinner, after having been the subject of oft-repeated convictions, to work out his own destruction. His exercises, for some time after this, as they are recorded in his

* MSS from the Rev. Dr. Hewitt, and Ex-Governor Tomlinson.

† Hezekiah North Woodruff was a native of Farmington, Conn.; was graduated at Yale College in 1784; was ordained pastor of the church in Stonington, Conn., July 2, 1789; was dismissed in 1805; removed to Central New York, and became a minister of the Presbyterian church, and died in 1833. He published a Sermon at the ordination of Clark Brown; [who received the honorary degree of Master of Arts from Harvard College in 1797; was ordained pastor of the church in Matthias, Me., October 7, 1795; was dismissed November 3, 1797; was installed pastor of the church in Brimfield, June 20, 1798; was dismissed November 2, 1803; and died several years after;] and a Sermon at the ordination of his brother, the Rev. Ephraim T. Woodruff, at North Coventry, Conn., 1801.

diary, were of the most strongly marked character, resembling, not a little, in some respects, those of David Brainerd; and indeed much of that peculiar type seems to have characterized his whole subsequent experience. He was baptized and admitted to the church in Yale College, on the first of December following.

A short time before the Commencement at which he took his first degree, and in the prospect of the separation of his class, he, with a number of his classmates who were professors of religion, entered into a religious covenant, one article of which was that, on the first Sabbath of every month, each one should read over the covenant and remember in his secret devotions each of those who had subscribed it. His diary furnishes the evidence that he sacredly adhered to this engagement.

During the greater part of the two years immediately succeeding his graduation, he resided at New Haven, prosecuting studies of a general character; for, notwithstanding the intensity of his religious convictions and feelings, he seems not to have fully made up his mind what profession he would pursue until March, 1804; and even then, he formed the purpose of devoting himself to the ministry, not without many misgivings in regard to his fitness for that high vocation. He committed to writing, at this time, several distinct resolutions, which he intended should give complexion to his character as a minister;—resolutions which bespeak the deepest sense of the magnitude of the work in which he was about to engage, and the firmest purpose to submit cheerfully to all the self-denial which the faithful performance of it should involve.

After making a short visit to his relatives at Stonington, he went to Franklin, Mass., and commenced the study of Theology under the direction of Dr. Emmons. Whilst there, he pursued his studies systematically and vigorously, though interrupted by severe attacks of a complaint to which he was subject, and which never wholly left him.

In the following August, he was seized with an inflammation of the breast, of a severe and dangerous character; and this was followed by a fever which drove him from his studies, and continued until the latter part of September. On this account he left Franklin, and, after spending some time in travelling, repaired to West Hartford, and resumed his studies under the direction of Dr. Perkins. This was in the month of October.

On the 6th of February, 1805, he was licensed to preach by the Hartford North Association, holding its session at Northington. He preached his first sermon, the next Sabbath, in the pulpit of his venerable teacher, Dr. Perkins, and afterwards preached at Canterbury, Windham, and some other places. The state of his health now became so much impaired, that he did not think it prudent to preach as a candidate for settlement; and, accordingly, he spent some time in travelling and visiting his friends, and rendering occasional assistance to his brethren in the ministry. During the summer, he visited Ballston Spa, and in the autumn went to Bozrah, waiting for the providence of God to make his duty plain to him.

In the latter part of December, his health was so far restored that he repaired to Stonington and took charge of an Academy, and, at the same time, supplied the vacant church and society there. Notwithstanding the labour and confinement incident to his school, he wrote many sermons, attended a weekly religious meeting, catechised the children, and performed all the appropriate duties of a pastor. Having remained there several

months, and declined an invitation to settle as a minister, he went to Norwalk in November, 1806; and, after preaching a short time on probation, was called with great unanimity to the pastoral charge of the church and society in that town. He accepted the call and was ordained on the 14th of January, 1807.

Here Mr. Swan passed the residue of his life in most exemplary devotedness to his Master's cause. That his ministry was uncommonly successful, as well as highly acceptable, may be inferred from the fact that, during the twelve years of his pastorate, two hundred and sixty-one persons were admitted to the communion of the church. For several years previous to his death, he had suffered not a little from dyspepsia, which finally terminated in a fatal consumption. He preached his last sermon in October, 1818, and died on the 22d of March following, in the forty-first year of his age. The intervening months were marked by intense but most patient suffering. His death formed a fitting conclusion to an eminently devoted life.

Mr. Swan was married to Harriet, daughter of Amos Palmer, a respectable inhabitant of Stonington. They had five children,—one son and four daughters.

FROM THE REV DAVID D. FIELD, D. D.

STOCKBRIDGE, 6 October, 1851.

My dear Sir: My opportunities for knowing the Rev. Mr. Swan were chiefly confined to my College life, though I was more or less conversant with him as long as he lived. He was my class-mate and intimate friend in College; and I had few class-mates of whose peculiar traits I retain a more distinct impression. He was a man of such strongly marked qualities, especially so far as his religious character was concerned, that he would not be likely to be forgotten by any who had ever known him.

In Mr. Swan's personal appearance there was nothing particularly prepossessing. He was tall, of rather a bending form, and had a countenance indicative of no remarkable qualities either intellectual or moral. He had a strong, vigorous mind, but was by no means remarkable for brilliancy. As a student, he was eminently thorough and successful; though I do not recollect that he was distinguished in any one department above all others. It was evidently a matter of conscience with him to make himself master of all the studies included in the College course.

But Mr. Swan's chief distinction lay in his religious character. To do good, especially to the souls of his fellow men, seemed to be the ruling passion of his renewed nature. It was manifest to all who saw him, that he acted habitually under the influence of the powers of the world to come. His naturally ardent and persevering spirit he carried fully into the religious life; and whatsoever his hand found to do for the honour of his Master, he did with his might. Nevertheless, he was not lacking in discretion; nor was he of the number of those who mistake a false, fiery zeal, and a spirit of indiscriminate denunciation, for fidelity. During the revival in Yale College in 1802, he laboured with a truly apostolic assiduity; and it was generally acknowledged that he had a very important instrumentality in sustaining and carrying forward the work.

His brief career as a minister was what might have been expected from his remarkable religious developments while he was in College. Every one who saw him, saw that his whole soul was in his work. His theological views harmonized substantially with those of Edwards. His preaching was not polished or graceful, but highly effective. He seemed to disregard all literary embellishments, and indeed to forget every thing else in the one controlling desire

to secure the immortal well-being of his fellow-men. I remember his preaching a missionary sermon at Hartford, into which he poured his whole soul with such surprising effect, that it awakened very unusual attention, especially among his brethren in the ministry. The late Roger Minot Sherman, who was for a time a member of his congregation, and afterwards lived in his immediate neighbourhood, and had a good opportunity of observing his course, gave the highest testimony to his ministerial zeal and efficiency. It was a dark dispensation by which such a man, in the vigour of his life and usefulness, was called from his labours to his reward.

Faithfully yours,

DAVID D. FIELD.

FROM THE HON. CLARK BISSELL,

GOVERNOR OF CONNECTICUT.

SARATOGA SPRINGS, August 13, 1850.

Rev. and dear Sir: Your letter of the 27th ult. requesting my recollections of the Rev. R. R. Swan, was put into my hands, on the eve of my departure from home for this place.

I removed to Norwalk and became a member of Mr. Swan's congregation, in June, 1809, about two years and a half after his settlement; and from that time to the close of his life, not only attended on his ministry, but was on terms of close intimacy with him. My recollections of him, however, so far as they will be to your purpose, are rather general than particular.

Mr. Swan's deportment was uniformly dignified, and his general appearance commanding. He was an original thinker as well as a ripe scholar. His information was extensive, and his conversational powers were of a very high order. As a preacher, he had few of the attributes of a finished orator in the ordinary acceptation of that term. The tones of his voice were harsh, and to strangers rather unpleasant; and his action, though forcible and significant, was far from being graceful. His style and manner were direct and earnest, and no hearer could resist the conviction of his deep sincerity. Among the fourteen hundred manuscript sermons which he left, and which he had preached to his people, not one, I believe, was written out in full; yet they were obviously prepared and elaborated with much care.

As a pastor, Mr. Swan was laborious, and his attention was particularly directed to the young. He maintained a course of weekly lectures to the young people of his congregation, during the entire period of his ministry. These meetings he never omitted except from unavoidable necessity. There were repeated and large additions to the church, principally from among the youth, in which he greatly rejoiced.

I regret that I cannot give you a more extended and satisfactory account of my former pastor but so long a period has elapsed since his death, that my memory does not supply me with those minute details which are essential to the most vivid and effective illustration of character. I will only add that he has left a name permanently embalmed in the gratitude and affection of this community.

I am very respectfully yours,

CLARK BISSELL.

AARON DUTTON.*

1805—1849.

Aaron Dutton was born at Watertown, Conn., on the 21st of May, 1780. He was the son of Thomas and Anna (Rice) Dutton, and was the youngest of nine children. His father and three of his father's brothers sustained the office of Deacon in Congregational churches.

He was fitted for College under the instruction of the Rev. Azel Backus of Bethlem, afterwards President of Hamilton College. He graduated at Yale College in 1823, having, not long before the completion of his collegiate course, made a public profession of religion by uniting with the College church. As he had had a religious education, he had been familiar with serious thoughts from his childhood; but it was not till 1802, during the first great revival that took place in College under the ministry of President Dwight, that he was brought to a deep sense of his spiritual needs, and to a cordial and practical reception of the Gospel.

After his graduation, he pursued the study of Theology under the direction of President Dwight. In October, 1805, he was introduced to the churches as a candidate for the work of the ministry by the Southern Association of Litchfield County. In September, 1806, he was invited to take the pastoral charge of the First Church and Society in Guilford: having accepted the invitation, his ordination took place on the 10th of December following.

Mr. Dutton's ministry continued during a period of nearly thirty-six years, and was eminently successful in building up the church and in winning souls to Christ. When he relinquished the pastoral office, the church, which, at the commencement of his ministry, numbered less than thirty members, had increased to about four hundred. No less than six distinct revivals of religion took place under his labours. He resigned his charge on the 8th of June, 1842, chiefly on account of some difference of opinion between him and his people, particularly on the subject of Slavery. He was an earnest and vigorous friend to the cause of emancipation.

In less than a twelve month after the dissolution of his connection with his people, and just as he was entering his sixty-fourth year, Mr. Dutton went as a missionary in the service of the American Home Missionary Society to what is now the State of Iowa. There he was gratefully welcomed by his younger brethren in the ministry, and a field of usefulness opened before him, into which he was entering with all the ardour of youth. He was invited to the pastoral care of the church in Burlington, the capital of that Territory; and in August, 1843, he returned to New England to make arrangements for a permanent removal to the West. Just as he was about commencing his journey, he was attacked by the disease incident to those new countries; and having, not without much difficulty, reached his children in New Haven, he was immediately laid upon a bed of sickness from which it was, for a long time, doubtful whether he would ever arise. He, however, did so far recover, as to be able, in a few instances, to preach; though the years that remained to him were at best years of great infirmity. About the beginning of June, 1849, it was found that his disease was suddenly

* Bacon's Fun. Serm.—MS. from his son, Rev. S. G. S. Dutton.

gaining strength, and it very soon became apparent that his end was near. His last act of earthly consciousness was his uniting in a prayer in which his departing spirit was commended to his Redeemer. He died at New Haven at the residence of his daughter, with whom he had lived from the time that he returned from the West, and was buried in the midst of his former charge at Guilford. The Rev. Dr. Bacon of New Haven preached his funeral sermon.

Mr. Dutton was, throughout his whole ministry, an active and efficient friend to the cause of education. Beginning with his own family,—he gave them all,—daughters as well as sons, the best advantages for education which the country afforded. Not a small number of young men, through his instrumentality, were led to the diligent culture of their minds; and several, by means of encouragement given, and instruction gratuitously bestowed, by him, were brought into the Gospel ministry. Many of his pupils were distinguished scholars in College, and afterwards became eminent in the learned professions. He was chosen a member of the Corporation of Yale College in 1825, and held the office till his death,—discharging its duties with efficiency and fidelity until his energies were in a great measure paralyzed by disease.

Mr. Dutton was married, before his settlement in the ministry, to Dorcas Southmayd, of Watertown, Conn. She was eminently an help-meet to him in all his labours and trials, and lived with him in the marriage relation about thirty-five years. They had eight children, most of whom survive in stations of honourable usefulness. Three of his five sons were graduated at Yale College, and of the remaining two, one died while he was fitting for College, and the other, in his Junior year. Of the graduates, two are ministers and one is a lawyer. One of the daughters has been, for many years, at the head of a distinguished female school in New Haven.

Mr. Dutton published several occasional sermons, one of which was preached at the ordination of the Rev. Thomas Ruggles.* He was also a contributor to various periodicals, among which was the Christian Spectator

FROM THE REV LEONARD BACON, D. D.

NEW HAVEN, July 8, 1856.

Dear Brother: The Rev. Aaron Dutton of Guilford entered the ministry just before the time of the transition from the old method and system of theological education to the new. He was contemporary in College with Dr. Porter of Farmington and Dr. McEwen of New London, who still survive among the honoured fathers of the ministry in Connecticut. I was acquainted with him for about twenty-four years; though I was not in the same Association with him, and was by about twenty years his junior in the pastoral office. Few men in his day were more respected than he among the churches of his neighbourhood or among the ministers throughout the State. He was eminently without pretence or affectation of professional dignity and gravity—he was constitutionally and by habit cheerful and even mirthful; and yet there was no lack of gravity or true dignity in his deportment. His manner in the pulpit was solemn and earnest rather than vehement; and those who saw him in social intercourse always felt that, with all his pleasant good-humour, he was a thoroughly serious and earnest man, a Christian gentleman. He had no ambition to shine or to excel; as a preacher

* THOMAS RUGGLES was a native of Guilford, Conn.; was graduated at Yale College in 1805; was ordained pastor of the church in Derby, Conn., in 1809; was dismissed in 1811; and died in 1836.

he did not *cultivate the art* of making great sermons, but his discourses, so far as I had any knowledge of them, were always full of weighty thought clearly expressed. His great business was to do good in old Guilford; and he did good by preaching, by teaching, by talking, by all sorts of personal influence, as long as he lived there. The great blessing of God upon his ministry is the best of testimonies to his worth.

I am sure that I shall have the concurrent testimony of all candid persons who knew Mr. Dutton, to sustain me, when I say that he was a *wise* man; and was recognised, honoured, trusted accordingly. His position as a leading man among the ministers and churches of his own ecclesiastical connection and neighbourhood, was due not to his years only, but to the knowledge of men and of principles, the quickness in the discernment and comprehension of cases, and the disinterestedness and readiness in the application of principles, which made him so generally a safe and able counsellor.

He was a *good* man. His religion was as full of humanity as of godliness. It was full of kindness toward the afflicted, the depressed, the wronged, and the needy. His was not that superficial humanity which is sometimes made a substitute for godliness and devotion; it was the manifestation and working of his godliness,—the genial effect which his devotion had upon his character. His intercourse with God, instead of making him morose and repulsive toward his fellow men, made him more full of human kindness. Thus when he had grown old, he was ready as ever to enter into the feelings of the young, and able to win their confidence without impairing the reverence due to his years. Thus to the last day of his life, full of trust in God's counsels and providence, he retained his cheerful and hopeful sympathy with the great cause of Christian and of human progress.

He was an *honest* man,—honest in the noblest sense of the word. His conduct never was marked with duplicity, or craft, or any meanness. In his straightforward way of acting, there was no place for the guileful sinuosities with which some men, who think themselves honest, sometimes mislead their own consciences. If he at any time acted from impulse instead of waiting for the cool calculations of reason,—if at any time he erred by acting from impulse,—his impulses were always manly and generous, prompting him to take part with the wronged or the weak, and to commit himself for truth, for freedom, and for justice.

He was a *fearless* man,—fearless because he was honest, and honest because he was fearless. Wherever he saw, or thought he saw, his duty, there he took his stand without any regard to consequences as they might affect himself. Whatever vice or sin was to be rebuked,—whatever form of evil-doing was to be encountered,—he was always ready to do all that belonged to him, however strong or threatening might be the array of resistance. The history of his efforts among his own people in behalf of the Temperance Reformation, if it should be recited,—the story of the promptitude and earnestness with which he seized upon the great moral principle of that reform, and proclaimed it in its applications, not taking counsel of any personal interests of his own,—would be an ample illustration of his fearlessness in duty.

He was a *happy* man. Perhaps if we were to sum up the various afflictions and sorrows of his latter years,—the repeated visitations of protracted sickness and of death, that came into his family; the separation from the people among whom he had lived so long, and in whose service he had expected to die; the breaking up of his household; the parting from the pleasant homestead that had been hallowed by so many prayers and so much affection, by so many sacred joys and sacred griefs; the violent disease that cut short his usefulness; the months and years of weariness and suffering that led him on so slowly to the end,—it might be thought by some that the man to whom all these things were allotted, could not but be unhappy. But that would be an erroneous judgment.

Such a man as he was, carries the elements of happiness within him. Trusting in God, delighting in God's service, waiting for God's will, he finds that he can do and bear all things through Christ who strengtheneth him. Sorrow chastens his spirit and ripens his graces. He may pass through the waters; but God is with him; and through the rivers, but they shall not overflow him. Mr. Dutton was a happy man, because he was the servant of his God. It was with a fresh and happy heart,—a heart full of cheerful enterprise, that he set his face in his old age toward the far North West, and went from the midst of all these outward privileges and comforts to plant the Gospel in the wilderness. It was with an unfainting and happy heart, and with an undecaying cheerfulness, that he waited all the days of his appointed time till his change came. He was a happy man because, by the grace of God, he had in his own soul the elements of happiness.

Yours truly,

L. BACON

JOHN CODMAN, D. D.*

1806—1847.

JOHN CODMAN was the son of John and Margaret (Russell) Codman, and was born in Boston, August 3, 1782. His father was an eminent merchant, and held some important offices in civil life, in all of which he was a model of integrity and fidelity. His mother was connected with some of the most influential families in Boston, and was a highly educated and accomplished lady. Both his parents were warmly attached to the institutions of religion, and taught their children to regard them with becoming reverence. In his early youth he was remarkable for his fine social feelings, and generous dispositions, and buoyant spirits, and withal for a more than common facility of intellectual acquisition.

Having gone through his preparatory course at a Grammar school in Boston, he became a member of the Freshman class in Harvard College in 1798; and, having sustained himself honourably as a student through his collegiate course, he was admitted to the degree of Bachelor of Arts in 1802.

Immediately on leaving College, he commenced the study of the Law, with an intention to make that his ultimate profession. In May, 1803, his father was removed by death; and one of the last wishes that he expressed was, that his son would abandon the study of the Law, and devote his attention to Theology, with a view to entering the ministry. To this request, made in circumstances of such peculiar interest, filial affection and reverence prompted him to accede; and accordingly he commenced his theological studies at Cambridge, and subsequently pursued them under the direction of Dr. Ware, then of Hingham,—afterwards Hollis Professor of Divinity in Harvard University. His views of Christian truth were not at that time thoroughly settled, though his sympathies were with the Theology then most prevalent at Cambridge and Boston. His father's death was a great shock to his sensibilities, and disposed him to a serious habit of feeling,

* Memoir of Dr. Codman by Dr. Allen, with Reminiscences by Dr. Bates.

which was thought to have marked the commencement of his Christian life. While he was a student at Hingham, Cooper's "Four Sermons on Predestination" were put into his hands with a request that he would write a Review of them for the Monthly Anthology. He undertook the task with the expectation of finding much in them to condemn; but, after giving them a repeated perusal, he found himself constrained to subscribe fully to the doctrines which they contained. He wrote a review, as requested, but it was published, not in the Anthology, but in another work quite antagonistic to that,—the Panoplist.

From this time, he seems to have been settled in the belief of the commonly received system of orthodoxy. With a view to prosecute his studies under circumstances which he deemed most favourable, he embarked in July, 1805, for Scotland. Having studied at Edinburgh a year, availing himself of all the helps which were brought within his reach by the University, he commenced preaching under the auspices of some distinguished Congregational clergymen in England. After this, he remained in Great Britain about a year, during which time, he made the acquaintance of many of the most eminent ministers of the day; among whom were John Newton, David Bogue, George Burder, and Rowland Hill.

Shortly after his return to this country in May, 1808, he was invited to become the pastor of the Second church and congregation in Dorchester, which had then been recently organized. After having given to the matter much serious consideration, and stated explicitly to the people the views of Christian doctrine which he should feel bound to present, he accepted their call; and, on the 7th of December, 1808, was inducted into the pastoral office, Dr. Channing preaching the Sermon,* which was afterwards published.

After his settlement, Mr. Codman laboured with much comfort and success for about a year; but the three following years of his ministry were marked by great perplexity and disquietude. Up to that time, there had been no distinct line of separation drawn between the Congregational ministers of Massachusetts, holding different views of Christian doctrine; the orthodox and the liberal having been accustomed, for the most part, to exchange pulpits indiscriminately. Mr. Codman soon came to have scruples on this subject, which led him to contract somewhat the circle of his exchanges,—thus producing great dissatisfaction in the minds of a portion of his congregation. Two mutual councils were called to settle the difficulty, but it was not finally settled, until the portion of the society aggrieved by Mr. Codman's course, withdrew and became a distinct organization. The controversy awakened great interest on both sides, and undoubtedly had an important bearing on the subsequent course of other ministers and churches in that region.

In the course of the controversy above referred to, Mr. Codman became intimate in the family of William Coombs, a distinguished merchant of Newburyport, who acted as a delegate on the council for his settlement. In consequence of this intimacy he formed an acquaintance with a grand-

* Mr. Codman, as a member of the Brattle Street church, would naturally have asked his own minister, Mr. Buckminster, to preach on the occasion; but he chose Mr. Channing, as he himself informed me, in consideration of his harmonizing with him more nearly in his views of Christian doctrine. Mr. Buckminster, however, was present, and took part in the service.

daughter of Mr. Coombs, the eldest daughter of Ebenezer Wheelwright of Newburyport, who became his wife, January 19, 1813.

In 1822, the degree of Doctor of Divinity was conferred upon Mr. Codman by the College of New Jersey; and in 1840, by Harvard University.

In November, 1824, Dr. Codman having suffered severely, for some time, from the effects of a fall from his horse, determined, by the advice of a physician, to try the effect of a sea voyage. He, accordingly, with Mrs. Codman, took passage for Savannah; and in that city, and in Charleston, he passed several months, greatly to his satisfaction. In February following, he embarked for Liverpool; and, after spending some time in England, Scotland, and Ireland, and making a short trip to the continent, he returned to his native country, reaching Boston at the close of August, 1825. His foreign tour was one of great interest to him, as it gave him an opportunity of not only renewing his intercourse with the friends of his earlier life, but of becoming acquainted, for the first time, with Dr. Chalmers, Mrs. Hannah More, and many other of the greatest lights in both the theological and the literary world.

In June, 1834, Dr. Codman was appointed by the General Association of Massachusetts, a delegate to the Congregational Union of England and Wales, at their meeting the succeeding year. He accepted the appointment; and, with the intention of spending the intervening winter on the continent of Europe, and then passing over to England, he embarked at New York for Havre, with a part of his family, on the 16th of October, 1834. It is unnecessary to note any of the incidents of this tour, as Dr. Codman himself has given a somewhat particular account of it in a small volume entitled,—"A visit to England." He returned to America in September, 1835, and was received by his people with every demonstration of respect and affection. He engaged now with fresh activity in his ministerial labours; and in the course of five years from this time, about one hundred were added to his church.

In 1845, Dr. Codman visited Europe for the last time. He sailed from Boston, accompanied by his youngest son, on the 1st of April, and was absent a little more than five months, spending most of his time among his early acquaintances in England and Scotland. He was present at many of the great religious anniversaries in London, as he had been on his preceding visit, and was among the speakers at the anniversary of the British and Foreign Bible Society, of the Religious Tract Society, and the London Missionary Society. He enjoyed the tour greatly, and evidently did not return without the hope of being able to repeat it.

In June, 1847, he was the subject of a slight attack of paralysis, from which, however, he gradually so far recovered as to be able to resume, in some degree, his public labours. In September following, he was able to attend a meeting of the American Board of Commissioners for Foreign Missions at Buffalo, and, on his return, his health seemed not a little improved. He preached for the last time on the morning of October 17th, from the text,—"As for me and my house, we will serve the Lord." His last public service was at the Communion table, on the 5th of December, when he dispensed the elements and offered one of the prayers. His health was now very perceptibly waning, and he felt that he was liable any hour to an attack that would prove almost immediately fatal. It was a great comfort to him that the young licentiate who assisted him in the Communion service

was one upon whom he had fixed his eyes as a suitable person to succeed him in the ministry, and that he seemed to be regarded with much favour by his people. Dr. Codman's desire was accomplished in the settlement of this gentleman* soon after his decease.

In the prospect of death, Dr. Codman expressed an unshaken confidence in the Redeemer, and seemed to be fully sustained by the consolations of the Gospel. He died December 23, 1847, aged sixty-five years. His Funeral Sermon was preached by the Rev. Dr. Storrs of Braintree, and was published. The Rev. David Dyer, then minister of the Village church, Dorchester, preached a sermon, commemorative of his friend, the Sabbath after his funeral, which was also published.

Dr. Codman was the father of nine children, three of whom died in infancy, and six survived him;—three sons and three daughters. One of his sons was a member of Amherst College about two years, but was not graduated. Another was graduated at Harvard College in 1844, and is (1853) a lawyer in Boston. One of the daughters, *Margaret*, was married to the Rev. William Augustus Peabody; who was born in Salem, Mass., December 6, 1815; was graduated with distinguished honour at Amherst College in 1835; was a teacher in Andover Phillips Academy the two following years, and was Principal of the Academy during the latter half of the second year; was Tutor in Amherst College from 1838 to 1840; completed his theological course in the Andover Seminary in 1842; was ordained pastor of the Congregational church in East Randolph, Mass., March 2, 1843; was dismissed from his pastoral charge, October 2, 1849, with a view to his acceptance of a Professorship in Amherst College; entered upon his new duties with characteristic ardour and with the promise of abundant usefulness, in January, 1850; and died on the 27th of the following month. He was distinguished for fine manners, a highly cultivated intellect, amiable and generous dispositions, and a consistent and elevated Christian character. Mrs. Codman still survives, having, through a long life, adorned every relation she has sustained.

The following is a list of Dr. Codman's publications:—A Sermon on Prayer, 1813. A Sermon at the funeral of General Stephen Badlam, 1815. A Discourse before the Roxbury Charitable Society, 1817 A Discourse before the Foreign Missionary Society of Boston and the vicinity, 1818. A Discourse at the dedication of the North Congregational meeting-house, New Bedford, 1818. A Sermon before the Society for propagating the Gospel, 1825. A Sermon before the Massachusetts Society for promoting Christian Knowledge, 1826. Speech in the Board of Overseers in Harvard College, 1831. A Sermon before the Convention of Congregational ministers, 1831. A Sermon at Plymouth, on "the Faith of the Pilgrims," 1831. A Sermon at the interment of Mrs. Harriet Storrs, 1834. A Sermon before the Pastoral Association of Massachusetts, 1836. A Sermon before the American Board of Commissioners for Foreign Missions, 1836. A Sermon at the funeral of the Rev. Samuel Gile, 1836. A Sermon at the installation of the Rev. S. W Cozzens, 1837. A Sermon at the General Election, 1840. A Fast day Sermon on "National Sins," 1841. A Sermon on the Thirty-seventh Anniversary of his ordination, 1845.

In 1834, Dr. Codman published an octavo volume consisting partly of some of the above discourses, which had previously been published in

* Rev. J. H. Means.

pamphlet form, and partly of other occasional sermons which were printed then for the first time. In 1835, he published his "Visit to England," in a small volume, duodecimo. An octavo volume was published some time after his death, containing several additional Sermons, in connection with a memoir of his Life.

FROM THE REV RICHARD S. STORRS, D. D.

BRAINTREE, November 8, 1848.

My dear Sir: Your request for some reminiscences of our beloved and lamented brother has not been forgotten, though not so soon met as it would have been but for the claims of urgent duties.

My acquaintance with Dr. Codman commenced in 1811, two or three years after his settlement in Dorchester. He was then in all the freshness of youth, buoyant in spirit, active in movement, bland in disposition, and courteous in manners,—traits of character that remained delightfully prominent till the hour of his departure. Two or three years later, he entered into the marriage relation, and found in her who still survives to lament his loss, one fitted, in all respects, to be the partner of his labours and the helper of his joys. Previous to this, his house was under the regulation of two maiden sisters of his father, towards whom he ever showed, while they lived, all that veneration, love, and care, which their high worth and physical infirmities demanded. Their wishes were gratified, and their happiness increased, by the new connection into which he entered with all the fulness of youthful ardour, and the discrimination of a mind supremely intent on finding in the companion of his life, that meek and quiet spirit which is an ornament of great price.

He was a man of quick discernment, and had all but an intuitive perception of the right and the wrong in every question that presented itself. Nor was any one farther removed from dogmatism, though none ever held a carefully formed opinion more firmly; and if happy when his opinions coincided with those of other men enjoying his confidence, he was not wont to waver in the maintenance of his own views, when differing from those of his friends.

His courteousness already alluded to, was not less prominent than his firmness. When obliged to take the ground of antagonism, as was often unavoidable, he did it with reluctance, and shrunk, as it were instinctively, from whatever in word or action would wound the feelings of friend or foe,—much more from every approach to that sarcasm and vituperation which too often become the substitutes for argument and kind address. He regarded the rights and feelings of an opponent as no less sacred than his own; and when most sternly resisting what he regarded the assumptions of error or the atrocities of vice, he studiously avoided the infliction of a needless wound on the sensibilities of his antagonists in the strife; or if he found himself unwarily transgressing this deeply implanted law of nature and of grace, with the most childlike simplicity and the warmest gushings of a benevolent spirit, he closed and healed the wound, by casting himself with true heroism on the bosom he had pained. He was ever alive, alike to the joys and sorrows of others; and the smile that played on his lip, and the tear that glistened in his eye, were equally the involuntary betokenings of the strong sympathies awakened in his bosom by the enjoyments or sufferings he witnessed.

In the various relations of life, he was a fit model for the study of those who aim at high attainments in social virtue. Whether in the bosom of his family or a guest in the families of his friends; whether cloistered in the study, or mingling in the circles of his ministerial brethren, or thrown into more promiscuous society, it was evidently his aim to transfuse through every mind in contact with his own, confidence in himself as a friend and brother, whose happiness was identified with the happiness of those about him. His home was eminently the

abode of hospitality; and whatever wealth could command, or generosity proffer, was poured without stint into the lap of the confiding friend or stranger, with a frank cordiality that doubled its value. The man of wealth and rank, the simple-minded or distinguished clerical brother, and the humblest child of honest poverty or hereditary ignorance, were alike treated with the respectful kindness due to them as children of the common Father. If he met with his ministerial brethren at their regular Associational assemblings,—as he rarely failed to do,—or visited them at their homes, as he often did, when he could throw off other engagements, it was always upon terms of the most perfect "equality and fraternity;" and more than once has he been heard to remark that his habit of using the plainest vehicles on these occasions, instead of a more elegant and convenient conveyance, was adopted solely from an apprehension that the brethren whom he loved as himself, might imagine that he undervalued them in their comparative poverty, and vaunted himself of the superior advantages he enjoyed through God's sovereign pleasure. Or if he entered the lowly apartments of the humble washerwoman, it was with the same unaffected dignity and freedom as marked his demeanour in the spacious halls and richly furnished parlours of his wealthiest parishioners—taking the seat pointed out to him, and bidding her go on with her work, as though she were alone, he engaged in conversation with all the earnest tenderness of a pastor and Christian brother, listening patiently to the recital of her toils and sorrows, or joyfully to the declaration of her penitence and faith, hopes and consolations, till her frugal repast was prepared, and he shared it with her as pleasantly as though it had been "a feast of fat things." No feature of his character perhaps was more strongly marked than affection for the people of his charge. When they wept, he wept; and when they rejoiced, he rejoiced. His heart was bound up in them—all their interests were identified with his own. A few years since, it was proposed to remodel the Vestry of his church; and the leading men in the enterprise, wishing to honour their pastor, urged that the desk should be placed in the upper part of the room, opposite the entrance, as being at once the most retired and conspicuous location; but he strenuously insisted on having it placed between the doors by which the worshippers entered, that he might have the pleasure of saluting the congregation individually as they retired and learn the state of their families, with any peculiarities in their personal circumstances either of body or mind. Thus, at every weekly prayer-meeting or lecture, he carefully ascertained the leading facts in the condition of all the attendants, and became prepared to impart instruction, or bear them understandingly on his heart, before the throne of God.

The liberality with which he distributed his goods to feed the poor, and raise up a seed to serve the Lord throughout the earth, is well known. His benevolence was expansive as the world. His charities were mainly systematic, and bestowed with wise discrimination, nor without more or less of perplexing care, as appeals to his aid were incessant and urgent—commonly they ran in those deep channels which God in his providence had clearly prepared and indicated as best fitted to convey their streams widely over the earth, and then return them into the ocean of Infinite Love. Yet, regarding himself as the Lord's steward, he turned a deaf ear to no application, whether from the poor around him or afar off, from the sufferer in body or spirit, the victim of self-cherished folly or of Satan's wiles. His counsels and encouragement, his sympathy and smiles, his house and his library, were ever at the command of his brethren in the ministry; and in regard to the last particularly, it was always with lively satisfaction that he threw it open to their freest use, and urged the loan of every volume that might aid their studies.

In the amiable controversy which arose a few years since among the friends of Temperance on the "Wine question," he conscientiously defended the well-regulated use of the article, on what he deemed scriptural authority, combined with

the obvious inexpediency of proscribing as noxious that which good men of all generations had used without rebuke, and which Paul had counselled Timothy to use for his stomach's sake, and his often infirmities. Still, he rarely, if ever, indulged in the use of it himself or provided it for his guests; though he intended to have it within reach for the benefit of the poor and the sick around him, when it should be prescribed for them by the attending physician. More than once, when he found, to his surprise, that his stock, in this form of charity, was exhausted, he sent abroad to procure a fresh supply to meet the wants of the necessitous and the yearnings of his own mind for their relief. The principle on which he acted was one that has undoubtedly the sanction of Heaven, and is developed in the language of the Apostle—"If meat (or wine) make my brother to offend, I will eat no flesh, (drink no wine) while the world standeth, lest I make my brother to offend."

Yours most affectionately,

R. S. STORRS.

FROM THE REV ROBERT BURNS, D. D.

TORONTO, CANADA WEST, April 5, 1855.

My Dear Sir: Most cheerfully do I comply with your request, to give you a few sketches of early "recollections" regarding our late esteemed friend and brother, Dr. Codman of Dorchester. It was in March, 1844, I spent some days with him at his beautiful residence, at Lynden Hill, on my visit to the States, as a deputy on behalf of the Free Church of Scotland. Again in May, 1847, I went down from Toronto to Boston on my way to Nova Scotia, and assisted him in the dispensation of the Supper of our common Lord. On both those occasions, the reminiscences of our early days rose fresh to view, and much pleasant retrospective communing did we enjoy. Nor must I forget his excellent partner, Mrs. Codman, a woman of fine mind and exalted Christian character. The Doctor and I had not met for twenty years. My previous interview with him had been in 1825, when he was on a visit to Scotland with his family, and eighteen years had even then elapsed from the date of our previous interviews.

The first visit which my esteemed friend made to the old country, and particularly to Scotland, was in 1805. His fellow-voyager on that occasion, was the world-renowned Professor Silliman of Yale College; then a very young man, eager in the pursuit of all kinds of knowledge, and laying deep and sure the foundations of that celebrity he has since acquired and maintained. Mr. Codman, I rather think, did not accompany the Professor to the Continent on those interesting "travels" which have since been given to the world, and the perusal of which gave me so much pleasure many years ago. It was in November, 1805, I first saw Mr. Codman, at the Divinity Hall of Edinburgh, but I did not make his personal acquaintanceship till the following year. He gave attendance on the prelections in Theology for two winters, and it was in the session of 1806-7, I enjoyed the pleasure of his friendship and society. He resided, during that winter, in the house of the Rev. Dr. David Dickson, the esteemed colleague of the Rev. Sir Henry Moncrieff Wellwood, in the pastoral charge of St. Cuthbert's church. Often did we meet in the hospitable "manse," where congeniality of tastes and of studies led a number of young men to come together in friendly conference, and where we all benefitted greatly by the advices and countenance of the learned and pious pastor.

It so happened that Dr. Miller's Retrospect of the Nineteenth Century had been perused by me, on its first publication in Britain, and thus I was rather "ripe" than otherwise on American colleges, ministers, and churches. My questionings about Dr. Ezra Stiles, Dr. Eliphalet Nott, and others, gratified my New England friend. He liked to meet one who took an interest in American Theology, and our acquaintanceship ripened into friendship.

The Theological School or Hall at Edinburgh had then only three Professors. Dr. Andrew Hunter, the Professor of Theology proper, had long held the situation along with one of the parishes of the city, and he was rather advanced in years. At no time distinguished either by native talent or extensive learning, he was nevertheless every way respectable, and, in regard to personal character and worth, truly one of the excellent of the earth. Dr. Hugh Meiklejohn was the pastor of a considerable country parish fourteen miles distant from the city, and, after the manner of those times, held, as a plurality, the Chair of Church History; but he was a man of learning and of great kindheartedness. His course of Church History began with the "organic remains" of former worlds, and reached down to the era of Julian, the apostate. Still, amid a great deal that was heavy and uninteresting, he brought out much that was really valuable, and his written critiques on our essays were admirable. Dr. William Moodie, the Professor of Oriental Languages, was also one of the ministers of St. Andrew's Church,—a man of competent learning and of most agreeable manners. With all our Professors we held occasional private intercourse convivially; but, with the exception of Dr. Moodie, our Professors of Theology were not remarkable for conversational powers. Indeed I am not quite certain whether Mr. Codman attended the class of Church History at all. As he was an amateur student only, he "gave in" no discourses; nor do I recollect of his being ever called up for public examination. Often have he and I, however, tried, of an evening, to discuss "deep points" in Theology, and to read Hebrew, and occasionally perhaps a little Greek.

Among collegiate associationships in those happy days, there were three of special importance, in all of which Mr. Codman cordially took part with us. One was a Society for debate and essay reading, with critical remarks, on subjects connected with the literature and doctrines of Theology. Another was an Association for delivering lectures and sermons in the hearing of one another, and with mutual criticisms. The third was a fellowship meeting in the Hall of the Orphan Hospital, where most profitable conference and prayer filled delightfully the evening hours. During the first session of Mr. Codman's residence at Edinburgh, the first and second of these meetings were of a more mixed character than accorded with his serious views. There were a number of "moderates," associated with young men of a more decidedly religious character; and he did not relish the coalition. Nearly twenty of us shared with him in his views; and leaving what was called the "Philosophical," we formed ourselves into what was afterwards called the "Adelphi-Theological, Society." What we gained, however, in Christian fellowship, we lost in racy and pointed debate. We were too much of one mind. From one extreme we had gone over to another, and an element of sameness and dulness was superinduced. Still, we held many delightful meetings, and we had the patronage and kind offices on our side of the leading evangelical ministers then in the city. The Davidsons, the Buchanans, the Dicksons, the Flemings of those days, were just the precursors of the Thomsons, the Chalmerses, the Cunninghams, the Guthries, and the Gordons of later times, and the A. T. S. of 1807, was the type of the Free Protesting Church of 1843, comparing of course small things with great.

The following little illustration of occurrences in our early days may not be uninteresting, as throwing light on character. Saturday, being a blank day as to academic studies, was selected as the season of our meeting as a Society for hearing one another preach, and offering criticisms on the matter and manner of the discourses. One Saturday,—well do I recollect it,—there were some rather acrimonious criticisms made, and our friend Codman had felt not a little stung by some remarks, and repelled them in the way of sharp repartee. Personalities followed, and we separated without the usual courtesies of Christian friendship: yea, moreover, some of us expected to meet again that very evening at our weekly

prayer or fellowship meeting. It so happened that another student and I had taken a walk after the meeting with our much loved American friend, who, once and again in the course of our walk, indicated a good deal of chagrin at the remarks of one of the critics. It was an afternoon in March, when the sun was setting rather early than otherwise; and just as we were about to part for our respective lodgings, our companion called a halt, turned round towards the West, pointed to the glorious solar orb, going down over the Costorphine Hills, and solemnly pronounced these words, "Let not the sun go down upon your wrath!" "I was not thinking of that," said Codman, as if roused from a reverie,—"but do you think I could get to C——," (the fellow-student whom he felt that he had used rather harshly,) "before the sun goes down?" "I think we may," said I; and leaving our companion to find his way home, and pleased no doubt with having made the suggestion, off we set for the house in Charlotte Square, where C—— resided as tutor, and making good use of our locomotive energies, we found ourselves on the steps of the mansion, just as the last rays of the sun were setting in the sky. We met the friend we sought. It was my lot to detail the circumstances of the suggestion thus promptly and liberally acted on, and with much good feeling, and not a little jocularity, the breach was "*southered up*" and the brotherly kind relationship at once restored. Half a century has rolled away since this incident occurred. I am now the only survivor of the parties concerned; and no reason now exists why I may not give their names. The friend who made the remark was Mr. James Denoon, afterwards minister, first of Shapinshay, in Shetland, and then after at Rothsay, in the Island of Bute. The friend most deeply concerned was Mr. James Clason, afterwards minister of Dalzel in Lancashire, and brother of Dr. Patrick Clason, Principal Clerk and late Moderator of the General Assembly of the Free Church of Scotland.

Of the Society of brothers then associated for mutual improvement, few are now alive. Of all, I retain a lively and affectionately pleasing impression; for the memory of those days is sweet and "sunny;" while those who remain, although years and rolling Atlantic waves have separated us, live in fond remembrance. I say of them and to them, as Howard did to Wesley, "when we meet again, may it be in Heaven, or further on the way to it."

In regard to the impressions of his fellow-students at Edinburgh, with respect to Mr. Codman, I may just say that one opinion only obtained among us. We loved him much as a man of affectionate and kind manners; we respected his abilities and his literary attainments; and we "took sweet counsel" with him in all the walks of personal and social experience. He had advantages above most of us in having seen "foreign parts," and having studied in Seminaries whose modes of instruction he was able profitably to compare with ours. He was not a Presbyterian, but he was the next thing to it; and, had he remained in Scotland and been admitted into our churches, he would have been among the heroes of the disruption of 1843. He sympathized sincerely with us in our struggles, and his liberal and disinterested efforts in our behalf, in 1844, will entitle him to a place in my remembrance in the character not merely of an early friend but of a public benefactor.

With every wish for success in your valuable labours, and with feelings of personal esteem, I am, my dear Sir,

Most faithfully yours,

ROBERT BURNS.

JOSHUA HUNTINGTON.*

1806—1823.

JOSHUA HUNTINGTON was born at Norwich, Conn., January 31, 1786. He was the son of General Jedediah Huntington, a distinguished officer in the war of the Revolution, and afterwards eminently useful in civil life, and of Ann (Moore) Huntington, daughter of Thomas Moore of West Point, New York, and sister of the late Bishop Moore of Virginia. His early years were spent at home in the discharge of filial and fraternal duties, and in the diligent pursuit of useful knowledge. His preparation for College was commenced under the tuition of Jacob B. Gurley, Esq., preceptor of the "Union School" in New London, where the family then resided, and finished under that of the Rev. Frederick W Hotchkiss of Saybrook. He entered Yale College in 1801, and graduated in 1804. During his connection with the College, he became hopefully pious and joined the College church. He commenced the study of Theology, shortly after his graduation, and prosecuted it under the direction successively of President Dwight, Rev. Asahel Hooker, of Goshen, and Rev. Dr. Morse, of Charlestown.

Mr. Huntington was licensed to preach the Gospel by the New London (Conn.) Association, holding its session at Dr. Hart's, in Preston, in September, 1806. From the commencement of his public labours, he was uncommonly popular, and at once drew the attention of several of the most respectable parishes in New England. From Springfield, Mass., Portsmouth, N. H., and Portland, Me., he received invitations to preach with reference to a settlement; and the First church in Middletown, Conn. gave him a formal call to become their pastor; while another call was made out for him, on the same day, from the Old South church in Boston, to become colleague pastor with the Rev. Dr. Eckley. This latter call, after due deliberation, he accepted; and was ordained on the 18th of May, 1808, the Sermon being preached by the Rev. Dr. Morse, and the Right Hand of Fellowship delivered by the Rev. W E. Channing; both of which were printed. Dr. Eckley died a little less than three years from that time, when Mr. Huntington became sole pastor, and continued so till the close of his life. He was married on the 18th of May, 1809, to Susan, daughter of the Rev. Achilles Mansfield, of Killingworth, Conn.

Mr. Huntington laboured in his congregation with great zeal, and with a good degree of success. He had an important agency also in originating or conducting some of the early benevolent institutions of the Church, particularly the American Education Society, the formation of which was resolved upon in his study, in 1815. The Boston Society for the religious and moral instruction of the poor, which was formed in 1816, and which accomplished a great amount of good in various ways, was also very much identified with his benevolent activity, and he was its President as long as he lived. Various other charities also found in him an efficient and active patron.

The constitution of Mr. Huntington was always somewhat delicate, and the amount of labour that devolved upon him in his various public relations, proved an over-match for his physical energies. Several times he had

* Dwight's Fun. Serm.—MS. from the Rev. Daniel Huntington.

been obliged to intermit his parochial labours for a season; but a little relaxation, in the way of journeying and visiting, had been found sufficient to bring back his accustomed vigour. In the spring and summer of 1819, he experienced more than common debility, and resolved to try the effect of another journey. Accordingly, he left Boston in company with his friend, the Rev. Sereno E. Dwight, on the 19th of July, on a journey by Saratoga Springs to Niagara, thence down Lake Ontario and the St. Lawrence to Quebec, and thence up the St. Lawrence and Lake Champlain to Whitehall. Here the two friends parted, after a prosperous journey of more than seventeen hundred miles, to meet no more on earth. Mr. Huntington's health, until this time, had seemed to be constantly improving; but, as he proceeded towards Boston in the stage-coach, he became seriously ill, and his disease proved to be the typhus fever. When he reached Groton, distant but little more than thirty miles from his own home, he found himself unable to continue his journey, and stopped at the house of the Rev. Dr. Chaplin, the Congregational minister of the place. His disease soon took on an alarming form, and intelligence of it being communicated to his family and flock, Mrs. Huntington, with several of the members of his church, hastened to meet him; but alas! they went only to see him die. In the near view of death, his mind was perfectly tranquil, and he resigned himself into his Redeemer's hands without a chill of apprehension. He died on the 11th of September, 1819, in the twelfth year of his ministry, and the thirty-fourth of his age. His remains were removed to Boston, and his Funeral Sermon was preached by the Rev. Sereno E. Dwight, from Philippians III. 21. It was afterwards published.

Mr. Huntington was the father of six children; one of whom,—a son bearing his own name, was graduated at Yale College in 1832. Mrs. Huntington survived her husband a little more than four years, and died December 4, 1823, aged thirty-two. She was distinguished for talents, accomplishments, piety, and usefulness. Her memoir was written, not long after her death, by the Rev. B. B. Wisner, her husband's successor in the ministry, and was republished in Great Britain, with a commendatory Preface by James Montgomery. It has been extensively circulated on both sides of the water.

I heard Mr. Huntington preach while I was a student in Yale College. I remember him as a small but finely formed person, as speaking with much animation and fervour, having a pleasant voice, and abounding in graceful gesture; and his sermon, which was on "the Deluge," was written in a highly figurative,—perhaps I may say florid,—style. His manner in the pulpit,—as I gather both from tradition and from my own impression,—must have been much more than commonly attractive.

FROM THE REV DANIEL HUNTINGTON.

NEW LONDON, December 29, 1853.

Dear Sir: My recollections of the earlier developments of my brother's character are few and faint. The difference between his age and my own (about three years) was sufficient in our boyhood to place us in separate classes, and give us different occupations and associates. In my ninth, and his twelfth, year, I was a child in all respects; and I remember him as then moving in a higher sphere, despising the toys and trifles which occupied my time, and preferring companions and amusements in which I could have no share.

He early manifested a maturity of mind, which rendered the common intercourse of his school-mates distasteful to him; and led him to choose as his companions the few whose literary pursuits coincided with his own. He was constitutionally averse to every thing coarse and vulgar, and preferred a rural ramble with a few of his more intelligent classmates, to any of the exciting sports which would bring him in contact with the crowd. On his leaving home to complete his preparation for College, I, in a great measure, lost sight of him; and our personal intercourse was almost entirely suspended until he had entered the ministry, and I was myself a candidate for it. I have reason to believe, however, that his course, during that interval, was influenced by the same *eclectic* taste, which regulated his associations and habits in earlier years. Commencing his ministry in Boston at an early period of that memorable controversy which separated the Unitarian from other Congregational churches of Massachusetts;—as colleague with one of the oldest members of the Boston Association, and feeling conscience bound to pursue a course somewhat at variance with the opinion and practice of that venerable man, and distasteful to some estimable members of his church and parish, and to multitudes in the surrounding community;—he had need of all the conciliating power which could be found in the most agreeable personal appearance and deportment; and with that power he was armed in no ordinary degree. Treating those from whom he was constrained to dissent with scrupulous delicacy and uniform kindness, he never rendered himself needlessly offensive, and never failed to command respect, at least as a gentleman and a Christian.

I am, Sir, yours with much respect,

D. HUNTINGTON.

EDWARD PAYSON, D. D.*

1807—1827.

Edward Payson, a son of the Rev. Seth and Grata Payson, was born at Rindge, N. H., July 25, 1783. His earliest years were characterized by a remarkable intellectual and moral development. His taste for whatever is grand and beautiful in nature, his desire to gather information from every source within his reach, and the great amount of knowledge which he had actually accumulated, at a period when the intellectual faculties have ordinarily but just begun to unfold, shadowed forth something of what he was destined to be in mature life. His religious sensibilities date back to the very dawn of intellect. Whether it was owing to the extraordinary religious culture to which he was subjected through the influence especially of his mother, or to his being constituted with uncommon susceptibilities to the power of religious truth, it is certain that his mind was strongly directed to the subject of religion, while he was yet a mere child. There is a tradition that, when he was not more than three years old, he was often known to weep under the preaching of the Gospel; and he would sometimes call his mother to his bedside, that she might converse with him in relation to the things that pertained to his everlasting peace.

His course preparatory to entering College was conducted chiefly by his parents, though he studied, during part of the time, at a neighbouring

* Memoir prefixed to his Works.

Academy; and withal, was occupied, to some extent, in labouring on a farm. Though it was his father's most earnest desire that he might attain to a decided Christian character, and be prepared, in due time, to enter the ministry, he does not appear to have had much confidence in the early religious exercises of his son; for he went so far as to say to him,—no doubt with reference to his extraordinary power of controlling other minds, even at that period,—"To give you a liberal education, while destitute of religion, would be like putting a sword into the hands of a madman." He remained at home, pursuing his studies for several years; and whether, during this period, his father became satisfied in regard to his Christian experience, does not appear; though it is certain that the affectionate solicitude which he manifested in his behalf, was afterwards remembered by the son with the warmest gratitude.

He joined the Sophomore class in Harvard College in 1800, at the age of seventeen. Here he maintained a highly respectable standing as a scholar, though his exceedingly retiring manner probably rendered his literary reputation somewhat less than it would have otherwise been. During his College course, he continued to be, as he had been, from his earliest childhood, a most inveterate reader; but though he read with lightning-like rapidity, he thoroughly mastered every work that he took in hand, and so treasured its contents in his memory, that he was enabled ever after to appropriate them, as occasion might require. He was graduated in 1803.

Shortly after leaving College, he took charge of an Academy, then recently established in Portland; and here discharged very acceptably the duties of a teacher for three years. During the earlier part of his residence here, he so far overcame his constitutional diffidence as to mingle considerably in society, and he even, to some extent, joined in the fashionable amusements of the day. But from the early part of 1804, his mind received a more decided religious impression; and it was henceforth manifest to all that his spiritual and immortal interests had become with him a matter of supreme regard. The occasion of this change was the death of a beloved brother; and those who knew most of the case were doubtful whether it was the decisive change from spiritual death to spiritual life, or whether it was the mere revival of a principle of true piety, which had been chilled and checked in its growth by the influence of the world. At any rate, the period above mentioned evidently marked an epoch in his religious history. From this time, he seems to have aimed constantly at spiritual improvement, and to have acted habitually on the principle of doing every thing to the glory of God. He joined the church in Rindge, of which his father was pastor, September 1, 1805, while on a visit to his parents, during one of his quarterly vacations.

Though Mr. Payson had given most of his leisure to the study of Theology during his residence at Portland, and would, no doubt, if he had entered the ministry with no further preparation, have been a commanding and useful preacher, his standard of qualification for the ministerial office was too high to permit him to enter upon it without a more thorough course of study. He, accordingly, on resigning the charge of the Academy at Portland, returned to his native place, and placed himself as a regular theological student, under the direction of his father. Here he remained diligently engaged in his studies from August, 1806, till May of the next year; during which time he was occupied chiefly in the critical study of the Scrip-

tures; and it was to this no doubt that he was indebted for much of the power of his subsequent ministry. He had formed a definite opinion of the meaning of every verse in the Bible;—a circumstance which rendered him ever afterwards mighty in the Scriptures, and gave him a wonderful advantage in meeting promptly and effectively the cavils of gainsayers. With his efforts to prepare himself intellectually for his work, he joined the most earnest attention to the business of spiritual culture; and his experience then, as at every subsequent period, was marked by a perpetual alternation of joys and sorrows, of hopes and fears, of struggles and triumphs. He was licensed to preach, on the 20th of May, 1807, by the Association to which his father belonged, and on the succeeding Sabbath commenced his ministrations in the neighbouring town of Marlborough. Here he continued his labours about three months, and had the pleasure of knowing that some were brought to a practical knowledge of the truth through his instrumentality.

Mr. Payson, having received an invitation to visit Portland, his former place of residence, determined to accept it; though it was not accompanied by any distinct overtures in respect to a pastoral charge. He reached Portland about the close of August, and preached on the succeeding Sabbath; and his labours were received with the strongest expressions of approbation. Several congregations in the neighbourhood were earnest to engage his services; but, as he received, shortly after, a unanimous call from the congregation at Portland, among whom he had long resided, and as his parents and other friends favoured his acceptance of it, he resolved, after much deliberation and earnest prayer, to give to it an affirmative answer; and accordingly he was ordained colleague pastor with the Rev. Mr. Kellogg, December 16, 1807,—his venerable father preaching on the occasion, from I. Timothy v. 22.

Scarcely had he entered upon his pastoral duties, before his prospects seemed, in some measure, clouded by severe and unexpected trials. His health began almost immediately to sink under the pressure of care and responsibility incident to his new situation; and, for a considerable time, it seemed doubtful whether the beginning would not be nearly identical with the end of his ministerial course. At the same time, the political aspect of the country appeared deeply ominous of evil: owing to the aggressions of foreign belligerents and the restrictions on trade imposed by our own government, commerce was well nigh completely paralyzed; and no town in the United States felt this calamitous state of things more deeply than Portland. But, notwithstanding his manifold trials, he was enabled to stay himself upon God and patiently await the issue of his visitations. In the succeeding April, (1808,) owing chiefly to the reduced state of his health, he visited his friends at Rindge; and, after passing two months with them, during which his health was but little improved, he went to Boston to seek medical advice, and was there encouraged to hope that he might soon with safety resume his labours. In the early part of July, we find him again at his post, labouring in great bodily feebleness indeed, but with untiring zeal and fidelity, and not without evident tokens of the Divine favour.

On the 8th of May, 1811, Mr. Payson was married to Ann Louisa Shipman of New Haven, Conn.; a lady every way qualified for the important station to which her marriage introduced her. In December of the same year, the senior pastor's relation to the church was dissolved, in consequence of which the sole charge devolved upon himself.

In 1821, he was honoured with the degree of Doctor of Divinity from Bowdoin College. But he writes to his mother in reference to it,—"I beg you not to address your letters to me by that title, for I shall never make use of it."

In 1825, at the organization of the new church in Hanover Street, Boston, he was invited to become its pastor; but, having ascertained that it was the wish of his own church that he should remain with them, he promptly declined the invitation. Another call was extended to him in January, 1826, from the church in Cedar Street, New York, then vacant by the death of Dr. Romeyn; but to this also he responded in the negative. This call was subsequently repeated under circumstances which occasioned him some embarrassment in respect to the question of duty; and it was finally agreed between him and the church to refer it to the decision of a mutual council. The question proved no less perplexing to the council than it was to himself; and their result was such as to do little towards relieving him from embarrassment. Providence, however, quickly decided the question for him, by so far increasing the maladies from which he had long suffered, as to render it almost certain that his earthly labours had nearly reached their termination. In May following, he journeyed extensively for the benefit of his health in New England and the State of New York, and finally stopped a short time at Saratoga Springs, where he was met by a third application from the Cedar Street church, accompanied by various letters and messages from distinguished clergymen, strenuously urging his acceptance. Though his views of duty underwent no change, and he still continued inflexible in his purpose to decline the call, this last application is said to have occasioned him no small uneasiness, and to have so wrought upon his nervous system, predisposed to a state of great excitement, as effectually to counteract the beneficial effect of his whole journey.

Towards the close of April, 1827, his disease had made such progress that he found himself utterly unable even to attempt any public service; and, as he was not willing that the interests of his congregation should suffer on his account, he magnanimously tendered to them the resignation of his charge, which they as magnanimously and without hesitation declined to accept. The correspondence which took place on this occasion was honourable alike to minister and people; evincing, on his part, the most scrupulous delicacy and a deep concern for their spiritual welfare, and on theirs, a most considerate regard for his comfort and a truly grateful appreciation of his character and services.

On the 5th of August, he visited the house of God for the last time; it being just twenty years from the time that he commenced his labours there as a minister. It was on the occasion of the admission of twenty-one persons to the Communion of the church. He was assisted into the place of worship by his senior deacons, and, though he took no other part in the service than the reading of the Covenant to the candidates for Communion, his strength was scarcely adequate even to so slight an effort. At the close of the service, many of his beloved flock pressed around him to hear his voice, and to receive the affectionate pressure of his hand, as it proved, for the last time.

From this period to the time of his death,—October 22d, his strength gradually declined, his disease acquired continually increasing power, while his religious affections were more lively, his perceptions more clear, his

joys more intense, than in any preceding part of his life. As he approached the last conflict, his bodily sufferings might have been compared to those of a martyr on the rack or in the fire;—the language in which he described them has scarcely a parallel in any thing not uttered by the tongue, or written by the pen, of inspiration; but his mind, amidst all those tortures, acted with an energy that seemed superhuman; his imagination kindled into a seraphic glow; his countenance wore an unearthly aspect; and he spoke as if he were already within the gates of the Heavenly City. Happily, many of his dying sayings were preserved, and will no doubt be preserved always; and, whatever may be attributed to the peculiar constitution of his mind, or to the undue action of the nervous system upon the intellectual powers, there will still be found *that* in his death-bed exercises, that must be allowed to constitute an extraordinary testimony to the all-sustaining power of Christian faith.

He requested that, after he was dead, a label should be attached to his breast, bearing the inscription,—"Remember the words which I spake unto you, while I was yet present with you;" that thus he might continue to preach, even after he should be a corpse. This request was of course complied with; and the same words were subsequently engraven on the plate of his coffin. The sermon at his funeral was preached by the Rev. Charles Jenkins,* from 2 Tim. IV. 6–8. "I am now ready to be offered," &c.

Dr. Payson was the father of eight children, six of whom, together with their mother, survived him. One of them, who is the wife of Professor Hopkins of Williams College,—a highly gifted lady, has since become well known to the religious public by various interesting and useful productions of her pen.

The following is a list of Dr. Payson's publications:—A Discourse before the Bible Society of Maine, 1814. A Thanksgiving Sermon, 1820. An Address to Seamen, 1821. A Sermon before the Marine Bible Society of Boston and its vicinity, 1824. A Sermon in behalf of the American Education Society. [This Sermon was published in the National Preacher, after the author's death, though it had been prepared and furnished for publication by himself.]

Since his death, a large number of his Sermons, &c. have been published in different forms, but his works are now all collected in three octavo volumes, the first of which is occupied chiefly with an interesting and faithful Memoir of the author, by his intimate friend, the Rev. Asa Cummings, D. D.

* CHARLES JENKINS was born in Barre, Mass., August 28, 1786; was graduated at Williams College in 1813; taught the Academy at Westfield two or three years after his graduation; was a Tutor at Williams College from 1816 to 1819, during which time he prosecuted his theological studies; was ordained the first pastor of the Second church in Greenfield, Mass., May 19, 1820, and was dismissed in July, 1824. On the 9th of November, 1825, he was installed pastor of a church in Portland, Me., and died suddenly of influenza, December 29, 1831, aged forty-five. He published three Sermons on the Sabbath, with Remarks on the Report in Congress on Sabbath Mails, 1830; also a Sermon on the elevated nature of true piety, in the National Preacher, 1831. A small volume of his Sermons was published after his death. The American Quarterly Register speaks thus of him:—"He possessed an original and extremely fertile mind. With a rich poetical imagination, he invested every subject in beauty and freshness. Sometimes perhaps he failed in simplicity of style, and in adapting his method of instruction sufficiently to the understanding of minds less elevated than his own. He was a powerful extempore speaker, though he chose generally to write out his sermons in full. He had great simplicity of aim, and seriousness of manner, and the humility of a little child."

FROM THE REV ABSALOM PETERS, D. D.

WILLIAMSTOWN, December 15, 1847.

My dear Sir: My impressions of Dr. Payson are among the most interesting and abiding of my cherished recollections of men and things, as they were twenty years ago. There is no one of the honoured and revered of his time, the picture of whose living form I would more gladly retouch and present anew to my own memory. So far, therefore, as the effort may enable me to collect my own thoughts on this subject, you have imposed on me a pleasant work. And yet I feel that the undertaking is difficult. It is not an easy task to place before your readers a portraiture to the life of one whose physical and psychological idiosyncrasies are so imperfectly resembled in the experience of men of ordinary temperament and feeling.

It was in the last years of his life, after his character had become fully developed, that my personal acquaintance with Dr. Payson began. He was in the midst of an admiring and affectionate people; and, though his physical health was already much impaired, he was on his feet, and awake, even beyond his ability, to the calls of duty,—ready to every good work.

He was of medium height, good proportions, a little stooping in his posture, hair black, face angular, and features strongly marked with expressions of quiet benevolence and decision, eyes dark and full,—slightly retired under a brow somewhat raised, and a prominent forehead,—placid and a little downcast in their ordinary expression, but keen and scrutinizing, when raised and fastened on an object. In his silence, his countenance was marked with care and thoughtfulness, which were awakened in conversation into the most vivid expressions of mental activity and emotion.

The lively interest I had felt in his character was fully sustained by personal intercourse. And yet I was disappointed. His holiness did not impose that restraint upon my own freedom in his presence which I had expected. It seemed the most natural thing in the world. There was no austerity, no affectation of goodness, no wrapping of himself up in cautiousness. His whole heart appeared open and transparent, while his manner was meek, cheerful, and inviting, putting one wholly at ease by its unostentatious familiarity and kindness.

His power of conversation was perhaps among the most remarkable of his gifts. Like the "philosopher's stone," it seemed to turn every thing that it touched into gold. He was ever awake to "the *end* of (his) conversation,—Jesus Christ, the same yesterday, and to-day, and forever." Circumstances, persons, topics, and occasions, were all made use of to produce some religious effect; and he seemed conscious of his power to direct any subject to this end. He was accordingly free and unrestrained in taking up the topics which others had introduced, and his discernment of character, which was quick and often surprisingly accurate, greatly contributed to the readiness with which he adapted himself to every variety of persons.

He had at his disposal, withal, much of what may be called *small change*, in conversation, which so enhances the pleasure of familiar intercourse. He was often facetious, playful, quaint, and witty; and yet he would say little things, and relate amusing anecdotes and imaginings, in a chaste, delicate, and harmless way. The smile that played on his countenance, was subdued and quiet, as if he were conscious of the presence of spiritual realities. With the utmost ease, therefore, and without producing the slightest impression of incongruity, he would pass from playfulness to the deepest seriousness. So natural was the transition that one would hardly notice the change. His facetiousness indeed was ever a near neighbour to his piety, if it was not a part of it; and his most cheerful conversations, so far from putting his mind out of tune for acts of religious worship, seemed but a happy preparation for the exercise of devotional

feelings. Hence his instructions and prayers, in the family, and in the social circle, where he had given full play to his conversational powers, were often the most thrilling and eloquent of his religious performances.

The same was true of his counsels and devotional exercises in the house of affliction. There too, as well as in the social circle, he was excited; and whatever awakened his mind to activity, and his heart to emotion, whether cheerful or sad, alike prepared him to enter, with his whole soul, into the sympathies of religion and religious worship.

He was also ready and apt, and at the same time delicate and unobtrusive, in his reproofs to the careless, in the occasional circumstances in which he was placed. "What makes you blush so?" said a reckless fellow in the stage,—to a plain country girl, who was receiving the mail-bag at a post office, from the hand of the driver,—"What makes you blush so, my dear?" "Perhaps," said Dr. Payson, who sat near him, and was unobserved until now,—"Perhaps it is because some one spoke rudely to her, when the stage was along here the last time." This delicate rebuke, thus quietly administered, was no doubt made the occasion of profitable conversation, and it would not be surprising if the young man who was thus made ashamed of his *manners*, was led on by the kind interest of his reprover, from one topic to another, till he was made ashamed of *himself* as a sinner before God.

Of Dr. Payson, as a preacher, I can hardly say enough to answer your purpose, without saying too much. His sermons which are already before the public, show the richness and fertility of his mind; his deep knowledge of the Scriptures and experience of the truth; his faithfulness; his happy, various, and brilliant powers of illustration; and the deeply earnest and evangelical tone of his ministry. And there is enough of feeling and emotion in the printed sermons themselves, to indicate that the living man who uttered them, was by no means confined to his manuscript. Their delivery must have been attended with many of those extemporaneous effusions and impulsive appeals, which render the words of the living preacher so much more interesting and effective than the reading of his book. But to give the picture of such a man, or even a glimpse of his appearance and manner, as he stood up before the living of his day, is no easy task; and those who knew Dr. Payson best, will most feel, with me, the difficulty of the undertaking.

His appearance in the pulpit was meek and unpretending. His voice was not remarkably smooth, nor was it trained to the rules of art. Yet it was full, animated, and distinct in its enunciations, and of more than ordinary flexibility and compass. To a stranger it was not especially attractive nor commanding. But to his own people, and to others who were accustomed to associate it with the earnest piety of the man, it was a voice of great power. In his impassioned appeals, its tones were inexpressibly thrilling, while they were sufficiently varied to indicate the changing emotions of the speaker, and to awaken the corresponding sympathies of the hearer. His action was not exuberant. He spread no sails merely to catch the wind; but his thoughts, and feelings, and utterances were evidently moved by a power within. His whole manner was elaborated by the conceptions and emotions which it was needed properly to express. It was accordingly his own,—a part of himself. Its leading characteristics were affectionateness, earnestness, and sincerity. These constituted the charm of his preaching. He administered the most pungent, direct, and uncompromising rebukes and denunciations, in tones of tenderness and affection.

His eloquence, then, was not vaunting, nor studied, but simple and honest; an eloquence which is ever destined more to be felt by the hearer, than to be admired. The people did not know that he was eloquent, but they loved to hear him preach.

As a pastor, Dr. Payson was kind, affectionate, solicitous, pains-taking, and laborious. From what I have said of his conversational powers, it is apparent that his personal and social influence among his people must have been very great. And his success in winning souls to Christ, and the estimation in which he was held by his parish, fully justify such a conclusion. He possessed, in the highest degree, the affections of his people; and these affections were but a suitable return for his own. "Love" was "the loan for love." This reciprocal bond of union and sympathy had been cementing for many years, when it became my privilege occasionally to meet both the pastor and his people, to hear their remarks, to witness their care for each other and their mutual willingness to bear one another's burdens, and so fulfil the law of Christ. The result is that I have no hesitation in subscribing to the correctness of the general impression concerning Dr. Payson,—that he was among the very best of Christian pastors.

A single incident which fell under my own observation, may help to give you some idea of him, as he was in the last year of his ministry. In the autumn of 1826, about a year before his death, I was with him in the administration of the Lord's Supper to his church. The paralytic affection, which at length terminated his life, had already begun the prostration of his system. His right side was nearly deprived of muscular action, so that he dragged himself with difficulty into the house of God; and his addresses at the communion table were unspeakably affecting. It seemed as if he might say with the beloved and venerable John, "Little children, it is the last time." It appeared probable that the church would never again receive the sacred symbols at his hand; and there was a breathing of soul in the tenderness of parting affection, which I have never witnessed on any other occasion. In the afternoon, I preached from the words of our Saviour,—John VIII. 21.,—"I go my way, and ye shall seek me, and shall die in your sins." In some extempore remarks at the close of my discourse, addressed to the impenitent, I said that, having delivered our message, having presented the invitations of the Gospel and urged them by the terrors of the Lord, we had done all that, as ambassadors for Christ, we were commissioned to do, excepting to commend our hearers to God, and the word of his grace,—and added, "We have *no hand*, by which to reach forth and take hold on your inner man and *compel* you to come in," &c.

As I sat down, Dr. Payson rose, limped up to the front of the pulpit, with his palsied arm hanging useless by his side, and turning it significantly towards the congregation, said—"True we have no *hand!*" He then proceeded, in tones of inimitable tenderness and concern, to speak of his own impotency to save his impenitent hearers, told them how he had laboured for their good, preached Christ to them, cared and prayed for them, twenty years, and how sad and painful was the thought, that his own time on earth was now near its close, and that so many of his dear people, who had been so ready to minister to his necessities, were yet unconverted. Once more then he would call them to repentance, as a dying man, who would not, for ten thousand worlds, be obliged, by their persevering rejection of a Saviour's love, to accuse them unto the Father, in the day of wrath. The effect was more than electrical. I looked on that decrepit man,—one half of his body as good as dead, and then on the people,—that immense congregation literally melted into one mass of feeling and sympathy,—not tearful only, but weeping,—every man's conscience "accusing or else excusing," him, as if before God in the Judgment,—and I felt what power there is in truth and love, from the throne of Grace, though it be borne in a broken, earthen vessel.

Most affectionately and truly yours,

A. PETERS.

FROM THE REV JONATHAN COGSWELL, D. D.

PROFESSOR IN THE THEOLOGICAL SEMINARY, EAST WINDSOR.

NEW BRUNSWICK, N. J., November 24, 1849.

Rev. and dear Sir: My acquaintance with Dr. Payson was quite intimate for about eighteen years. He was one of the council by which I was ordained. We were members, for a number of years, of the same ministerial Association, and of several benevolent Societies; often met in ecclesiastical councils; and, as we lived near each other, occasionally exchanged pulpits and enjoyed frequent social intercourse.

Dr. Payson's Theology was that of the Assembly's Catechism; but his sermons did not generally consist of elaborate discussions. He once said to me that it was his aim to preach the doctrines in the proportion he found them in the Scriptures; and added, quoting a passage from John Newton, that he thought the doctrines should be like sugar in tea,—only tasted in the cup. His sermons were experimental, always addressed to the conscience and heart, as well as to the understanding, and always expressing the deep feeling of his own heart, and sometimes accompanied with many tears. The consequence was, that his audience was always serious and attentive, and often deeply impressed. There was something peculiar in the manner in which he commenced his prayer. He always paused when the congregation rose, till there was perfect stillness in the house; then he began, and it seemed almost as if he were talking with his Heavenly Father, face to face.

Dr. Payson was systematic in his arrangements for the promotion of picty and harmony in his church. There were a number of places where his people could meet for prayer without his presence. In this way all were accommodated with a weekly neighbourhood prayer-meeting. In addition to his weekly meeting for inquirers and a weekly lecture, he had a quarterly Fast for his church, at the close of which, after a solemn address, they united with him in prayer, in which they solemnly renewed their covenant with God and with one another. Once, I know, after receiving manifest proofs of the covenant faithfulness of God, a day of Thanksgiving was substituted for a Fast.

As an illustration of the results of Dr. Payson's ministry, I may mention that his church became much the most numerous in Maine. The house of worship was enlarged once or twice. Though, when the separation took place between him and the senior pastor, some of the old wealthy families withdrew from his charge, his congregation was still prosperous,—consisting of the active and enterprising, and contributed for the support of Missions and other charitable objects, more than any other in the State. He always took the precedence in acts of benevolence. I recollect that, when we were first called upon to contribute for Foreign Missions, and the spirit of active benevolence had scarcely begun to be awakened in the churches, he evinced a degree of liberality in his contributions, which occasioned no little surprise in the circle of his own friends.

To say that Dr. Payson was a man of prayer, as this is generally understood, is to give but a faint idea of the actual reality. Prayer with him was labour, which occupied a very considerable portion of his time,—sometimes the midnight hour, associated with some pious brother. I call it labour, not because it was irksome, and performed mercly from a sense of duty, but because it was like the wrestling of Jacob,—it brought into exercise all the faculties and affections of his soul, and the language of his heart, if not of his lips, was that of the Patriarch,—"I will not let Thee go except Thou bless me."

Once, he was induced by his friends, who offered to lend him money without interest, to purchase a house mortgaged to a bank, to be sold at a very low price. He was assured that it would not be redeemed. After he had expended about

a thousand dollars, it *was* redeemed, by which he lost all that he had expended. I saw him afterwards, and found him meditating with great interest on the language of the Apostle in Hebrews x. 34. As he was allowed nothing for what he had paid, a wealthy member of the Unitarian Society, in consideration of the base treatment he had received, gave him a check to make good his loss.

Though Dr. Payson was, by no means, deficient in general knowledge, he never sought for literary or scientific distinction. He was wholly devoted to the work to which God had called him; and I have known no man of whom it could be said more emphatically than of him, that he made full proof of his ministry.

With much respect, in the fellowship of the truth, yours,

J. COGSWELL.

ABRAHAM BURNHAM, D. D.*

1807—1852.

Abraham Burnham was born in Dunbarton, N. H., November 18, 1775. He was a son of Samuel and Mary Burnham, who removed from Chebacco, (now Essex,) Mass., and were among the earliest settlers of Dunbarton. They had been hopefully converted under the preaching of Whitefield, and were regarded as eminent for their piety. The family consisted of thirteen children, and Abraham, being the seventh, occupied the middle place, having six on each side of him. Four of the sons were graduates of Dartmouth College.

The subject of this sketch, when he was about eight years old, went to reside with a neighbour of his father, a Mr. Abraham Burnham, for whom he was named, and continued with him till he was twenty-one years of age. At the age of fourteen, he formed the purpose of obtaining a liberal education; but did not, at that time, take any steps for the accomplishment of his object, as he had given his word to the person with whom he lived that he would remain with him till he was twenty-one. He, however, availed himself of evenings and whatever intervals of leisure he enjoyed, for useful reading; and he contrived by extra labour to purchase a book, and when he had made himself master of it, would exchange it for another.

As soon as he had reached his majority, he began, in accordance with his long cherished resolution, to fit for College. But, after a few months, he was obliged to give up his studies on account of the weakness of his eyes; and he engaged for some time in the business of teaching, and also returned, to some extent, to his labours on the farm. In June, 1801, he resumed his preparation for College. His teachers, during his preparatory course, were successively a Mr. Jamieson, afterwards a lawyer in Goffstown, his brother, Samuel Burnham, then Principal of the Academy in Tyngsborough, and his pastor, the Rev. (afterwards Dr.) Walter Harris. In August, 1802, he entered the Junior class in Dartmouth College, being then nearly twenty-seven years old. The following division of his time for the day, indicates what were his habits as a student:—"Six hours for close study—as close as my weak and pained eyes would admit; six hours for deep thought,

* MS. furnished by himself.—Noyes' Fun. Serm.

reflection, and mentally reviewing my lessons; eight hours for sleep; one for meals, and three for manual labour to pay for my board." He graduated with a high reputation as a scholar in 1804.

Immediately after leaving College, he commenced a school in Concord, N. H., and continued it till May of the next year, when he accepted an invitation to take charge of the Academy in Bradford, Mass. He had had a general purpose, from the time that he resolved on a liberal education, of devoting himself to the ministry; and he had not only been the subject of many serious convictions, but had indulged some faint hope that he had experienced a radical change of character; but he had not considered himself as having sufficient evidence of this, to justify him in making any direct movements towards the sacred office. During a revival of religion, however, which occurred in the school, and extended to the parish, in the summer of 1806,—of which Harriet Newell and the first Mrs. Judson were subjects, Mr. Burnham gained so much confidence in his own Christian experience that he determined no longer to postpone his preparation for the ministry; and he accordingly tendered his resignation as Principal of the Academy, and in March, 1807, commenced reading Theology, under the direction of the Rev. Dr. Parish of Byfield. In July following, after the brief course of about four months, he was licensed to preach at Topsfield, Mass., by the Essex Middle Association.

Notwithstanding his immediate preparatory course was so very short, he had been studying Theology more or less from the age of fourteen; so that his actual amount of theological furniture was much greater than would be indicated by the length of time in which he was *formally* a theological student. Still, it was his intention, when he was licensed, to return to his native place and continue his studies under his pastor, the Rev. Mr. Harris. But, soon after he had reached Dunbarton, he received a request to supply the Tabernacle church at Salem, Mass.,—Dr. Worcester, the pastor, being absent on account of his health; and he accordingly went thither and supplied for three months. Before this period had expired, he was invited to preach four Sabbaths in Pembroke, N. H.; the result of which was that he received and accepted an invitation to a permanent settlement there. He was ordained March 2, 1808, at the age of thirty-three. The Sermon on the occasion was preached by his former pastor, the Rev. Mr. Harris.

He continued in the active discharge of the duties of the ministry till November, 1850, nearly forty-three years, when, at his own earnest and repeated request, his people consented that he should resign his pastoral charge. There was, at this time, no perceptible failing of either body or mind; but he thought that a younger man might occupy the place to better purpose, and he had a strong desire that his people should be supplied with a minister before his own departure. After he resigned his charge, his health continued unimpaired till May, 1852, when he was visited with a paralytic shock, which deprived him, in a great degree, of the use of his right arm and leg. From this time, though he seemed to be gradually recovering, he was constantly looking for the summons to depart. On Tuesday, September 14, he was seized with an affection of the bowels, which soon took the form of cholera morbus; but it was not till after four or five days that all hope of his recovery was given up. When asked if he was willing to leave himself in the hands of God, he said, "Entirely;" and then added,

"When I gave up myself to God in conversion, I gave myself up to die." On Tuesday the 21st of September, his earthly career was closed.

In 1850, the degree of Doctor of Divinity was conferred upon him by Dartmouth College.

His ministry may be said to have been an eminently successful one. Many instances of special revival occurred under his labours, and there was rarely, if ever, a Communion season, that did not witness to the addition of some new members to the church. The number of communicants, during his ministry, increased from fifty to two hundred and forty; though large numbers had been removed by death and by letter.

He was, for fifteen years, Secretary of the New Hampshire Missionary Society, and resigned the office in 1837, when the operations of the Society had become so extensive as to require that its Secretary should devote to its interests his whole time. He had much to do also in originating the Academy at Pembroke, and was the President of its Board of Trustees from the time it was founded till his death.

The following is a list of Dr. Burnham's publications:—A Political Sermon entitled "Antichrist." A Sermon at the ordination of Amos W. Burnham, at Rindge, 1821. A Sermon at the installation of the Rev. Luke A. Spofford, at Brentwood, 1825. A Sermon on the death of the wife of Dr. Kittridge, 1827. A Sermon preached before the Hopkinton Association, after the death of the Rev. Walter Harris, D. D., 1843. A Sermon on the Fortieth Anniversary of his settlement in the ministry, 1848.

He was married to Anna Perly of Dunbarton, May 16, 1808. She died on the 28th of December of the same year. On the 23d of January, 1810, he was married to Mary White of Plaistow, who died October 18, 1813, leaving two daughters. On the 15th of November, 1814, he was married to Martha Barnard of Sterling, Mass., who died September 30, 1815, leaving an infant daughter. And on the 19th of November, 1816, he was married to Elizabeth Robinson of Exeter, N. H.

FROM THE REV DANIEL J. NOYES, D. D.

PROFESSOR IN DARTMOUTH COLLEGE.

DARTMOUTH COLLEGE, February 10, 1853.

Rev. and dear Sir: My particular acquaintance with Dr. Burnham commenced about fifteen years ago, at the time of my settlement in the ministry at Concord, which is but a short distance from Pembroke. From that time till near his death, I knew him intimately. We were members of the same Association of ministers; we often exchanged pulpits on the Sabbath, and occasionally performed for each other ministerial labour at other times. I was often in his family, and enjoyed his society, when free from all the restraint which professional character and labours might impose. I regard my acquaintance and frequent intercourse with him, as among the most pleasant incidents of my ministerial life; and I rejoice to pay this tribute to his memory.

The personal appearance of Dr. Burnham was not particularly prepossessing. He was rather below the usual stature; of a strong, muscular frame; thick-set but not corpulent. His face was broad, open, and naturally pleasant; but it sometimes bore an expression of severity, owing to the weakness of his eyes, and the consequent difficulty of distinguishing objects which were before him. He was often abrupt in his manner of speaking; but all who were acquainted with him, knew that what he said was as devoid of severity as it was of guile, and proceeded from as warm a heart as ever beat in the bosom of man.

One of the most prominent features of Dr. Burnham's character was independence of thought and action. He was not rash or self-confident. He did not lean to his own understanding. He was not regardless of the opinions of others. He not only sought wisdom of God, but counsel of man. But he believed, not because others believed, but because he had sufficient evidence, as he thought, to justify belief; and he acted, not because he was countenanced by others, but because his conviction of truth and duty demanded action. When he had once deliberately formed his opinion, though it might differ from that of others, it was *his* opinion, and he was ready to abide by it.

In moral courage he was rarely equalled, never surpassed. He would have done good service in a martyr age. He would have stood with all the firmness of Luther before the Diet of Worms. He would not have quailed in the presence of Ahab, and I have mistaken the man, if he would have fled from the face of Jezebel. He dared to do his whole duty, whether duty consisted in acting or not acting. He was always bold and fearless for what he believed to be the truth, and could say *yes* or *no*, when occasion required, either in public or private, without an apology, and if need be, with an emphasis.

But, though he was remarkable for the sterner attributes of character, he was by no means deficient in those which are more mild and gentle. He will be remembered by those who knew him best, quite as much for his kindness of feeling and warmth of affection, for his assistance cheerfully rendered in time of need, for his sympathy in trials, and for the offices of friendship and love which he so generously performed.

Of the theological views of Dr. Burnham, which he embraced in early life, and which he held firmly to the close, he has himself given the following account:—"The doctrines which I had early embraced, and which I intended to preach as plainly as I could, and to apply as faithfully as I could,—saying, after the example of the prophet of old, 'Thou art the man,'—were the doctrines of the Reformation, emphatically so called, or the doctrines of grace, or the orthodox system of doctrines; consisting of the entire depravity of the fallen race of Adam; regeneration by the Spirit of God; personal, eternal election; justification by faith in Christ, and the perseverance unto eternal life of all who were given to Christ in the covenant of Redemption, renewed by the Holy Ghost, and justified by the grace of God; as also all other doctrines implied in these or inseparably connected with them. I have made it an object to preach much upon the character and work of the Mediator, upon the character and work of the Holy Ghost, and upon the great danger of resisting the Holy Spirit. The above doctrines I believe and preach, not merely because my minister and teacher in my youth did so; not merely because the most learned, pious, and able writers of the Christian era have believed, and taught, and preached these doctrines, but because I am perfectly satisfied that they are the doctrines of the Bible." These doctrines he exhibited with great clearness and earnestness; and so incorporated were they into his habits of thought and into his Christian experience, that every practical truth which he discussed was discussed doctrinally, and every doctrinal truth, practically.

His style as a preacher was good,—for himself excellent; in perfect keeping with his bold and vigorous thoughts, and well suited to give them additional power. It was clear, concise, direct. He never made use of an unnecessary word. He was an utter stranger to circumlocution. The nearest and most direct road to the heart and conscience was the one he always chose. No one ever complained that he did not speak so as to be understood.

His character as a pastor corresponded well with his character as a preacher. Pastoral labour with him was labour for Christ and for souls,—out of the pulpit as well as in it. In the parlour, the field, the workshop, as well as in the house of God, he strove, by warning and instruction, by reproof and entreaty, to save

those who had been committed to his charge, and for whom he was to give account. The Sabbath school, the religious literature of the day, and the social means of grace, were made, so far as was in his power, to contribute rich spiritual blessings to his people.

I might add that Dr. Burnham was the earnest friend of missions, the earnest friend of education, the earnest friend of moral reforms. His only hope of the success of these reforms, however, was in the Gospel of Christ. He suspected the morality that was exalted above holiness; the humanity that had nothing of God in it; the philanthropy that rejected the cross.

I am, my dear Sir,

Very truly yours,

DANIEL J. NOYES.

FRANCIS BROWN, D. D.*

1808—1820.

FRANCIS BROWN was the son of Benjamin and Prudence Brown, and was born at Chester, Rockingham County, N. H., January 11, 1784. His father was a merchant, and had a highly respectable standing in society. His mother was a person of superior intellect and heart; and, though she died when he had only reached his tenth year, she had impressed upon him some of the most striking of her own characteristics; particularly her uncommon love of order and propriety, even in the most minute concerns, and her uncompromising adherence to her own convictions of truth and right. In his early boyhood, he evinced the utmost eagerness in the pursuit of knowledge, and never suffered any opportunity for intellectual improvement to escape him. At the age of fourteen, he ventured to ask his father to furnish him with the means of a collegiate education; but his father, in consideration of his somewhat straitened circumstances, felt constrained to deny his request. By a subsequent marriage, however, his circumstances were improved; and the new mother of young Brown, with most commendable generosity, assumed the pecuniary responsibility of his going to College. He always cherished the most grateful recollection of her kindness; and, but a few days before his death, he said to her with the deepest filial sensibility, "My dear mother, whatever good I have done in the world, and whatever honour I have received, I owe it all to you."

In his sixteenth year, he became a member of Atkinson Academy, then under the care of the Hon. John Vose, and among the most respectable institutions of the kind in New England. His instructer has rendered the following testimony concerning him at that period:—"Though he made no pretensions to piety, during his residence at the Academy, he was exceedingly amiable in his affections and moral in his deportment. It is very rare we find an individual in whom so many excellencies centre. To a sweet disposition was united a strong mind; to an accuracy which examined the minutiæ of every thing, a depth of investigation which penetrated the most profound. I recollect that when I wrote recommending him to College, I informed Dr. Wheelock I had sent him an Addison."

*Amer. Quart. Reg., XIII.

Of the formation of his religious character, little more is known than that it was of silent, yet steady growth. To his friends who stood around him, as he lay on his death bed, he made the following statement:—"During my sickness at Atkinson Academy, about the time the fever formed a crisis, whilst in a state of partial delirium, I had a view of the happiness of Heaven: I was gently led on to the portal, and beheld a glory which I can never describe. I was then conducted to the gate of hell, where I had a view of the pit below. I fell asleep, and upon waking, thought I could not live. Greatly distressed in my mind, I called for my mother, and asked her what I should do. When she had counselled me, and directed me, as my case required, I changed my position in the bed, and, for the first time in my life, attempted to pray. After this, I had clear and impressive views of the Saviour, succeeded by great enjoyment, such as I had never experienced before. I felt a desire to go to College and become a minister." What importance he attached to these exercises, or what bearing they had upon his ultimate religious character, it is impossible to ascertain. It would seem probable, however, that, from this period, his mind was directed to the attainment of the one thing needful; though it was not till the year that he became a Tutor in College that he made a public profession of his faith, by connecting himself with the church in his native place.

In the spring of 1802, he joined the Freshman class of Dartmouth College; and, during the whole period of his collegiate course, was a model of persevering diligence, of gentle and winning manners, and pure and elevated morality. From College he carried with him the respect and love of both teachers and students. Having spent the year succeeding his graduation, as a private tutor in the family of the venerable Judge Paine of Williamstown, Vt., he was appointed to a Tutorship in the College at which he had graduated. This office he accepted, and for three years discharged its duties with great ability and fidelity, while, at the same time, he was pursuing theological studies with reference to his future profession.

Having received license to preach from the Grafton Association, he resigned his Tutorship at the Commencement in 1809, with a view to give himself solely to the work of the ministry. After declining several flattering applications for his services, he accepted an invitation from the Congregational church in North Yarmouth, Me., to become their pastor; and he was accordingly ordained there, on his birth-day, January 11, 1810. Within a few months from this time, he was chosen Professor of Languages at Dartmouth College; but this appointment, he was pleased, greatly to the joy of his parishioners, to decline. For the succeeding five years, he laboured with great zeal and success among his people, while his influence was sensibly felt in sustaining and advancing the interests of learning and religion throughout the State. He was the intimate friend of the lamented President Appleton; and no one perhaps co-operated with the President more vigorously than he, in increasing the resources and extending the influence of Bowdoin College.

A difficulty had existed, for several years, at Dartmouth College, between President John Wheelock and the Trustees, having its origin in both public and private causes, and finally becoming mixed up with the politics of the State. President Wheelock, in June, 1815, brought a series of charges against the Trustees before the Legislature of the State. In August of the same year, the Trustees, acting on a provision of the Charter, removed

Dr. Wheelock from the Presidency; and, at the same time, elected Mr. Brown in his place. He was inaugurated on the 27th of September following. At the next session of the Legislature, an Act was passed to "amend the Charter, and enlarge and improve the Corporation of Dartmouth College," changing the name of it to a University, and adding to its Trustees a sufficient number to control its corporate action. This Act was not acknowledged by the Trustees of the College as valid. Other Acts were subsequently passed, imposing a fine of five hundred dollars on any one who should act in any capacity as an officer under the old Board. The former Treasurer of the College adhered to what was called the University party, taking with him the College Seal, Charter, &c.

An action was then brought in the State Court (Dartmouth College versus W H. Woodward) for recovery of the Seal, Charter, &c. It was argued in September, 1817, by Jeremiah Mason, Jeremiah Smith, and Daniel Webster for the College, and John Sullivan and Ichabod Bartlett for the University,—the validity of the Acts of the Legislature being the turning point. In November, 1817, Chief Justice Richardson delivered the opinion of the Court against the College. An Appeal was immediately taken to the Supreme Court of the United States, where the case was argued by Daniel Webster and Joseph Hopkinson for the College, and by John Holmes and William Wirt for the University. Chief Justice Marshall gave the decision for the College, February 2, 1819, in which all the Justices agreed except Duvall. Justice Todd was absent.

During the period when the College controversy was at its height, and it seemed difficult to predict its issue, Mr. Brown was invited to the Presidency of Hamilton College,—a respectable and flourishing institution in the State of New York. He did not, however, feel at liberty to accept the invitation, considering himself so identified with the College with which he was then connected, that he must share either its sinking or rising fortunes.

President Brown's labours were too severe for his constitution. He was not only almost constantly engaged during the week in the instruction and general supervision of the College, but most of his Sabbaths were spent in preaching to destitute congregations in the neighbourhood; and, during his vacations, he was generally travelling with a view to increase the College funds. Soon after the Commencement in 1818, he began to show some symptoms of pulmonary disease; and these symptoms continued, and assumed a more aggravated form, under the best medical prescriptions. His last effort in the pulpit was at Thetford, Vt., October 6, 1818. In the hope of recovering from his disease, he travelled into the Western part of New York, but no substantial relief was obtained. In the fall of 1819, with a view to try the effect of a milder climate, he journeyed as far South as South Carolina and Georgia, where he spent the following winter and spring. He returned in the month of June; and, though he was greeted by his friends and pupils with the most affectionate welcome, they all saw, from his pallid countenance and emaciated form, that he had only come home to die. As he was unable to appear in public, he invited the Senior class, who were about to leave College at the commencement of their last vacation, to visit him in his chamber; and there he addressed to them, with the solemnity of a spirit just ready to take its flight, the most pertinent and affectionate farewell counsels, which they received with every expression of gratitude, veneration, and love. In his last days and

hours, he evinced the most humble, trusting, child-like spirit, willing to live as long as God was pleased to detain him, but evidently considering it far better to depart and be with Christ. His last words were, "Glorious Redeemer, take my spirit." He died July 27, 1820.

He was married February 4, 1811, to Elizabeth, daughter of the Rev. Tristram Gilman,* a lady whose fine intellectual, moral, and Christian qualities adorned every station in which she was placed. She survived him many years, and died on the 5th of September, 1851. They had three children,—one of whom, *Samuel Gilman*, (now D. D.) is a Professor in Dartmouth College.

The degree of Doctor of Divinity was conferred upon President Brown by both Hamilton and Williams Colleges, in 1819.

The following is a list of President Brown's published works:—An Address on Music, delivered before the Handel Society of Dartmouth College, 1809. The faithful steward: A Sermon delivered at the ordination of Allen Greeley, 1810. A Sermon delivered before the Maine Missionary Society, 1814. Calvin and Calvinism; defended against certain injurious representations contained in a pamphlet entitled,—"A Sketch of the Life and Doctrine of the celebrated John Calvin;" of which Rev. Martin Ruter claims to be the author, 1815. A Reply to the Rev. Martin Ruter's Letter relating to Calvin and Calvinism, 1815. A Sermon delivered at Concord before the Convention of Congregational and Presbyterian ministers of New Hampshire, 1818.

FROM THE REV CHARLES. B. HADDOCK, D. D.

PROFESSOR IN DARTMOUTH COLLEGE.

DARTMOUTH COLLEGE, March 1, 1849.

Dear Sir: You were pleased, some months ago, to request me to give you my impressions of the character of the late President Brown. I comply with your wishes the more readily, because that character never recurs to my thoughts, without awakening something of the same vivid delight with which I venerated him in his lifetime.

My acquaintance with the President was, for the most part, that of a pupil with his teacher;—an undergraduate with the Head of the College. And yet it was somewhat more than this; for it was my happiness, during my Senior year, to have lodgings in the same house with him, and to eat at the same table, in the family of one of the Professors, and as one of a small circle, all connected with College, and a good deal remarkable for the freedom and vivacity of their conversation. After graduating, I saw him only occasionally, until the last few months of his life, which he passed here, near the close of my first year's residence at the College as a teacher,—months in which the greatness of his character was still more signally manifest than in any other circumstances in which I had seen him.

In recording my youthful impressions of so uncommon a personage, I may, therefore, hope to be thought to speak not altogether without knowledge, though it should be with enthusiasm.

Dr. Brown came to preside over the College, at the age of thirty-two, and in circumstances to attract unusual attention to his administration. It was during a violent contest of opposing parties for the control of its affairs, and immediately after the removal of his predecessor from office. His qualifications and his offi-

*TRISTRAM GILMAN was a native of Exeter, N. H.; was graduated at Harvard College in 1757; was ordained pastor of the church in North Yarmouth, Me., December 8, 1769; and died April 1, 1809, aged seventy-four.

cial acts were, of course, exposed to severe scrutiny, and could command the respect of the community at large, only by approving themselves to the candid judgment even of the adverse party. And I suppose it would be admitted, even in New Hampshire, that no man ever commended himself to general favour, I may say to general admiration, by a wiser, more prudent, or more honourable bearing, amid the greatest and most trying difficulties. Indeed, such was his conduct of affairs, and such the nobleness of his whole character, as displayed in his intercourse with the Government of the State, with a rival institution under the public authority, and with all classes of men, that not a few who began with zeal for the College over which he presided, came at last to act even more from zeal for the MAN who presided over it.

The mind of Dr. Brown was of the very highest order,—profound, comprehensive, and discriminating. Its action was deliberate, circumspect, and sure. He made no mistakes; he left nothing in doubt where certainty was possible; he never conjectured where there were means of knowledge; he had no obscure glimpses among his ideas of truth and duty. Always sound and always luminous, his opinions were never uttered without being understood, and never understood without being regarded. There was a dignity and weight in his judgments, which seem to me not unlike what constitutes the patriarchal authority of Washington and Marshall.

If not already a man of learning in the larger sense of that term, it was only because the duties of the pastoral relation had so long attracted his attention to the objects of more particular interest in his profession. Had his life been spared, however, he would have been learned in the highest and rarest sense. His habits of study were liberal, patient, and eminently philosophical; and within the sphere which his inquiries covered, his knowledge was accurate and choice, and his taste faultless. The entire form of his literary character was beautiful—strong without being dogmatic; delicate without being fastidious.

His HEART was large. Great objects alone could fill it; and it was full of great objects. There was no littleness of thought, or purpose, or ambition, in him—nothing little. The range of his literary sympathies was as wide as the world of mind; his benevolence as universal as the wants of man.

His PERSON was commanding. Gentle in his manners, affable, courteous, he yet, unconsciously, partly by the natural dignity of his figure, and still more by the greatness visibly impressed on his features, exacted from us all a deference, a veneration even, that seemed as natural as it was inevitable. His very presence was a restraint upon every thing like levity or frivolity, and diffused a thoughtful and composed, if not always grave, air about him, which, never ceasing to be cheerful and bright, never failed to dignify the objects of pursuit and elevate the intercourse of life. A GENTLEMAN in the primitive sense of the word,—he was, without seeking to be thought so, always felt to be of a superior order of men.

In no other instance was I ever so impressed with the moral greatness of the Christian spirit as by his conduct on a particular occasion. The scene is still clear in my remembrance, after five and thirty years. It was while I was a student, and boarding at the same place with him, very soon after he had come, a young man, to assume the office, from which the venerable Wheelock had lately been dismissed. There had been at tea, the evening before, an uncommonly earnest, not to say heated, discussion upon some philosophical question. One of the Professors, a Tutor, and several students, were present. We had just come to the breakfast table; and the little space of silence that naturally follows the grace, was interrupted by the President in a tone of subdued and mellow emotion, which I remember sensibly impressed me. "I wish to say, Sir," said he, addressing the Professor, "that I much regret the intemperate expression into which I was betrayed in the discussion last evening, and hope you will forgive me for it. It was uncalled for and unbecoming."

I have no doubt that every individual of the company, already an admirer of the President, was, from that time, more sensible than ever before, of the greatness of the MAN.

On the whole, it has been my fortune to know no man whose entire character has appeared to me so near perfection—none, whom it would so satisfy me in all things to resemble.

How much we lost in him, it is now impossible to estimate, and would perhaps be useless to know. His early death extinguished great hopes. But his memory is a treasure, which even death cannot take from us.

With great regard, I am, dear Sir,

Your friend and obedient servant,

CHARLES B. HADDOCK.

FROM THE HON RUFUS CHOATE,

MEMBER OF THE SENATE OF THE UNITED STATES.

BOSTON, June 20, 1856.

My dear Sir: It happened that my whole time at College coincided with the period of President Brown's administration. He was inducted into office in the autumn of 1815, my freshman year; and he died in the summer of 1820. It is not the *want* therefore, but the *throng*, of recollections of him that creates any difficulty in complying with your request. He was still young at the time of his inauguration; not more than thirty-one; and he had passed those few years, after having been for three of them a Tutor in Dartmouth College, in the care of a parish in North Yarmouth in Maine; but he had already, in an extraordinary degree, dignity of person and sentiment; rare beauty,—almost youthful beauty of countenance; a sweet, deep, commanding tone of voice; a grave, but graceful and attractive demeanour—all the traits and all the qualities, completely ripe, which make up and express weight of character; and all the address, and firmness, and knowledge of youth, men, and affairs which constitute what we call administrative talent. For that form of talent, and for the greatness which belongs to character, he was doubtless remarkable. He must have been distinguished for this, among the eminent. From his first appearance before the students on the day of his inauguration, when he delivered a brief and grave address in Latin, prepared we were told, the evening before,—until they followed the bier, mourning, to his untimely grave, he governed them perfectly and always, through their love and veneration; the love and veneration of the "willing soul." Other arts of government were indeed, just then, scarcely practicable. The College was in a crisis which relaxed discipline, and would have placed a weak instructer, or an instructer unbeloved, or loved with no more than ordinary regard, in the power of classes which would have abused it. It was a crisis which demanded a great man for President, and it found such an one in him. In 1816, the Legislature of New Hampshire passed the Acts which changed the charter of the institution; abolished the old Corporation of Trustees; created a new one; extinguished the legal identity of the College; and reconstructed it or set up another under a different and more ambitious name and a different government. The old Trustees, with President Brown at their head, denied the validity of these Acts, and resisted their administration. A dominant political party had passed or adopted them; and thereupon a controversy arose between the College and a majority of the State; conducted in part in the courts of law of New Hampshire, and of the Union; in part by the press; sometimes by the students of the old institution and the new in personal collision, or the menace of personal collision, within the very gardens of the Academy; which was not terminated until the Supreme Court of the United States adjudged the Acts unconstitutional and void. This decision was pronounced in 1819; and then, and not till then, had President Brown peace,—a

brief peace made happy by letters, by religion, by the consciousness of a great duty performed for law, for literature, and for the constitution,—happy even in prospect of premature death. This contest tried him and the College with extreme and various severity. To induce students to remain in a school disturbed and menaced; to engage and inform public sentiment,—the true patron and effective founder, by showing forth that the principles of a sound political morality as well as of law prescribed the action of the old Trustees; to confer with the counsel of the College, two of whom,—Mr. Mason and Mr. Webster have often declared to me their admiration of the intellectual force and practical good sense which he brought to those conferences,—this all, while it withdrew him somewhat from the proper studies and proper cares of his office, created a necessity for the display of the very rarest qualities of temper, discretion, tact, and command; and he met it with consummate ability and fortune. One of his addresses to the students in the chapel at the darkest moment of the struggle, presenting the condition and prospects of the College, and the embarrassments of all kinds which surrounded its instructers, and appealing to the manliness, and affection, and good principles, of the students to help "by whatsoever things were honest, lovely, or of good report," occurs to recollection as of extraordinary persuasiveness and influence.

There can be no doubt that he had very eminent intellectual ability; true love of the beautiful in all things, and a taste trained to discover, enjoy, and judge it; and that his acquirements were competent and increasing. It was the "*keenness*" of his mind of which Mr. Mason always spoke to me as remarkable in any man of any profession. He met him only in consultation as a client; but others, students, all nearer his age, and admitted to his fuller intimacy, must have been struck rather with the sobriety and soundness of his thoughts, the solidity and large grasp of his understanding, and the harmonized culture of all its parts. He wrote a pure and clear English style, and he judged of elegant literature with a catholic, and appreciative, but chastised, taste. The recollections of a student of the learning of a beloved and venerated President of a College, whom he sees only as a boy sees a man, and his testimony concerning it, will have little value; but I know that he was esteemed an excellent Greek and Latin scholar, and our recitations of Horace, which the poverty of the College and the small number of its teachers induced him to superintend, though we were Sophomores only, were the most agreeable and instructive exercises of the whole College classical course.

Of studies more professional he seemed master. Locke, Stewart, with whose liberality and tolerance, and hopeful and rational philanthropy he sympathized warmly; Butler, Edwards, and the writers on natural law and moral philosophy, he expounded with the ease and freedom of one habitually trained and wholly equal to these larger meditations.

His term of office was short and troubled; but the historian of the College will record of his administration a two-fold honour; first, that it was marked by a noble vindication of its chartered rights; and second, that it was marked also by a real advancement of its learning; by collections of ampler libraries, and by displays of a riper scholarship.

I am, with great regard, your obedient servant,

R. CHOATE.

LUTHER HART.*

1809—1834.

LUTHER HART was born in Goshen, Litchfield County, Conn., in July, 1783. He was a son of David and Hannah Hart, both of whom were persons of exemplary deportment, though it was at a late period in life that they became professors of religion. His mother, who belonged to a family on Long Island, by the name of Hudson, possessed a mind of more than common vigour, and gave evidence of piety from her early years. The son was distinguished in his childhood by his fondness for books, his ready capacity for learning, and an uncommon love of music.

In the year 1799, soon after the commencement of the great revival of religion that spread over a large part of Hartford and Litchfield counties in Connecticut, and Berkshire county in Massachusetts, he made a public profession of his faith in Christ,—being then in his sixteenth year. From this time, he felt an earnest desire to devote himself to the ministry of the Gospel; but the straitened circumstances of his father's family seemed to render it necessary that he should remain at home; and he actually did remain at home for two or three years, labouring with his father as a house carpenter. Late in the year 1802, or about the beginning of 1803, he commenced his studies preparatory to entering College, under the instruction of the Rev. Alexander Gillet of Torrington, the minister of the parish in which the family then resided. In the autumn of 1803, he was admitted to the Freshman Class in Yale College. Through his whole collegiate course he sustained a high reputation for both scholarship and behaviour, and was graduated in 1807, with one of the highest honours.

The first year after he left College he spent as a teacher in the Academy at Litchfield, South Farms. At the close of the year he began his theological studies under the direction of the Rev. Ebenezer Porter, then pastor of the church in Washington, Conn.; but when, shortly after, the Seminary at Andover was opened, he became a member of it, and was one of the first class of its graduates. He was licensed to preach by the Essex Middle Association of ministers, in Massachusetts, in September, 1809. He was soon invited by the Congregational church at Plymouth, Conn., to preach as a candidate, and in due time received a call to settle, and was ordained in September, 1810; the sermon on the occasion being preached by the Rev. Mr. Porter, his early theological instructer. The church of which he became pastor had been somewhat distracted by hearing a variety of candidates; but he had not been long among them, before they were all more than satisfied with his ministrations.

In the year 1811, Mr. Hart was married to Minerva, only daughter of General Potter of Plymouth,—a connection which proved greatly subservient to both his comfort and usefulness. Mrs. Hart survived her husband, and still survives, (1852,) but they had no children.

In the course of Mr. Hart's ministry, there were four different periods, at which there was an unusual attention to religion, followed by large accessions to his church;—namely, 1812, 1824, 1827, and 1831.

* Christian Spectator, 1834

Between four and five hundred were admitted to the Communion during his whole ministry, who, with very few exceptions, have adorned their Christian profession.

In the year 1818, Mr. Hart was associated with several other prominent clergymen of Connecticut, as a Committee for the publication of Doctrinal Tracts. One of these Tracts was written by himself, and was entitled "Plain reasons for relying on Presbyterian ordination, in a letter to a friend." Even those who do not adopt the views which it defends, concede that it is marked by high ability. Mr. Hart had also an important agency in the establishment of the Christian Spectator, and was, for a number of years, one of the principal contributors to it.

For several weeks previous to the commencement of his last illness, he had been unusually abundant in labours, both in and out of his own parish; and that, notwithstanding he was oppressed and enfeebled by a deeply seated cold. On the 18th of April, 1834, he was seized with a lung fever; but in its earlier stages it was not deemed alarming. In the course of a few days, however, it assumed a very threatening aspect, and on the 25th terminated fatally. In the prospect of his departure he evinced a serene triumph, and passed away in the transports of a lively faith. The sermon at his funeral was preached by the Rev. Dr. Noah Porter, of Farmington, and the substance of it was published in the Christian Spectator for September, of the same year.

Besides the publications of Mr. Hart already referred to, are the following:—A Christmas Sermon entitled "Salvation for lost men," 1818. A Sermon at the installation of the Rev. D. O. Griswold,* in Watertown, Conn., 1825. A Sermon at the funeral of the Rev. Alexander Gillet, of Torrington, together with a Memoir of his life and character, 1826. A Memoir of the Rev. Amos Pettengill,† pastor of the Congregational church in Waterbury, (Salem,) Conn., 1834.

* Darius Oliver Griswold was born in Goshen, Litchfield county, Conn.; was graduated at Williams College in 1808; after being licensed to preach, laboured for some time in Western New York; commenced preaching to the church at Saratoga Springs in 1815, but was not constituted its pastor until February 12, 1822; was dismissed from his pastoral charge, August 17, 1823; was installed pastor of the church at Watertown, Conn., in 1825; was dismissed in 1833, and soon after again became pastor of the church at Saratoga Springs, where, after having suffered a considerable time from paralysis, he died in 1841, aged fifty-four.

† Amos Pettengill was born at Salem, N. H., August 9, 1780; was fitted for College partly at Atkinson Academy, and partly at Phillips Academy, Exeter; was graduated at Cambridge in 1805; was licensed to preach in November of the same year by the Westford Association; spent some time in missionary labour in the State of New York, and was installed at Champlain, N. Y., July 9, 1807; was dismissed on account of the embarrassments of the times, after a happy and successful ministry of five years; afterwards preached two years at Manchester, Vt., but declined overtures to settle there; was installed at Litchfield, South Farms, Conn., April 17, 1816, where his labours were attended by a powerful revival of religiou; was dismissed, by his own request, and with the cordial recommendation of the Consociation, on the 9th of January, 1822; was installed at Salem, (now Naugatuck,) Conn., January 1, 1823, where he had not only a successful ministry, but rendered important service to the cause of education,—teaching a school for several successive winters; and died after an illness of about five months on the 19th of August, 1830. He is represented as having had a richly endowed mind and much more than ordinary classical and scientific attainments; as having been mild in his disposition, affable in his manners, warm in his Christian feelings, faithful in his pastoral duties, and instructive and interesting in his public discourses. He published a View of the Heavens, or Familiar Lessons in Astronomy, for the use of schools, 1826; the Stellarota,—a rotary celestial map, with a movable horizon, 1827; the Spirit of Methodism, 1829. He published also several occasional Sermons, one of which was preached at Potsdam, N. Y., at the ordination of James Johnson, 1812.

FROM THE REV LAWRENS P HICKOK, D. D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT AUBURN, AND IN UNION COLLEGE.

AUBURN, November 29, 1848.

Rev. and dear Sir: My personal knowledge of Mr. Hart was slight, until my removal to Litchfield in 1829. From that time till his death,—about five years, our intercourse was frequent and intimate. I respected him highly, and loved him ardently One of his marked characteristics was an indescribable expression of cheerfulness and hearty good will, diffusing its sweet savour wherever he was, so that his presence and society were always sought. His brethren delighted to visit and be visited by him. If unavoidably absent from any ecclesiastical meeting or clerical association, a spontaneous regret was universally felt. A lively turn of thought and raciness of expression, and quick and keen discernment of men, and things, and topics of discussion and remarks, always made him one of the most influential and profitable members of our ministerial circle. With all this quickness and prompt and apt reply, there was ever a candour and manly Christian sincerity, which bespoke the frankness and honesty of his heart. In cases of difficulty and perplexity in ecclesiastical trials, church dissensions, &c., especially if the trouble originated from some cunning and crafty partisan or disguised mischief-maker,—at some fitting moment Mr. Hart was sure, by some happy hit,—as an illustration, anecdote, or pithy saying,—to expose the whole matter, and in such a way that, while the rebuke hit the mark, the utmost good-humour was necessary to be exhibited by the person exposed or reproved, for his own credit's sake.

He was a very faithful mentor and reprover, not in formal lessons, but in a kind side turn, a gentle personal remark; and while you loved him the more for it, yet you could never forget or disregard the admonition. In some graver cases, especially in too great presumption or arrogance in young preachers,—I have known him take the first opportunity in a walk, or other private manner, to most faithfully, plainly, and effectually expose their faults to their own observation, and secure their esteem and generally their reformation.

His intercourse with his church and people was very frank and familiar; and while he always was expected to reprove their faults in his own happy manner,—sometimes from the desk,—yet he, from principle, habitually commended where commendation was consistent. His method of expression was,—"I always give full credit to my people, so far as I believe their consciences can take it." This made them love him and confide in him, where he found it necessary to censure. To the sick he was very attentive, and at the bed of the dying, plain, affectionate, close in applying truth, exceedingly happy in hitting upon the right promise for the person and occasion. The same trait of mind was also very conspicuous in dealing with anxious persons, and more especially cases of spiritual despondency. Some eminent examples of clear and long continued hope and comfort have been known by me, as resulting from his interviews, where all was before settled gloom and almost despair. His quick discernment of character and state of heart, from slight indices, made him a very useful helper in seasons of special religious interest, and particularly in his labours with an awakening and enquiring church after a time of declension.

His manner of preaching was serious, pungent, and discriminating. His sermons abounded less in long drawn, methodical, logical arguments; but were exceedingly rich in condensed, sententious thought and concise declaration, so applied as to give what might have been the summary conclusion of a *long* discussion. Striking, new, and apt inferences and applications were abundant in all his preaching. I have been delighted and surprised often at the flashing out of some clear, bright truth from the text, at the closing of a sermon by him, all

plain and obvious when he had announced it, but altogether before overlooked, and but for his finding it, would have remained unobserved by me. I think his habitual preaching quite as profitable in the manner of instruction and impression as that of any brother I have ever known. Less formal lectures for evening services, communion occasions, church meetings, &c., were always rich, clear, close, and impressive beyond all forgetfulness. Some of them come up to my mind spontaneously every month.

I might say much more in the above strain of remark, but have exhausted my present strength.

With great respect and affection,

L. P. HICKOK.

DANIEL HASKELL.*

1809—1848.

DANIEL HASKELL, a son of Roger and Anna (Mix) Haskell, was born in Preston, Conn. in June, 1784. His father was a farmer, and Daniel spent his early years in labouring upon the farm. His father died while he (the son) was yet quite young; and as his mother, who was a lady of superior talents and acquirements, and of elevated Christian character,—was afterwards married to the Rev. Solomon Morgan† of Canaan, Conn., he spent part of his time with her after her marriage. He fitted for College, partly at Canterbury, Conn., and partly, it is believed, under Dr. Hart of Preston. He entered Yale College in 1798, and was graduated in 1802. In 1803–4, he taught a public school at Norwich, where he also instructed a class of young ladies, one of whom was Miss Lydia Huntley, now Mrs. Sigourney, who has rendered a beautiful poetical tribute to his memory. In 1805, he was an assistant teacher in Bacon Academy, Colchester. In 1806–7, he was connected as a teacher with Lincoln Academy, New Castle, Me. He afterwards spent some time as a student of Theology at Princeton, under Dr. Samuel Stanhope Smith, and was licensed to preach by the Association of Litchfield County, Conn. He preached for some little time successively at Middletown and Litchfield, Conn., and afterwards at St. Albans, Vt.; and from the latter place he was called to take the pastoral charge of the church in Burlington, Vt., where he was ordained on the 10th of April, 1810,—the Rev. John Hough of Vergennes, afterwards Professor in Middlebury College, preaching the sermon. He found the society in a somewhat distracted and agitated state, and about that time the original Society was divided, the one part being Orthodox, the other Unitarian. The same year that he was settled, he was married to Elizabeth, daughter of Dudley Leavitt, Esq., of Bethlem, Conn.

Mr. Haskell continued the faithful and beloved pastor of this church until the year 1821, when he was called to preside over the University of Vermont. He preached occasionally during his connection with the Uni-

* MSS. from Mrs. Haskell and others.

† SOLOMON MORGAN was a native of Canterbury, Conn.; was not graduated at College; was ordained minister of the Second parish in Canaan in 1799; was dismissed in 1804; and died, after a lingering illness, at Canaan, in 1809, in his sixtieth year.

versity, but never after his connection with it closed. He resigned his office as President in 1824.

About two years after he became President of the University, he suffered a violent attack of inflammatory rheumatism. One of his limbs became exceedingly swollen and painful, and he was confined, by order of his physician, for a considerable time, entirely to his bed; but he at length impatiently broke away, declaring that he would not live in such a position any longer. By means of crutches, he was enabled to walk back and forth in his room for exercise, which seemed to give him some relief; but it was observed by his family that he would often stop, as he passed the looking-glass, and remark, as he surveyed himself, that every thing looked strange; and he sometimes inquired of his wife if things did not look strange to her also. He continued in this state for some time, exercising and conversing; but as his limb grew better, his mind became more disturbed, until it terminated in decided derangement.

In consequence of the mental malady of which he now became the subject, he was separated from his family for many years,—some of which he spent with a brother in Western New York and Ohio, and some of them with other friends, and at different institutions and places, for his recovery and relief. At length he rejoined his family at Brooklyn, N. Y., where Mrs. Haskell had taken up her residence with her mother. From this time he seemed little disposed to return to any public labours, though he lectured frequently in schools, and occasionally also before some Association. His principal employment was the construction of school apparatus in which he took great interest. His last labours were in superintending the American edition of McCulloch's Geographical Dictionary, published by the Harpers in 1843–44.

The following graphic account of Mr. Haskell's malady, and of the closing part of his life, is extracted from a letter addressed to me by Mrs. Haskell, dated Brooklyn, June 16, 1856 :—

"There is no printed memoir of my husband: our mutual friend, Dr. C., told me he thought there ought to be one, but I have had a morbid sensitiveness upon the subject, which is foolish and perhaps wrong. I could not myself make the slightest approach to any thing like a correct delineation of his painful experience,—his untold agonies,—shut out, as he supposed himself, from a world of hope; a wanderer—where, he could not tell; sure only of this,—that he had not passed the judgment. At the height of his malady, there was a time (the night I well remember) when he supposed himself to have passed out of this state of being—he knew it, and knowing this fact, all hope for him was gone forever. Christ and his salvation were only offered to sinners in the world where he once was—he would not suffer himself to be deceived by false appearances—he would not believe a lie. You may suppose that, in this state of mind, he would be incapable of doing any business, or of finding any enjoyment in present things. This was, for a time, the case; his flesh wasted away and he had the look of despair; but it was not always so. In his latter years he was cheerful; and though he did not acknowledge any change of opinion, he lost, in a measure, a sense of his miserable condition, and found it almost impossible to realize what he supposed to be true. We said little to him upon the subject, and he seemed not inclined to say much himself. In the prosecution of his

labours upon the Gazetteer, he was compelled to extensive researches and correspondence, and he seemed to be much interested in the work.

"The last year of his life, his health gradually declined. He seemed to wear out. He was quiet, placid, in patience possessing his soul, evidently waiting the day of his appointed time till his change should come. A change he knew must come—what communications the God of all power and grace made to his darkened soul,—who can tell? He did ask me to pray with him; and prayer had been one of the privileges which were not for him. After some days of increased weakness, he was, after taking a bath, seized with violent spasms. He never spoke again, and on the 9th of August, 1848, he passed away, we are confident, to the place where there is no darkness at all, and where, in the certainty of waking bliss, he will remember no more the tribulation through which he has made his passage into the Kingdom of Heaven. We buried him in our beautiful Greenwood."

Besides a Sermon preached at the ordination of the Rev. Hiram S. Johnson, Hopkinton, N. Y., in 1814, and two or three other occasional Sermons, Mr. Haskell published, in connection with J. C. Smith, A Gazetteer of the United States, octavo, 1843; a Chronological View of the world, duodecimo, 1845. One of his most important literary labours was the editing of McCulloch's Geographical Dictionary.

FROM THE REV SAMUEL MERWIN.

NEW HAVEN, June 16, 1856.

My dear Sir: Though my knowledge of Mr. Haskell, being limited chiefly to my College life, will not enable me to say much in answer to your request, yet my wish to oblige you, and I may add, my regard for his memory, will not allow me altogether to decline it. If my memory serves me, he was among the younger members of my class. His appearance was quite youthful, and yet he was more than usually grave and mature for his years. He was rather below than above the ordinary height, and his shoulders were broad, and, for a young man, somewhat angular. His head was large; his forehead high; his features regular; and his eye set back deep in his head, as if seeking retirement, and yet expressive of more than ordinary depth of thought. His countenance, as a whole, bore a tinge of the melancholy and plaintive; but the expression was the very opposite of intellectual dulness or inactivity. He was social in his feelings, though rather reserved in the expression of them. In his conversation he was rather select than copious and indiscriminate,—always showing a well cultivated and well directed mind. In scholarship his rank was not far below the highest; and yet, had his college course been a year or two later, I have no doubt that he would have developed a still higher degree of intellectual promise. His manners were gentle and amiable, and every way fitted to win respect and confidence. I think of him as he was in College with great pleasure; and I believe he passed a number of years of high professional usefulness; but deep shadows after a while gathered around him, and the history of his latter years we can only resolve into the inscrutable sovereignty of God.

Yours in the Gospel,

SAMUEL MERWIN.

FROM THE REV JOHN HOUGH, D. D.

PROFESSOR IN MIDDLEBURY COLLEGE.

FORT WAYNE, Indiana, June 18, 1856.

Reverend and dear Sir: My acquaintance with the Rev. Daniel Haskell dates back to an early period of my life. We entered together upon studies preparatory for College, and pursued a large proportion of them in connection with each other. We were not only classmates at school, but classmates, and, during a portion of our course, room-mates, in College also. After leaving College, we kept up our intercourse, either in person or by correspondence, until the year 1810, when he was established in the ministry in Burlington; and for three years subsequent to that, our communications were still more frequent and familiar. You will see from this statement what must have been my opportunities for forming a judgment of his character.

I regard Mr. Haskell as having possessed a mind characterized by clear and discriminating views, and uncommon depth of reflection and solidity of judgment. He was distinguished also for an even, gentle, and amiable temper, and was greatly beloved by his friends. He was, as I distinctly remember, one of the earliest subjects of strong religious solicitude, in that great revival of religion which prevailed in Yale College in the spring of 1802; and, after no long period, avowed a hope of a permanent change of character. I know not that he ever gave reason to any one to doubt the validity of his hope.

A considerable portion of his time, from his leaving College to his commencing his professional career, was devoted to the business of instruction. In this he met with distinguished success. As a preacher also, he took and maintained a deservedly high rank. His sermons were marked by luminous views of Divine truth, and were highly interesting and instructive; though, if they were wanting in any thing, it was perhaps in pungency of application. His success as President of the University was of a most gratifying character. The number of students had greatly increased, and the prospects of the institution had become more cheering than at any preceding period, when that sad eclipse occurred which threw a shade over his whole future life. After a few years, his malady lost, in some degree, its intensity, and he rendered some important services to the cause of education and of literature; but I believe he never fully recovered from it. It may not be easy to ascertain very distinctly the origin of this monomania; though my impression has always been that it was the result of metaphysical investigations, and particularly of an earnest attention to Berkeley's ideal theory. It was certainly among the mysterious dispensations of Divine Providence that a mind of such superior mould, as well as of such beneficent inpulses and devout aspirations, should thus have been paralyzed and arrested in a career which promised such high and enduring usefulness.

With sentiments of sincere regard,

Very respectfully yours,

JOHN HOUGH.

FROM THE REV SAMUEL H. COX, D. D.

VESPER CLIFF, Oswego, N Y., June 7, 1856.

Reverend and dear Sir: Conformably to your request, I write to give you my general impressions and memories of the character of the late Rev. Daniel Haskell, M. A.,—once the distinguished President of the University of Burlington, Vt.

He and his worthy family were connected with the First Presbyterian church of Brooklyn, N. Y., for several years previous to my accession as their pastor, in the spring of 1837 So they continued while I remained there; except that I officiated at his funeral, as my pastoral diary aids me to remember, August 10, 1848.

Of his antecedents I had occasionally and frequently heard, and with ever increasing interest. That he was a man of great strength and soundness of mind, with a single exception, of which I shall speak presently; that his liberal attainments in science, literature, general reading, and well digested thought, with correct and extensive theological erudition, were exemplary and distinguished; and that he was a person of deep and genuine piety, consistent and practical, as well as beneficent and useful, in the whole tenor of his life and actions; I may rationally and sincerely affirm, as better witnesses in multitudes could, without me, fully establish. He was a profound mathematician and astronomer; and occupied much of his leisure time, in the almost twelve years that I was his pastor, as well as before, in exploring the wonders of that magnificent science; in preparing and manufacturing globes, planetariums, instruments, and learned helps, for its prosecution; and in reading and studying history, chronology, antiquities, and other learned matters: always engaged, and seeming to abhor idleness or a life inane and useless. His manners ever seemed gentle and obliging. His words were few, his conversation rather reserved. He seemed to court solitude rather than society; though he came sometimes steadily to attend public worship, for months and years together; yet now and then with intervals, professing indeed an attachment to the person and the ministry of his pastor. In all this, his affectionate family and friends rejoiced, and did what they could to continue the practice. The reason of his absence, sometimes for months, I am now to state.

He was, like Cowper, whom in several respects I often thought he resembled, a confirmed monomaniac, even to his death. How it seemed to be induced, I would not now inquire. I suppose its proximate cause was physical and cerebral derangement; and that its operation became religious, as in the case of Cowper, incidentally; though exasperated often by intense application to study, profound and anxious thought, and perhaps some mistaken views of Christian doctrine; at least in the way of making himself an exceptional monad, in no wise related to the ordinary truths and promises of the Gospel. Perhaps some metaphysical perversions of the Gospel, modifying his views insidiously, in some degree, induced the malady.

The form of it, so far as I can now command it, was in effect this—He thought he was dead, since some definite epoch gone by; that he was no longer a prisoner of hope or a probationer for eternity; that it was in some other world, not this, he formerly lived; that he was there a rebel, selfish, disobedient, antagonistic to his God; and that hence God had removed him into another state, where he was then remaining, although it was a wonder and a mystery! Hence he would not pray, no! never. It were wickedness and impiety for him to attempt it. This was exactly like Cowper,—as old Mr. Bull, at Newport Pagnell, son to him who was the friend of Cowper and Newton, at Olney, I recollect, graphically told me, in September, 1846. He well remmbered Cowper.

Sometimes Mr. Haskell could be made to forget his mania, interested in an object or topic of conversation. But—one reference to it, or recollection of it by himself, supervened only to restore his melancholy consistency; as the solemn contraction of his countenance always evinced. Once in conversation, it suddenly thundered, after a very vivid flash of lightning; interrupting the course of thought and speech. As he was full of cheerful interchange of remark, and so abruptly stopped in it, one of the company inquired of him—if that was not very much like real thunder and lightning. The absurdity struck him, and produced an involuntary smile,—saying, "It seems very like what I remember in that world where I once was."

His mania was quite incurable. It was indeed the most perfect illustration of monomania, or insanity on one point only, that I ever knew. On all other subjects, especially when he forgot, he was sane, sensible, learned, instructive, and engaging. He always treated me with the greatest respect and consistency, as

his pastor. He loved his friends, and seemed ever to have on his spirit a clear and subduing sense of the ubiquity and supremacy of God. He never seemed to think God wrong in any thing; and I never saw the least irreverence in his manners.

The veil opaque seemed to settle on him in the last stages of his disease; but often the sun goes down in the storms of the ocean, only to rise without a cloud:

> And tricks his beams and with new spangled ore
> Flames in the forehead of the morning sky.

The ways of God are wonderful, but ordered in infinite wisdom. What reason have we to thank him for the use of all our faculties!

I am, Reverend and dear Sir,

Fraternally, yours, in the Lord Jesus Christ.

SAMUEL H. COX.

GORDON HALL.*

1809—1826.

GORDON HALL was born in Tolland, Mass., April 8, 1784. His parents, Nathan and Elizabeth Hall, were natives of Ellington, Conn., and were sober, industrious, and moral people. The son was, in his earliest years, distinguished for vivacity of spirits and versatility of mind; and his intervals of relaxation from labour on the farm were usually employed upon various works that gave play to his mechanical ingenuity. He was also a great lover of books; and now and then made an effort at writing, in which, sometimes, he indulged in keen sarcasm at the expense of some of his neighbours. He had a great talent for satire, though it was ultimately kept in check by the influence of religion.

He continued to labour on his father's farm till he was in his nineteenth or twentieth year, availing himself, however, of all the means he could command for the improvement of his mind. At that time, encouraged by his minister, the Rev. Roger Harrison,† he resolved on making an attempt to acquire a collegiate education; and his father yielded, though somewhat reluctantly, to his wishes. Having prosecuted his preparatory studies under the tuition of his pastor, he entered Williams College in February, 1805, at the commencement of the second term in the collegiate year. When President Fitch, who had heard his examination, inquired of the Tutor of the class which Hall proposed to join, whether they had proceeded farther than he had, and was answered in the affirmative,—said the President, "I care not for that: that young man has not studied the languages like a parrot, but has got hold of their very *radix*." He had a high reputation for scholarship, during his whole college course, and graduated with the highest honours of his class, in September, 1808.

* Bardwell's Memoir.

† ROGER HARRISON was a native of Branford, Conn.; was graduated at Yale College in 1792; was ordained pastor of the church in Tolland, January 23, 1798; was dismissed February 18, 1822; and died August 31, 1853, aged eighty-four. He was distinguished for his powers of music. Dr. Cooley of Granville states that Mr. H. once spent a night at his house, and at family worship sung the Judgment Anthem with such thrilling effect, that one of his students sprung from his chair, rushed at the singer, and was entirely bewildered for several hours.

It was during his second year in College that the subject of religion first deeply and permanently impressed his mind; though it was not till the commencement of his third year that he was himself in any good degree satisfied of the genuineness of his conversion. At this period, he formed an intimate and enduring friendship with the lamented Samuel J. Mills, Jr.; and it was to Hall and Richards that Mills first disclosed his incipient purpose to devote himself to Christian missions.

Shortly after he graduated, he commenced the study of Theology under the direction of the Rev. Dr. Porter of Washington, Conn., afterwards Professor in the Theological Seminary at Andover. Having prosecuted his studies about a year, he was licensed to preach; and was invited, soon after, to preach as a candidate in Woodbury, Conn. He consented to supply the vacant pulpit, but took care that his engagement should be such as would leave him at full liberty to devote himself to the missionary work, provided that, after due reflection, he should be satisfied that such was the will of Providence respecting him. From the autumn of 1809 to June, 1810, he exercised his ministry most of the time at Woodbury, though, during this period, he preached nearly two months at Pittsfield, Mass., and occasionally also in other places. He seems, about this time, to have been somewhat perplexed by the question whether the domestic or foreign missionary field had the strongest claims upon his attention; and if he rather inclined to the former, it was on the ground that there was no existing provision, and no immediate prospect of any, for sustaining a mission to Heathen lands.

In the summer of 1810, Mr. Hall connected himself with the Theological Seminary at Andover, where he enjoyed the society of several brethren of kindred spirit, and formed the definite purpose which gave complexion to his future life. This purpose was not only to give himself to a *foreign* mission, but to select his field of labour from some part of India, as being more open to the reception of missionaries, and promising better results, than any other part of the Pagan world.

An application was now made by Mr. Hall and two or three of his brethren to the General Association of Massachusetts, which resulted in the formation of the American Board of Commissioners for Foreign Missions. But as the Board, then in its infancy, was without funds, Mr. Hall and some of his brethren proposed to offer themselves as missionaries to India, under the direction of the London Missionary Society, provided they could not be sustained by the charities of the American Church. Under these circumstances, it was deemed expedient by the American Board to send Mr. Judson, one of the missionary candidates, to England, to ascertain from the Directors of the London Society, whether the measure proposed would be practicable. Mr. Judson was received with great kindness, and his conditional proposal was acceded to by the Directors without hesitation. It was ascertained, however, by the American Board, that there existed some unforeseen difficulties in the way of the proposed co-operation, and the result was that they determined to retain the young men under their own care, intending to be responsible for their support.

In the autumn of 1811, Mr. Hall, in company with Mr. Newell, who was destined to be his colleague in the mission, repaired to Philadelphia, with a view to avail themselves of the advantages there afforded for the study of medicine, in the hope of thereby promoting their usefulness among the

Heathen. It was expected, at that time, on account of commercial embarrassments, that no opportunity of a passage to India would soon occur; but, in the latter part of January, 1812, an opportunity for going to Calcutta presented itself at Philadelphia, and another at Salem, Mass.; and the Board determined to avail themselves of these opportunities for sending out their missionaries.

Mr. Hall was ordained at Salem on the 6th of February, with his brethren and colleagues, Messrs. Nott, Rice, Judson and Newell. The two latter of these embarked at Salem on the 9th of February, and the three former at Philadelphia, on the 18th of the same month. The Prudential Committee, in their instructions, express a wish that they should plant themselves in some part of the Burman empire, while they leave it to them to select their particular field.

Mr. Hall reached Calcutta on the 8th of August, 1812; and though he and his associates were met by Christian people of different denominations, with every expression of good-will, yet, in consequence of the unreasonable and unchristian policy of the East India company, they were subjected to the greatest embarrassment. The history of Mr. Hall from this period is so identified with the history of the mission, that it would be impossible to do justice to the former, but in connection with the latter. Suffice it to say that, in all the straits to which he was driven by the arbitrary measures of the government, he never lost his self-possession and dignity, never quailed for a moment beneath the arm of tyranny, nor felt his confidence in the Divine protection even to falter. The result was, that after a protracted season of trial, in which there seemed to be an assemblage of circumstances most disastrous to the establishment of the mission, they were privileged, at last, sometime in 1815, to witness the realization of their fondest hopes in a formal permission given them by the Governor General of Bombay to remain in the country, and pursue unmolested their benevolent labours. The letters which Mr. Hall addressed to his friends in the United States during this period of extreme embarrassment and doubtful success, are characterized by a strength of Christian principle, and a depth of Christian feeling, which remind one of the heroic spirit of the great Apostle, when he was placed in somewhat similar circumstances.

On the 19th of December, 1816, Mr. Hall was married to Margaret Lewis, an English lady, who had been, for some time, a resident of Bombay, and had become well acquainted with the habits and character of the natives, and with the Hindostanee, one of the most popular languages of the country.

In 1821, Mr. Hall experienced a severe affliction in the death of the Rev. Mr. Newell, who was suddenly struck down by spasmodic cholera. The letter in which he communicated the intelligence to the Secretary of the American Board of Commissioners for Foreign Missions, describes most affectingly the scene of Mr. Newell's departure, as well as the greatness of Mr. Hall's loss.

In 1824, Mr. Hall made a fatiguing tour to the high lands East of Bombay, on the Continent, partly for the purpose of preaching the Gospel as he might have opportunity, and partly to find some healthy location to which disabled missionaries might repair for the recovery of their health. He selected a place distant, about a hundred and forty miles from Bombay, which he supposed might very well answer the purpose. His recorded obser-

vations upon this tour are interesting alike for the information which they communicate and the spirit which they breathe.

In July, 1825, Mr. and Mrs. Hall were called to the trial of a separation, which, so far as this world is concerned, proved to be final. Their two children, one of four years, and the other of two, were extremely delicate, and the most skilful physicians had expressed the opinion that their removal to another climate was absolutely essential to the preservation of their lives. After due deliberation, it was concluded by the fond parents that the mother should come with the children to the United States, and after remaining long enough to make the requisite provision for their education, should leave them and return to her husband. The separation was a sore trial; but it was endured, on both sides, in the exercise of a sustaining confidence in God. Mrs. Hall embarked with her two boys on the 31st of July, and arrived at Salem,—alas! with only the younger, on the 18th of November. The elder, though his health had seemed to improve during the early part of the voyage, was afterwards taken suddenly ill, and died about three weeks before the vessel reached her port. It was determined, however, in the councils of Heaven, that the father should never in this world know that he was bereaved.

Mr. Hall was much in the habit of itinerating on the adjoining Continent, with a view to preach the Gospel, and distribute books and tracts as he passed through the country. His last tour was commenced on the 2d of March, 1826; and his special object was to visit Freembukeshwur and Nasseek, two considerable places on the continent, about a hundred miles from Bombay. He was attended by two Christian lads, who had been, for some time, in the families of the mission. He reached Freembukeshwur on the 11th of March, where he found the people in the utmost consternation, in consequence of the recent appearance of the cholera; but he spent three or four days there in the prosecution of his benevolent mission, and especially in administering to the wants of the sick. He arrived at Nasseek on the evening of the 15th; and here also he found the same terrible disease raging with extreme violence. But nothing daunted by the most threatening danger, he set himself at once to administering to both the souls and bodies of those around him. He continued his labours till he had nearly exhausted his supply of books and medicine. At ten o'clock P M., on the 19th, he reached a place called Doorlee-D'hapoor, about thirty miles on his way homeward, and stopped at a heathen temple to pass the night. About four o'clock in the morning, he called up the lads who attended him, and while he was getting ready to proceed on his journey, was suddenly smitten with cholera in its most appalling form. He was satisfied at once that the attack would prove fatal, and immediately gave directions in respect to the disposal of his clothes, his watch, and finally of his body, offered fervent prayers for his dear wife, and children, and missionary brethren, and earnestly exhorted the natives who stood around him to forsake their idols and repent of their sins. In the exercise of a triumphant faith, he thrice repeated, "Glory to thee O God," and then sweetly fell asleep. The lads immediately, though not without some difficulty, procured a grave, and having shrouded him in his blanket, laid him in it, without a coffin, to take his final slumber. His illness lasted but eight hours, and he died in his forty-second year. A stone monument, erected by the mission, marks his humble resting place.

Mr. Hall's widow has remained in the United States since his death, and his only son, bearing his father's name, was graduated at Yale College in 1843, with great reputation, and is now a highly respectable minister of the Gospel at Northampton, Mass.

Mr. Hall's publications, which were few, were, it is believed, all immediately connected with the subject of missions. He published a Sermon which he preached at Philadelphia a day or two previous to his sailing for Calcutta, on "the duty of American Christians in relation to the cause of missions;" and another in 1825, on occasion of the formation of the Bombay Missionary Union. His "Appeal to American Christians in behalf of the twelve millions speaking the Mahratta language" was published in the Missionary Herald, October, 1826. The well known Tract, entitled "The conversion of the world, or the claims of six hundred millions," &c., the second edition of which appeared in 1818, was the joint production of Hall and Newell. Mr. Hall's style is characterized by great perspicuity, directness, and force; and his thoughts, full of life and power, betray the workings of his ruling passion for the salvation of the world.

FROM THE REV HORATIO BARDWELL.

OXFORD, Mass., November 8, 1849.

My dear Sir: In reply to your request that I would furnish something for your proposed work, in commemoration of the Rev Gordon Hall, permit me to say that I feel myself honoured in having the privilege of bearing my feeble testimony to the excellence of one so dearly beloved, and with whom I laboured in the foreign missionary field for nearly six years. You will pardon me, however, if in complying with your wishes I avail myself of what seems to me a remarkably faithful and graphic description of Mr. Hall's character from the pen of the late Dr. Porter, Professor in the Andover Theological Seminary. The Doctor writes concerning him as follows:—

"As my acquaintance with this devoted servant of Christ was short, being chiefly limited to one year, which he spent in my family as a theological student, I shall attempt only to give you a very brief statement of facts which exhibited the principles that contributed to the formation of his character as a man and a Christian.

"The development of his powers during his theological investigation satisfied me that, in intellectual strength and discrimination, he was more than a common man. Of this, however, he was apparently unconscious, being simple and unpretending in his manners, and altogether remote from the sanguine, self-complacent temper, often manifested by young men who are greatly his inferiors. But it was not so much any one distinguished characteristic, such as we sometimes see in eccentric men, with great excellencies, counteracted by great defects, as it was a combination of good qualities, that made Mr. Hall what he fully proved himself to be in his subsequent course,—a superior man.

"Among this combination of qualities is to be reckoned his *piety;* which was not a hectic flush of emotion, rising and subsiding occasionally or periodically; but a steady glow of feeling, arising from a heart warm with the vitality of holiness and spiritual health; his *persevering industry*, which enabled him to master difficulties insurmountable to the vacillating and irresolute;—*his sobriety of judgment*, which enabled him to weigh consequences, to adapt means to ends, and which secured him against rash resolves, and inappropriate expedients for their accomplishment; and finally, his *inflexible decision* in purpose and execution. By this latter trait in him I do not mean obstinacy, that acts because it will, without reason perhaps, or against reason; but an intelligent fixedness of

purpose, that will not abandon a proper object, on account of trifling obstacles to its attainment.

* * * * * * * * *

"While he was in my family, several incidents occurred, which I will mention, though of no account in themselves, except as indicative of character.

"At the season of hay-making, he came to me one day with a request that I would procure him a scythe, and allow him to go into the field with my labourers. As he had for some time been withdrawn from agricultural pursuits, I feared the consequences, but assented to the proposal, admonishing him to begin moderately. From respect to my wishes, though he had no apprehension, he laboured but a few hours the first day. For the rest of a fortnight, he was in the field early and late, mowing, raking, or pitching hay, with as much skill, and as little fatigue, as any one of his fellow labourers. This was as much a matter of surprise to them as it was to me; and denoted a firmness of constitution,—(the result, probably, in a great measure, of early training,) which prepared him for the hardships he was to encounter as a missionary.

"During the same year, he was appointed a Tutor at Williams College; and the President's letter, informing him of that appointment, spread before him very urgent motives to accept it. Having read the letter, and pondered a short time on it, he came to me for advice; and having heard what I would say on the subject, he made his decision in the negative that evening,—and there the thing ended; it was dismissed from his thoughts and never again adverted to by him in conversation. This incident, trifling as it may seem, made a strong impression on me at the time, as indicating the promising structure of his mind. I had then seen, as I have often seen since, young men who would make of such a question a "mighty concern," not to be decided without many and long consultations, and who could not 'in fixing, fix' their decisions, so but that they were perplexed with frequent revision, if not reversal, of their own half-formed resolves.

'In the autumn of 1809, if I do not mistake in dates, Judge S——, of W——, Conn., came to my house to inquire for a candidate. Of the three or four residents in my family, who had been licensed that week, I thought Mr. Hall the fittest man for the place, on account of some local peculiarities there, and accordingly introduced him to Judge S——. The conversation that ensued between them was in my presence. Mr. Hall was very explicit in settling one point,—namely, that if the people of the place could be ever so united, and earnestly desirous of his stay, his preaching to them should not be considered as implying any obligation on him to remain there. The Judge wished him to go on his own terms, saying, 'If you can unite a people, now much divided, you will do us an unspeakable service, even though you afterward leave us.' He went. On the third Sabbath, his morning sermon contained some pointed reprehensions of what he thought amiss in the morals of some in the congregation; and his afternoon sermon was on the doctrine of 'Divine decrees.' The following week, there was much complaining by some of the people of Mr. Hall's 'hard sayings.' On the fourth and last Sabbath of his engagement, his subject was chosen with this state of things in his eye. Expecting never to see this assembly again, he expressed his regret that so many should have been dissatisfied with his ministrations. He assured them that, to have given them offence, was a source of severe trial to his own heart; but, as an ambassador of Christ, he must act from higher motives than a regard to their approbation. With deep solemnity and pathos he carried them onward to the judgment, where he must meet them again, and where all the motives of his heart and theirs must undergo the scrutiny of the Omniscient eye. The appeal was irresistible. The assembly were melted down with strong emotion, and, immediately after his departure, despatched a messenger to insist that Mr. Hall who had gone to Massachusetts,

should return. He did return; and in spite of his remonstrances, they gave him an urgent call to become their pastor. Then the heart of the missionary came out. Then was revealed the secret so long cherished between himself and his beloved brother, Samuel J. Mills, Jr. These kindred spirits, associates in College, often interchanged visits afterwards, mutually enkindling that holy flame, which nothing but the hand of death could extinguish, in their own bosoms; and which has since extended its sacred influences to so many thousands of other hearts. The general purpose of these devoted young men was fixed. Sometimes they had talked of 'cutting a path through the moral wilderness of the West to the Pacific.' Sometimes they thought of South America,—then of Africa. Their object was the salvation of the *Heathen;* but no specific shape was given to their plan, till the formation of the American Board of Foreign Missions. To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances and so much prospect of usefulness. But I can never forget with what a glistening eye and firm accent, this youthful pioneer of foreign missions, full of faith and the Holy Ghost, said,—"No, I must not settle in any parish in Christendom. Others will be left, whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship;—God calls me to the Heathen; wo to me if I preach not the Gospel to the Heathen." He went; and the day of judgment, while it tells the results of his labours, will rebuke the apathy with which others have slumbered over the miseries of dying Pagans."

No one quality in the character of Mr. Hall was more conspicuous than *decision.* This may have been somewhat constitutional; but its chief strength lay in the tone of his piety. He feared God,—he loved and honoured his Saviour,—he sought to *do* as well as know his will.

Nearly allied to this decision of character was his unbending and untiring adherence to the principle of Christian duty. The range of this principle in his breast was not modified or bounded by the views and example of his fellow Christians, but by the instructions of God's word.

Very soon after his conversion he seems to have had a strong impression that it might be his duty to preach the Gospel to the Heathen; and in this his mind finally became settled. He was no more to be shaken in this purpose than in his belief and trust in Christ. Hence he made every thing subservient to the accomplishment of this object.

The embarrassments he experienced from the governments of Calcutta and Bombay, did not in the least shake his confidence or lead him to doubt his being in the path of duty. During the greatest pressure of difficulties, when every ray of light was shut out from his path, he was never disheartened; he never, for a moment, relinquished his purpose of labouring for the conversion of the Pagan world. "Duties are ours; consequences are God's," was his motto.

Mr. Hall was eminently a man of prayer. During his correspondence with the government, and the various measures that were attempted to establish a mission in the country, much time was spent in fasting and prayer. "So far as Mr. Hall was concerned," says his colleague, at that interesting crisis, "the mission was carried through by prayer; which is the only just explanation of the skill and success which were given to inexperience and weakness." It is remarkable that, in their most difficult circumstances, he never seemed to doubt his own final decisions, but was enabled to go forward as firmly as if he were proceeding in the best marked path, and with the approbation of all his advisers.

He pursued this course under the distinct conviction of his understanding that success was *improbable.* And not only so, but that this anticipated failure would cost him, at least for a time, the confidence and approbation of his friends at home. Truly it may be said that the foundation of the Bombay mission was

laid in the expectation of defeat and dishonour. How worthy of admiration and praise are the wisdom and goodness of Divine Providence in raising up such men as Gordon Hall and his colleague, and placing them at the post of difficulty, where, if they had failed, it is impossible to say what a disastrous influence it might have shed over the infant spirit of foreign missions, which was then beginning to glow in the American Churches.

In person, Mr. Hall was of about the ordinary height;—rather slender, and of a sallow complexion. He stooped slightly as he walked, and seemed meditative, though his movements were easy and rapid. His most noticeable feature was his dark, intelligent, and penetrating eye,—a truthful index of his vigorous and determined mind.

His manner of preaching in English was calm, deliberate, convincing, and highly devotional. In the Mahratta language, he was truly eloquent. His thorough knowledge of the Hindoo character and literature enabled him to illustrate and enforce the truth by all that variety of metaphor and parable, so common to the Oriental mind. No missionary in Western India was so celebrated among the Brahmins in discussion and in the pulpit as Mr. Hall.

Yours with high regard,

H. BARDWELL.

SAMUEL NEWELL.*

1810—1821.

SAMUEL NEWELL, the son of Ebenezer and Catharine Newell, was born at Durham, Me., on the 24th of July, 1784, being the youngest of nine children. His father was a farmer, and held various offices in the town, both civil and military. His mother died before he was three years old, and his father, when he was ten. At the age of fourteen, he went, with the consent of his friends, to Portland, twenty-six miles distant, on a tour of sight-seeing; and, while there, accepted an offer from a captain of a vessel that lay in the harbour, to accompany him to Boston. On his arrival at Boston, through the consideration of the captain, who had become not a little interested in him, he found a place in the family of the late Judge Lowell, who treated him with great kindness till his death, in 1802.

In 1800, he went into the service of a Mr. Ralph Smith of Roxbury, with the usual proviso that he should attend school three months in the year. He, however, very soon showed a fondness for books, and a corresponding disrelish for manual labour, that suggested to his employer the query whether it was not better that he should devote himself to study altogether. As the result of a conference between Mr. Smith and Dr. Prentiss the Master of the Roxbury Grammar School, it was determined that young Newell should be received at that school as a pupil. Very soon after he entered it, he ventured to express to Dr. Prentiss an earnest desire for a collegiate education; and his teacher encouraged him to believe that even this was practicable, provided he would engage in it with suitable resolution and perseverance. Through the joint influence of Mr. Smith and Dr. Prentiss, several gentlemen were induced to contribute about four

* Missionary Heroes and Martyrs.

hundred dollars, to assist in the accomplishment of his object. Even at this early period, he began to develop strong tendencies towards the study of Theology; and as he occasionally listened to John Murray, the Universalist preacher, while he was studying the Greek Testament, he would sometimes ask his teacher questions about the meaning of the text, that showed that he was thinking of something beyond the mere idiomatic construction of the language.

After studying about two years, he was well prepared for College. Accordingly, he entered at Cambridge in the autumn of 1803, as Regent's or Butler's freshman; and, in this capacity, he performed various services, by means of which most of his college expenses were defrayed. He sustained a good reputation as a scholar, during his whole course, and graduated honourably in 1807.

Soon after entering College, his mind became much exercised on religious subjects, and he availed himself of frequent opportunities of listening to the preaching of the great and good Dr. Stillman of Boston. In October, 1804, he became a member of the First Congregational church in Roxbury, then under the care of the Rev. Dr. Porter. He was led, however, subsequently, to question the propriety of the step he had taken, partly from the fact that his theological views were yet in an unsettled state, and partly from the doubt he entertained in regard to some of the opinions and teachings of his minister. In consequence of the perplexity into which he was thus thrown, he even, for some time, absented himself from the communion of the church.

Shortly after his graduation, he engaged as assistant teacher of the Grammar School in Roxbury; but, after a few months, took charge of the Academy at Lynn. Here he formed the purpose of devoting himself to the ministry, and in 1809 became a member of the Theological Seminary at Andover, and transferred his church-membership thither about the same time. Here he became intimate with Judson and Nott, and entered fully into their views in respect to preaching the Gospel to the Heathen. He was one of the signers of the paper which led to the formation of the American Board of Commissioners for Foreign Missions, and was one of the first to engage personally in that sacred work.

Mr. Newell left the Seminary in 1810, and preached for a while at Rowley, near Newburyport. The next summer he proceeded to Philadelphia, in company with Gordon Hall, to devote some time to the study of medicine.

In February, 1812, he was married to Harriet Atwood of Haverhill, Mass., a young lady of cultivated mind and devoted piety, to whom he had become engaged in the autumn of 1810. On the 6th of the same month, he was ordained as a missionary at Salem, with Judson, Nott, Rice, and Hall. On the 19th, Messrs. Newell and Judson, with their wives, embarked at Salem in the Ship Caravan, for Calcutta; while the rest of the company sailed, on the 18th, from Philadelphia, for the same destination.

The Caravan arrived at Calcutta on the 18th of June. The missionaries were received with great kindness by Dr. Carey and his associates, and were invited to await at Serampore the arrival of the other members of the mission. This invitation they accepted; but, after about ten days, they received a summons to Calcutta, where an order was served upon them to leave the country without delay. Wishing, if possible, to avoid the necessity of

returning to America, they asked and obtained leave to sail for the Islo of Francе; and as there was a vessel about to sail, which offered accommodations for two persons, Mr. and Mrs. Newell went on board on the 4th of August, with the expectation that they would be soon followed by Mr. and Mrs. Judson. They had a protracted and perilous voyage; were tossed about nearly a month in the Bay of Bengal; and, in consequence of the vessel springing aleak, they were obliged to put into Coringa, a small port on the Coromandel coast, where they were detained a fortnight. After they had re-embarked, they were called to commit to the deep the body of an infant daughter, born while they were making the passage. They arrived safely at Port Louis, the capital of the Isle of France, on tho 31st of October.

But other and yet more bitter ingredients were to be added to Mr. Newell's cup of sorrow. Mrs. Newell, who had, for some time, had pulmonary symptoms, now became seriously ill, and it was manifest that her disease was tending rapidly to a fatal issue. It resisted all medical skill, and on the 30th of November, at the early age of nineteen, her purposes of missionary usefulness were broken off, by her being called from earth to Heaven. Her death was regarded, at the time, as having a most unpropitious bearing on the enterprise to which she had devoted herself; though there is little doubt now that she accomplished more for the cause by her early death, than she could have done by a protracted life.

Mr. Newell, having remained at the Isle of Francе about three months after the death of his wife, embarked on the 24th of February for Bombay, intending to touch at Ceylon. On arriving at Point de Galle, he learned that Messrs. Hall and Nott, whom he had expected to meet at that place, were already at Bombay. Being fully persuaded that he should not be permitted to remain on the Continent, and regarding the prospects of Ceylon, as a missionary field, somewhat encouraging, he determined to remain there, at least for a season, and wrote to his brethren at Bombay, requesting them to join him. They made an attempt to comply with his request; but were providentially driven back to Bombay. They informed him that they had some hopes of being permitted to remain there, and advised him to study with a view to coming thither also. Here he remained about a year, zealously prosecuting his studies, and preaching two or three times a week to the English and half-caste people, whom he represented as needing instruction as much as the Heathen. Meanwhile he heard nothing from his missionary brethren; which led him to apprehend that they were on their way to England, while it left him in utter uncertainty in respect to his own prospects.

In January, 1814, he received intelligence from Bombay that justified him in joining his brethren there. The Governor (Brownrigg) cheerfully complied with his request for permission to depart, and furnished him the requisite testimonials to the Governor of Bombay. Accordingly, on the 7th of March, he had the happiness of meeting his associates whom he had not seen since he parted with them on American ground.

From this time, he became identified with the Bombay mission, and its history includes the history of his remaining days. In the most intimate and fraternal connection with Mr. Hall, he engaged in preaching, translating, teaching, and whatever else seemed likely to help forward the great cause to which they were devoted.

In 1818. Mr. Newell was married to Philomela Thurston, a lady who had the preceding year gone out to Bombay, with two new missionaries appointed to that station. But even when he formed this tender relation, the close of his earthly labours was drawing nigh. He continued, however, to labour with unremitting assiduity, almost to the very hour of his departure. He had, for some time, had a presentiment of approaching death, even while he was yet in his accustomed health. On the evening of the 28th of March, 1821, he felt somewhat indisposed, and after a restless night, found himself still worse the next morning. About ten o'clock his disease developed itself as cholera, which was then epidemic in that region. All medical aid proved unavailing, and at one o'clock on the following morning, he calmly breathed out his spirit. His remains were deposited in the English burying ground.

Mr. Newell, in conjunction with Mr. Hall, wrote a pamphlet entitled "The Conversion of the World; or the claims of six hundred millions." It was published at Andover in 1818, and attracted great attention.

FROM THE REV SAMUEL NOTT.

WAREHAM, Mass., August 15, 1854.

Dear Sir: At your request, I will state such remembrances of the Rev. Samuel Newell, my associate in the mission of Bombay, as occur to me after the lapse of so many years. He is worthy of a place in your list of eminent ministers.

I became acquainted with Mr. Newell in the autumn of 1809, on my joining the Theological Seminary at Andover, and more intimately in the spring of 1810, in connection with our missionary enterprise. In June of that year, we were united in the communication to the General Association of Massachusetts, which issued in the appointment of the American Board of Commissioners for Foreign Missions; and in all our intercourse with that Board previous to our ordination in February, 1812. In all these preliminary arrangements, he showed himself the conscientious and decided Christian, minister, and missionary, as he did ever afterwards,—his conscientiousness and decision being somewhat more marked, on account of their connection with a nervous and even morbid temperament. No member of our company was more constant on the whole than he, amidst his earlier and later trials, and I may add, none rendered more important service.

It was owing to the united promptness of himself and Gordon Hall, while pursuing the study of medicine together at Philadelphia, preparatory to the missionary work, that the movement was made which brought the missionaries together, and engaged the Board in measures which issued in their ordination on the sixteenth day from their first decided information of the opportunity by the Harmony, and issuing their summons to their missionary brethren.

Mr. Newell sailed finally in the brig Caravan. Brother Hall and myself parted with him and Brother Judson, the evening after our ordination, to meet no more until, after many trials to us all, we met in the spring of 1814, at Bombay. Our first communication from him was from Ceylon, in September, 1813. There he was very successful in gaining the favour of the Governor, and other officers of the Crown, and was authorized to invite Brother Hall and myself to join him in a mission at Ceylon; and his preliminary measures and representations to the Board were no doubt the leading cause of the mission to Ceylon, undertaken directly in 1815, which has had such great and growing success. Indirectly also, he bore an important part in fixing the mission at Bombay; for it was owing to his representations that myself and Brother Hall escaped from Bombay and started for Ceylon, and thereby avoided being sent to England in the fall of 1813; and it was this attempt which was at length overruled for the establishment of the mission at Bombay. Brother Newell himself arrived in the spring of 1814,

and the mission received the sanction of the Government, on the decision of the Court of Directors, in the summer of 1815, shortly before my own departure. Certainly no one rendered more important service in the establishment of the first two American missions to the East.

I have referred to his peculiarly nervous and even morbid temperament, as rendering somewhat more marked the conscientiousness and decision, which yet were marred thereby, of which the following is a striking specimen. Mr. Newell was a Freemason, but had become deeply impressed with the evil tendencies of Freemasonry, and especially to young men—to the point of indecisive and harassing questionings whether he ought not to make a public disclosure of its secrets and his own views, until he became so nearly beside himself, and so likely to reveal what he yet was not decided to reveal, that I was compelled to check and arrest him with the charge not to burden his conscience by any inconsiderate and hasty revelation; to hold fast his promised reserve, unless he should become absolutely and finally decided on the duty of full disclosure. This morbid temperament, urging him sometimes to other extremes, was consistent with great kindness and simplicity:—especially he took delight in my child,—the namesake of his deceased wife; and not only indulged in childish sport with her, but took pains to procure a copy of "Mrs. Barbauld's Hymns for children," to be transcribed as a present for her.

Mr. Newell was slender, rather above the middle height, perhaps with nothing very striking in his talents, while yet his letters which I have before me, are marked with great good taste and felicity of expression, as certainly are all his other writings: especially his letter to his mother-in-law on the death of his wife seems to me unsurpassed in deep pathos, and must have been an important means of the great popularity of the "Memoirs of Harriet Newell."

Yours very truly,

SAMUEL NOTT.

ASAHEL NETTLETON, D. D.*

1811—1844.

ASAHEL NETTLETON was a native of North Killingworth, Conn., and was born, April 21, 1783. He was the eldest son, and the second child, in a family of six children. His father was a farmer in rather moderate circumstances, and the earlier years of the son were spent in the same occupation.

His advantages for the culture of his mind in his early youth were such only as were furnished by a common district school. His parents, though members of the church only on the principle of the Half-way Covenant, were by no means neglectful of his religious education, and they had the pleasure to see him growing up free from vicious habits, and with an irreproachable moral character. They required him particularly to commit to memory the Assembly's Catechism, which he has been heard to say proved of great use to him in after life, when his mind was awakened to the subject of religion as a practical reality.

He was not without occasional religious impressions during his childhood and early youth; but it was not till he had reached the age of about seven-

* Memoir by Dr. Tyler.

teen that he became deeply and effectually engaged for his soul's salvation. On the night of the annual Thanksgiving in the autumn of 1800, he attended a ball, and had his full share in the hilarity of the occasion. The next morning, however, as he was reviewing the joyous scene in which he had mingled, he was suddenly overwhelmed with an awful sense of death and the judgment. Without any very distinct views of the nature of God's law, or of the evil of sin, he felt an indefinite conviction that every thing in respect to himself was wrong, and that unless he were the subject of a mighty change, his prospect for the next world was absolutely hopeless. From this time he separated himself from the scenes of gaiety to which he had been accustomed to resort, and though he kept his feelings, for the most part, to himself, all who saw him, observed in his countenance and general deportment evidence of an unwonted sadness. For a long period, he was engaged in a course of ineffectual striving to render himself better, putting forth earnest efforts in the spirit of the law rather than the Gospel; now quarrelling with one part of God's revelation and now with another, and sometimes even endeavouring to persuade himself that the whole was a base imposture, and that the very existence of God fairly admitted of question. After a series of the most violent inward conflicts, continued without much intermission for ten months, he was at length brought to realize his entire dependance on the grace of God in Christ; and the views which he took of this glorious truth, seemed at once to subdue and soothe his spirit. It was not till some time after he had found the joy and peace in believing, that it even occurred to him that he had been the subject of a spiritual renovation. And neither then, nor at any future time, did he ever express any very strong confidence in the genuineness of his own religious exercises. So deep was his sense of the deceitfulness of the heart, that he always looked with painful apprehension upon very high professions, especially in those who were at best young in the Christian life; and the utmost that he was willing to say concerning himself was, that he thought it possible he might get to Heaven.

After this great change in his religious views and feelings, he felt an irrepressible desire to preach the Gospel. Having read in the Connecticut Evangelical Magazine an account of the doings of some of the great benevolent Societies abroad, particularly of the London Missionary Society, and having, about the same time, fallen in with Horne's Letters on Missions, he began to aspire to the office not only of a Christian minister, but of a Christian missionary; and actually formed the purpose, if God should open the way, to spend his life among the Heathen.

His father having died in 1801, it devolved upon *him* to manage the farm; and it seems to have been while he was pursuing in solitude his agricultural occupations, that the plan was originated and matured for acquiring a collegiate education, with ultimate reference to the ministry. As he had not the requisite pecuniary means, and as the charity of the church had not then brought into existence those instrumentalities which are designed to aid the efforts of indigent young men, his powers were necessarily tasked to the utmost for the accomplishment of his object. For two or three years, he devoted whatever leisure he could find, amidst his engagements upon the farm and elsewhere, to the studies preparatory to entering College; and in the autumn of 1805, he had made such progress that he was admitted at Yale as a member of the Freshman class.

His collegiate course was in no respect strongly marked, except for an earnest and active piety. He had no great relish either for the physical sciences, or for elegant literature; and his attainments in these departments were barely respectable; but in intellectual and moral philosophy he greatly delighted; and the proficiency which he made in these branches no doubt had an important bearing upon his subsequent usefulness as a minister of the Gospel. It was by this means particularly that he acquired that uncommon quickness of perception and accuracy of discrimination, that enabled him, in after life, to deal so skilfully with various forms of error and delusion. In connection with his college course, he carried on also a system of theological reading; and before he was graduated, had possessed himself thoroughly of the works of Edwards, and Bellamy, and some others of the same school. Indeed it has been said that he left College better read in Divinity, than were many at that period who had gone through a regular course preparatory to preaching the Gospel. But that which seems more than any thing else to have occupied his regards, was the cultivation of personal religion and the salvation of those around him. In a revival that occurred in College in 1807–8, he laboured most earnestly; and in the remarkable zeal and wisdom which he evinced during this period, he gave promise of those high spiritual qualities, and that signal success, by which his subsequent career was marked.

Sometime in his Junior year in College, he formed an acquaintance with the lamented Samuel J. Mills, Jr., between whose history and his own there were some remarkable points of coincidence. They were born on the same day; they were hopefully born again about the same time; they formed the purpose of devoting themselves to the missionary work under similar circumstances; and they were both finally prevented from carrying their purpose into effect. Mills having heard of Nettleton, through one of N.'s classmates, went to New Haven for the express purpose of conferring with him in regard to missionary life; and they were gratified to find that their views and feelings on the subject were in perfect harmony. The next year, Mills, having graduated at Williams College, went to New Haven as a student of Theology, though a principal motive seems to have been to confer frequently and freely with Nettleton on the subject of missions, and, if possible, mature some plan for their future operations. Here they had much delightful communion with each other, and they agreed to meet the next year at Andover, in the hope of being able to make some more definite arrangement with reference to their favourite project. Mr. Nettleton, however, found it impossible to fulfil his purpose, in consequence of a debt which he had contracted in the course of his education, and which he felt himself called upon to cancel as early as possible. Instead of going to Andover, as he wished, he accepted, by the earnest solicitation of Dr. Dwight, the office of Butler in College, in which office he continued nearly a year, devoting what leisure he could command, to the study of Theology.

From New Haven Mr. Nettleton went to Milford, and continued his studies for some time under the Rev. Bezaleel Pinneo. He received license to preach from the West Association of New Haven county, at the house of the Rev. Dr. Trumbull, in North Haven, May 28, 1811.

From the commencement of his course as a preacher, he evinced a remarkable power over the conscience, and it was quickly apparent that his ministrations were destined to produce no ordinary effect upon the public mind.

The world did not indeed crowd after him as an eloquent man; but multitudes went to hear him, because they could not stay away. There was in all that he said a directness and pungency, which it was not easy to resist, and wherever he went, a rich blessing seemed to hang upon his footsteps. In these circumstances, he was earnestly solicited by many of his brethren to abandon the idea of a foreign mission, which had been with him the cherished idea of many years, and devote himself to the work of an evangelist, in his own country. He, however, consented only to postpone the carrying into effect of his purpose to be a missionary, and he never relinquished it till the failure of his health in 1822 obliged him to do so. He was ordained an evangelist by the South Consociation of Litchfield county in the summer of 1817

As Mr. Nettleton, at the time he was licensed to preach, regarded himself as destined to a foreign mission, he declined preaching as a candidate in any vacant parish, choosing rather to be employed in building up waste places in the church. With this view, he visited the Eastern part of Connecticut, that borders on Rhode Island, and laboured, for a short time, in several places, which had formerly been the theatre of the celebrated Davenport's fanatical ministrations, and which, as the legitimate result of that procedure, had been given up to almost every species of error and extravagance, for nearly three quarters of a century. Mr. Nettleton took great pains to ascertain from some of the elderly people, who had a recollection of those times, the character of the seed which had produced such bitter fruit; and the result was a firm conviction that it was a gross departure from both the order and purity of the Gospel. As one of the effects of that system of measures he found an utter aversion, and even deadly hostility, to a settled ministry; and, as the natural accompaniment of such a state of things, a disposition to listen to every unauthorized teacher and obey every irregular impulse. His observations there were of great use to him in forming his views of what constitutes a legitimate evangelism, and in guarding him against many of the evils to which that system is liable to be perverted. It is not known that there were any very strongly marked results from his labours in that region of spiritual desolation, though there is little doubt that the months which he spent there, had an important bearing upon his whole subsequent course.

During the next ten years, that is from 1812 to 1822, he was constantly acting as an evangelist, and wherever he went, a remarkable blessing attended his labours. It is impossible, in this brief sketch, to do much more than barely enumerate the places in which he laboured. Within the period just mentioned, he was engaged, in connection with more or less extensive revivals, in the following towns and parishes in Connecticut:—namely, Derby, South Britain, South Salem, Danbury, Monroe, North Lyme, Hadlyme, Bloomfield, Milton, South Farms, Chester, East Granby, Bolton, Manchester, West Granby, Salisbury, Bridgewater, Torrington, Waterbury, Upper Middletown, Rocky Hill, Ashford, Eastford, New Haven, North Killingworth, North Madison, Wethersfield, Newington, Farmington, Litchfield, Somers, and Tolland. In Massachusetts, he laboured for some time with the same happy results, in the towns of Pittsfield, Lenox, Lee, and Wilbraham. In New York, at Saratoga, Ballston, Malta, Milton, Schenectady, and Nassau. In most of these places, there were scores, and in some of them hundreds, added to the church through his instrumentality.

The amount of labour which Mr. Nettleton performed during the period now referred to, would seem almost incredible, especially when it is borne in mind that he never possessed much vigour of constitution. For ten years he preached almost uniformly three times on the Sabbath, and several times during the week, besides performing a great amount of more private ministerial labour. But at length, in the autumn of 1822, he was attacked by a violent disease which brought him so low, that neither he nor his friends had, for some time, any expectation of his recovery. His disease was a typhus fever; but his case was rendered the more alarming, not to say hopeless, from the previous long continued exhaustion to which his physical system had been subjected. His illness occurred at Bolton, at the house of his intimate friend and classmate, the Rev. Philander Parmelee,* who watched over him with the affection and interest of a brother, but who, alas, took the disease from him, and died before Mr. Nettleton's recovery. Mr. N., during the period of his illness, and in the prospect, as he supposed, of immediate dissolution, had great peace of mind, and was occupied much in reviewing the interesting scenes through which he had passed in preceding years, and especially in calling to mind the countenances of many whom he hoped ere long to meet and recognise as the fruits of his ministry. His recovery was very gradual, and was never complete; for, though he performed considerable labour afterwards, his power of endurance was greatly diminished, and he was obliged to husband his little strength with the utmost care. While he was yet upon his bed at Bolton, he was not a little worried by applications for his services from various quarters, as soon as his health should permit; in consequence of which, a neighbouring minister, probably with Mr. N.'s consent, if not by his request, circulated through one of the religious newspapers a card containing information of his enfeebled state, and expressing the wish that he might not be any longer embarrassed by applications which it was impossible for him to meet.

For about two years, Mr. Nettleton's public labours were almost entirely suspended. During this period he made a journey for the benefit of his health to Machias, Me., and another to Montreal;—the latter, in company with the Rev. Dr. Macauley and some other friends. He was, however, always about his Master's business; and if he could not serve Him in one way, he would in another. Previous to his illness, he had felt the need of a Hymn Book adapted more particularly to the existing state of the Church, than any with which he was acquainted; and he had even formed the purpose of compiling one, and done something towards collecting the materials. The protracted indisposition which interrupted his accustomed labours, left him with sufficient strength, while it secured to him the requisite leisure, for prosecuting this favourite object. The work was completed and published under the title of "The Village Hymns," in 1824. It certainly is not without some defects in point of taste, and yet it is on the whole well adapted to the purpose for which it was designed, and has had a more extensive circulation than perhaps any similar work, during the same period.

* PHILANDER PARMELEE, son of Josiah Parmelee, was born in North Killingworth, Conn., in the year 1783. He was graduated at Yale College in 1809; was ordained pastor of the church in Victor, N. Y., May 5, 1812; was dismissed December 28, 1814; was installed pastor of the church in Bolton, Conn., November 8, 1815; and died December 27, 1822, aged thirty-nine. He was a laborious, earnest, and faithful minister.

After Mr. Nettleton had so far recovered his health as to justify the hope that he might resume his public labours with safety, he began to preach occasionally, where there seemed to be a special call for his services. In the autumn of 1824, he was engaged for some time at Bethlem, during a season of revival, in assisting the Rev. Mr. Langdon, who was in feeble health, until his own increased indisposition obliged him to suspend his labours. In the spring of 1825, he preached a good deal in Brooklyn, L. I., with manifest tokens of the Divine favour. In the summer of the same year, he visited Taunton, Mass., where there were extensive revivals in connection with his labours in two different parishes. From February to November, 1826, he laboured at Jamaica, L. I., where he was instrumental not only of healing serious divisions in the church, but of greatly increasing both its spirituality and its numbers. From Jamaica he went to Albany, where he remained during nearly the whole winter of 1826-27; and, though his health at this time was exceedingly feeble, he preached frequently in the different churches, with great acceptance and with much apparent effect. In the spring of 1827, he repaired to Durham, N. Y., with his health so entirely prostrate that he seems to have regarded himself as near the end of his course; but even here he could not entirely desist from preaching, and a copious blessing crowned his labours. In the summer of the same year, we find him at Lexington Heights, on the Catskill Mountain, labouring in all his feebleness and yet with great power, and some thirty or forty, in consequence of his labours, apparently finding the joy and peace in believing.

In the autumn of 1827, Mr. Nettleton determined to try the effect upon his health of a more Southern climate. Accordingly, he directed his course to Virginia, where he remained labouring, as far as his health would permit, until the spring of 1829. He spent considerable time in Prince Edward County, with the Rev. Dr. John H. Rice, founder and first Professor of the Union Theological Seminary; and here he was instrumental of an extensive revival which resulted in large accessions to the church. His influence upon the students of the Seminary also, with whom he was brought much in contact, was most salutary. In the warm season he crossed the Alleghany Mountains, and travelled considerably in the Western part of the State, and wherever he went, was met with expressions of the strongest Christian affection. He preached with no inconsiderable effect in various places; but his influence was thought to have been most important in quickening and directing the minds of ministers, especially on the subject of revivals of religion.

Having returned to New England in the spring of 1829, he was occupied during the following summer in preaching in several different places, but without any very decided visible effect, except at Monson, Mass., where a general attention to religion prevailed. The summer of 1830 also he spent in New England, labouring, however, still less, on account of his increased bodily debility. During the winter of 1830–31, he preached a good deal in the city of New York, and in Newark, N. J., amidst a plentiful effusion of Divine influences.

In the spring of 1831, by the advice of many of his friends, he took a voyage to England, chiefly for the benefit of his health. He also had long felt a deep interest in the religious state of things in Great Britain, and was desirous of satisfying himself in respect to it from personal observation. He was absent a little more than a year, during which time he visited various parts not only

of England, but of Scotland and Ireland also. He preached in different places, but his manner was so utterly unlike any thing to which they had been accustomed, that he rather left his audiences marvelling at the recorded effect of his labours at home. In addition to this, his peculiarities of character, some of which his best friends could not but regret, were particularly out of place in British society; and, though there were not wanting those who made due allowance for his physical infirmities and constitutional eccentricities, it may reasonably be doubted whether, on the whole, he passed for any thing like his real value. He was often questioned in respect to his views of American revivals, and, in some instances, meetings of ministers were held for the express purpose of hearing his account of them; and he was not a little pained to find that many excellent clergymen had come not only to look upon them with suspicion, but to confound them altogether with the fanatical movements which had then begun to convulse so many of our churches.

He returned from England in August, 1832. In the autumn of 1833, he preached, for some time, at Enfield, Conn., where an extensive revival accompanied his labours. During the same year, he laboured also in several other places, in which more or less of special Divine influence was experienced.

The year 1833 witnessed to the formation of the Pastoral Union of Connecticut, and the Theological Institute at East Windsor. His heart was much in these measures, as he supposed that they were strongly demanded by the existing religious state of things in Connecticut. When the Seminary was organized, he was appointed to the Professorship of Pastoral duty. Though he did not accept the appointment, he took up his abode at East Windsor, and, besides delivering occasional lectures to the students, co-operated with the friends of the institution, in every way that he could, for the advancement of its prosperity.

In the year 1839, he received the degree of Doctor of Divinity from Hampden Sydney College in Virginia, and from Jefferson College in Pennsylvania; and it was nothing but his own earnest request to the contrary, that prevented its being conferred upon him, several years before, by one of the New England Colleges. He was not at all gratified by the distinction when it actually came, though, after a little consultation with his friends, he determined to let it pass in silence.

Dr. Nettleton's first visit at the South in the years 1827–28–29, procured for him a large circle of friends, who ever afterwards cherished the deepest interest in his welfare, and towards whom he, in return, exercised the most affectionate Christian regard. As his health required him, as far as possible, to escape from the rigours of a Northern climate, during the cold season, he passed several of his winters in Virginia, where he was always met by his old friends with a cordial welcome; and even when he was unable to preach, they felt that they were gainers from having him in the midst of them. By nursing his shattered constitution with the utmost care, he was enabled to keep himself, for the most part, tolerably comfortable, until the summer of 1841, when one of the most painful diseases with which humanity is afflicted, fastened upon him. In February, 1843, he submitted to an operation which gave him partial relief; and in December of the same year, to another, with similar effect; but in each case the disease quickly regained its power, and his strength gradually failed, until the 16th of May, 1844, when he endured the last struggle and entered into his final rest.

The period that intervened between the commencement and the close of his last illness, was marked by great suffering indeed, but by great patience, and tranquillity, and whatever could furnish evidence of the most mature preparation for Heaven. Whenever the temporary or partial suspension of pain would admit, he was occupied in reading some standard work on Theology or Church History, and especially in the diligent, and even critical, study of God's word. To one of his friends who found him one morning with the Greek Testament in his hand, he said, "You will perhaps wonder that I should be reading this. You may suppose that a person in my situation would prefer to read the translation. But I seem to get nearer the fountain, when I read the original. It is like drinking water at the spring, rather than from a vessel in which it has been carried away. By reading the Greek, I get shades of meaning which cannot be expressed in any translation." His exercises in the near prospect of death were such as might have been expected by those who had been familiar with his character and life. There were no demonstrations of ecstatic feeling, such as are sometimes witnessed in connection with very equivocal evidence of preparation for death; but there was a calm, humble, undoubting confidence in the merits of the Saviour, and a cordial acquiescence in the Divine will, in respect to the time and manner of his departure. He was alive to every thing that had even a remote bearing upon the prosperity of the Redeemer's Kingdom, after every thing earthly had ceased to interest him; and he dwelt with great delight upon the thought of meeting in Heaven those who, by God's grace, had been converted through his instrumentality. After death had so nearly done its work that his lips had ceased to move, he indicated, by a motion of the head, that all was peace.

It will not be questioned by any who knew Dr. Nettleton well, that he possessed, in many respects, a very uncommon character, and sustained a relation to the church and to his generation, so peculiar, that he may be considered as having stood well nigh alone.

The character of his intellect has been already hinted at, as having been distinguished rather for the ability to discriminate with accuracy, and comprehend the remoter relations of things, than to expatiate in the regions of taste and imagination. He was especially remarkable for great natural sagacity,—for an almost intuitive perception of the workings of the human heart; though it is not easy to say how much of this part of his intellectual character was original, and how much was the effect of culture and of circumstances. Though he was never married, and of course never sustained some of the more endearing relations, yet it was manifest to all who knew him, that his heart was the native dwelling place of generosity and kindness. His Christian character, as it had its origin in a protracted course of deep spiritual struggles and communings with his own heart, was distinguished for humility, self-distrust, self-scrutiny, and a sense of entire dependance on God's abounding grace.

It is not to be disguised that there was a vein of something like eccentricity in Dr. Nettleton's character; though it is possible that much of what appeared under that aspect, was to be referred less to original constitution than to a morbid state of mind incident to bodily disease. And then it cannot be questioned that some of the very things that were set down as marks of eccentricity, were actually, in many instances, instrumental of promoting rather than impeding his usefulness. His brethren sometimes

marvelled at his sudden disappearance from one place, and his sudden appearance in another; and as he was little accustomed to commit himself to any engagements for a future day, not much could be known in respect to his movements, until they became matter of history. There were some important places which he was often solicited in vain to visit; and though, no doubt, he had reasons for declining the requests, which were quite satisfactory to himself, yet, as he did not communicate them to others, there were some who were disposed to charge him with the semblance of caprice. I remember to have heard a most respectable clergyman in England speak of him in no very measured tone of complaint, for having encouraged him to expect his services on a Sabbath morning, up to the very last moment, and then, without giving him any satisfactory reason, leaving him to supply his own pulpit. It was no doubt the effect of an impulse which, either from constitution or from habit, he found it difficult to resist.

Dr. Nettleton's preaching was what might be expected from what has been already said of his intellectual and moral constitution; and yet, after all, there was a peculiarity about it, of which no language can convey an adequate impression. It was, for the most part, extemporaneous; though his mind had always been filled with his subject from previous study. It was in a high degree doctrinal, (Calvinistic in the sense of Edwards and Bellamy,) but every doctrine was presented in its practical bearing. It was so plain and simple that the veriest child could understand it. It was so close and searching, that the hearer could hardly help feeling that he was in contact with Omniscience. It was so deeply solemn, that it seemed sometimes as if the effect could scarcely have been heightened by an announcement of the opening of the judgment day. And yet it was addressed almost exclusively to the understanding and the conscience;—the imagination and the passions seemed scarcely ever to be thought of. There was an indescribable power in some of his tones, which those who have felt it can never forget. Forty years ago, I heard him, in an extemporaneous discourse, utter the words, "Oh yes, oh yes, oh yes," in a manner that makes my ears tingle to this day. He had his own particular way in every thing, extending even to the arrangement of the room in which he was to speak; and he contrived to avail himself even of the most minute circumstances to give additional impressiveness to the truth. Though he was often surpassingly eloquent, and would hold his audience as by a spell, yet his power was exerted in turning their views upon themselves and their Saviour, and in sending them away, not to extol his eloquence, but to weep for their own sins.

As much the greater part of Dr. Nettleton's labours were performed in connection with revivals of religion, so it was his remarkable skill in conducting revivals, and the signal success by which his efforts were crowned, that must give him his chief distinction with posterity. That there may be much spurious excitement, mounting up even to a tempest of passion, where there is little or no influence of a truly spiritual kind, is a fact that has been painfully demonstrated both in former and latter years; but if any thing is susceptible of being proved by testimony, it is established beyond all question that the revivals which were originated and sustained through his instrumentality, bore, in no common degree, a Heavenly impress. That the Spirit wrought in them was manifest from the fact that the fruits of the Spirit grew up from them; and not only were large numbers added to the church, but it was comparatively a rare thing that an instance of apostacy

subsequently occurred. Those who have been most competent to judge, have expressed the opinion that the New England Churches have never known a generation of more humble, consistent, and devoted Christians, than those who came into the church under the ministry of Dr. Nettleton.

It is natural to inquire how these favourable results were secured;—what system of measures was adopted, to accomplish so great an amount of good, with so small an admixture of evil. That which was chiefly relied upon, was the simple, direct, and earnest exhibition of Divine truth. Dr. Nettleton, at the commencement of his labours in a place, was accustomed to deal in great faithfulness with the church, with a view to impress them with the importance of the blessing they were to seek, and to lead them to cast themselves in humble dependance on the influences of the Holy Spirit. He kept an eye out continually, carefully observing each successive change both in the church and in the world, and adapting his instructions and exhortations to every phase of the public feeling. When he supposed the state of things would warrant such a measure, he appointed a special meeting for the inquiring, and spent an hour in passing round among them, to ascertain, by conversation in a low tone, the state of each mind, and to give the appropriate directions and counsels. And while he was thus engaged, the church, or a portion of the church, were frequently assembled, to supplicate the Divine blessing upon his labours in the inquiry-meeting. He constantly urged to the utmost caution against a spurious experience; dwelling much upon the deceitfulness of the heart, the temptations to self-deception, and the various ways in which it may be accomplished. He discouraged every approach to ostentation and vain glorying, and often exhorted professors of religion to talk little about the progress of the work, as that was one of the ways in which the Spirit might be grieved away. His great object in his addresses to the impenitent seemed to be, to press their consciences to the utmost, to make them feel that they fully deserved the doom which the Bible threatens, that God's grace alone could save them from it, and that while there was a fountain of free salvation opened in the Gospel, they would never avail themselves of it without an influence from on high. He insisted upon the utmost stillness and order being maintained in every meeting; and where there were any indications of disorder or excess, he met them with prompt and decided resistance. On one occasion, an individual was so overwhelmed that he lost his self-possession and had begun to make some wild external demonstrations of distress: Dr. N. stopped in the midst of his address, until the person was removed from the room, and then went on, as if nothing unusual had happened. Wherever he laboured in a parish that had a stated pastor, he always consulted him in respect to every movement, and took pains to let it appear that he was not there as a dictator, but only as an auxiliary. The consequence of this was that, instead of alienating from the pastor the affections of his flock, as has too often happened in similar cases, he almost always contributed to fix him more firmly in their affectionate regards, and sometimes to restore him to their confidence and good-will, after a protracted season of coldness, if not of positive alienation.

There was, after all, something that gave character and effect to his measures, which has not been, and perhaps cannot be, described. He had a manner of doing little things that was perfectly inimitable—another, in attempting the same, might not only defeat his end, but render himself

absolutely ridiculous. He knew how to meet every case with the most appropriate counsels; and not unfrequently he produced the deepest impression by absolute silence, where he knew that the individual had expected to be personally addressed. When it is said that he had no machinery in connection with the ordinary means of grace, beyond an inquiry-meeting, it is due to truth also to say that every thing that he said and did was so peculiar, as to form what might almost seem a distinct system of measures.

Dr. Nettleton's religious views he held with great tenacity, while he regarded with corresponding jealousy any doctrines which he thought inconsistent with them, or any statements which seemed to him to impair their effect. A portion of the New England clergy and some in the Middle States, he considered as having adopted some philosophical views, particularly in connection with the doctrine of the Divine purposes and of the Divine influence, which were fitted to weaken, if not to undermine, the Christian system. These speculations, it is well known, for several years, formed the subject of an earnest, not to say bitter, controversy; and though Dr. Nettleton took no public part in it, probably no clergyman in the country marked its progress with deeper and more constant solicitude. It was the burden of his thoughts, and, to a great extent, the subject of his conversation and his correspondence. So continually did he dwell upon it, that it seemed at length to give a hue to all his intellectual exercises; and perhaps it is not too much to say, that he contracted a morbid sensibility in respect to it. And even in his last days, while he expressed a tender regard for those of his brethren who differed from him, his views seem to have undergone no change in regard to the nature and importance of the points of difference. But though some who agreed with him may have still thought that he became too much the man "of one idea," and though some who differed from him may have charged him with the want of due lenity towards his theological adversaries, yet it is confidently believed that all are now agreed in pronouncing him a most conscientious, faithful, and honoured minister of Jesus Christ.

FROM THE REV EDWARD BEECHER, D. D.

GALESBURG, Ill., June 2, 1856.

Dear Brother: In accordance with your request I will state some of my recollections of Dr. Nettleton.

The time of my most familiar and intimate acquaintance with him was from the year 1818, to the year 1822. During these years occurred my college life, in Yale College, and during these years Mr. Nettleton laboured most abundantly at Litchfield and at New Haven. But it was at Litchfield that I was brought into the most intimate and confidential relations to him. In the autumn of 1821, my father was obliged, from ill health, to suspend his labours and to travel. Mr. Nettleton supplied his pulpit from the beginning of September to the middle of January, 1822. During this time he was the instrument, in the hand of God, of a powerful revival, in which there were seventy or more hopeful converts. In my father's absence, he was wont freely to converse with me concerning the work, when I was at home, and in particular during the six weeks vacation. During this time I was his bedfellow, and many of the wakeful hours of the night I spent in free and familiar conversation with him. He gave me an outline of his past life, and especially of his college life; of his entrance into the ministry; of the manner in which he was led to engage in his labours as an Evangelist; of his theory of preaching, and of his principles and modes of labouring in revivals. All of

this was to me deeply interesting; for though I did not then indulge the hope of the Christian, yet my mind was habitually and solemnly impressed with the truth, and I felt a strong desire for the progress of the revival, and a strong interest in him as my father's friend and God's instrument in the work. When, after this, he came to New Haven in 1822, I then also listened to his preaching, and attended the great meetings of enquiry which were held in a spacious ball-room, at which the students of the College as well as the people of New Haven were present.

All of these scenes transpired before the breaking forth of the theological controversies in Connecticut, and when Doctors Tyler, Taylor, Hewitt, and my father, together with all the other pastors of the State, were acting in delightful fraternal unity and confidence. It was also before his illness in October, 1822, by which he was reduced to the borders of the grave, and from the shock of which his constitution never fully rallied. When I knew him, therefore, he was in the prime of life, and in the full tide of laborious success.

The central element and impelling force in his character was an uncommonly constant and firm belief of the realities of the invisible world, of the magnitude and intensity of human depravity, and of the absolute necessity of regeneration and sanctification in order to save the soul. In those who are truly converted there is a great difference in the depth to which this conviction penetrates the mind. Some, at the time of regeneration, are not long or deeply distressed; others have a season of deep conviction and fear in which, in the light of eternity, the world loses its charms, and nothing has any interest to them but salvation. But after the crisis is past, their interest in a wide range of subjects returns. In Mr. Nettleton this all absorbing intensity of interest in salvation never passed away. He had comparatively no interest but in this one thing, the salvation of the soul. His mental powers were very good; but he took little or no interest in science, or literature, or art. All his energies were absorbed in one purpose,—to save his own soul and the souls of others. Hence his early and all-absorbing interest in Theology. In College he studied other things, as duty required, but ever, and in all places, he recurred to this as his chosen theme. He studied it also not merely metaphysically, but experimentally and for practical ends.

The first effect of his coming into any place was to bring Christians into that atmosphere of eternal realities in which he lived. Of this the Holy Spirit was no doubt the Author, but he used the laws of human sympathy in effecting his purposes. His deep solemnity of manner he never laid aside in the presence of impenitent sinners, so that to those who saw him only from this point he seemed unsocial, not to say distant or repulsive. But to those to whom, without fear of injurious results, he freely disclosed himself, there was no such appearance. He was remarkably kind, social, and communicative, and seemed to delight in opening his heart to those in whom he could confide. There was also a vein of humour that, in his confidential hours, often disclosed itself in sanctified forms of social recreation.

The style of Mr. Nettleton was simple, direct, and earnest, without any attempt at fine writing. He did not rely upon the stimulus of a gorgeous imagination, nor upon the excitement of the natural sympathies, but upon a full and clear presentation of doctrinal truth, in its immediate practical relations.

He aimed at the average common mind and not at leading minds. He sought also to fix a few truths deeply in one sermon, rather than to go over a wide field of thought. For this purpose he often deliberately resorted to a frequent repetition of the leading ideas, till they were deeply rooted in the mind.

He once illustrated to me his theory on this subject by the following similitude. A shepherd driving before him a large flock of sheep does not go straight on in the path, in the centre of the road. If he did, he would soon leave most of the flock behind. To avert this he often stops and turns now to the right and now

to the left, so as to keep the whole flock before him. Some preachers, he said, drive a few of the audience before them, but soon outrun and leave behind, straggling on the right hand and the left, a large portion of their flocks.

He said also that a large class of minds were awakened and convinced of sin, not by any connected train of reasoning, but by some one sentence or word which smites and penetrates them like an arrow.

He illustrated this remark by a reference to a sermon that I had heard on the parable of the lost sheep. In one part of the sermon he came to a point in his description of the state of the sinner, where he rose to the climax of emotion and impression, by ringing out in clear and thrilling tones the words *lost*, LOST, LOST. It startled and electrified me at the time, but I did not know how great was its practical power, till he told me that those words had been the arrows of the Almighty to many in the various places in which the sermon had been delivered.

His own deep experience gave him a keen insight into the hearts of others. He saw intuitively the tendencies of circumstances and of measures in a revival of religion, and watched them with a minuteness of care and a depth of interest that at times would seem excessive; and yet results always justified his judgment. Did time and space allow, I could illustrate these remarks by some specimens of his sagacious measures in various circumstances, and of their results; but my limits forbid such details.

So long as I knew Mr. Nettleton, he never resorted to what are called "anxious seats," nor did he call on his hearers to rise for prayer or to testify their purpose to serve God. Nor did he ever engage in protracted meetings. The services of the Sabbath and one or two weekly lectures he generally regarded as sufficient, in connection with meetings of enquirers, for religious conversation, and small social circles for exhortation and prayer.

The tones of his voice were deep and solemn, his person was dignified and commanding, and in his countenance and whole aspect there was such a manifestation of absolute conviction of eternal realities, and of deep earnestness and emotion, that few could remain long in his presence unmoved.

Of his developments after the opening of the controversy concerning New Haven Theology, I have not spoken. I was not surprised at his feelings. They grew out of his deep religious experience. But into the right or the wrong of that controversy I can not enter. I prefer to revert to those scenes where he stood shoulder to shoulder with my honoured father, Dr. Taylor, Dr. Tyler, Dr. Hewitt, and other leaders of the sacramental host, whom God blessed as his agents in that revival, in which my hopes of Heaven and those of hundreds of others first began. May God soon restore such union and such revivals with augmented power.

I am yours with fraternal affection,

EDWARD BEECHER.

HARVEY LOOMIS.*

1811—1825.

HARVEY LOOMIS was born in Torringford, Conn., in the year 1785. His father was Joseph Loomis, a farmer in Torringford, and his mother's name was Rhody Starks. His early years were spent in labouring upon his father's farm; but, being ambitious of a collegiate education, he fitted for College, and entered at Williams in 1804, and graduated in 1809. He prosecuted his theological studies partly under the Rev. Mr. Mills, the pastor of the church with which he was connected, and partly under the Rev. Ebenezer Porter of Washington, Conn., afterwards Professor in the Andover Theological Seminary.

Having received license to preach the Gospel, he went, in the summer of 1811, to Bangor, Me., which presented at once a difficult and highly important field of ministerial labour. On the 27th of November following, he was ordained over a church consisting of only four members, which was organized on the preceding day, and embraced all the male professors of religion in the town at that time. His ordination sermon was preached by the Rev. Eliphalet Gillet of Hallowell. For a year after his settlement, he preached in an unfinished hall over some stores; but in 1812 the Court House was built, designed for the double purpose of administering Law and Gospel; and in this he preached till 1821, when the first meeting-house was erected. He at once showed in his preaching and in his intercourse with the people, that, while he was thoroughly a gentleman in his manners and feelings, he was an uncompromising Puritan in his principles. He had two public services on the Sabbath, but no meeting on Sabbath evening, and but one conference or prayer meeting in the week; and to this he adhered during his whole ministry, not excepting even seasons of unusual religious interest. He preached at first prominently on the Divine inspiration of the Scriptures, and then drew out the doctrines and duties which he believed were contained in them.

During the first three years of his ministry, though his preaching was usually attended by a large congregation, comparatively few joined the church: at the close of this period, however, religion received a fresh impulse, in consequence of which, a very considerable number were added; and from that time till the close of his ministry, there was scarcely a communion season which did not witness to some increase of the number of communicants. In his whole ministry, one hundred and seven were added by profession, and forty by recommendation from other churches. The church became strong and influential, not from the number of its members, but from the fact that it embraced nearly all of the more prominent and influential men of the place.

The most striking event in Mr. Loomis' life was the manner in which it closed. The following account of it has kindly been furnished by one of his parishioners, the Hon. Jacob McGaw, who was an eye-witness of what he describes:—

* MSS. from the Hon. Jacob McGaw, Rev. J. Eldridge, Jr., and Doctors McEwen and Shepard.

"The morning of the first Sabbath in January, 1825, was very inclement,—the severe cold being accompanied with wind and falling snow. Mr. Loomis came on foot from his house to the church,—the distance of about one-third of a mile, facing the storm the greater part of the way. He had no extra garment except his cloak. He walked steadily into the church, without any thing unusual in his appearance, shook the snow from his cloak, and passed directly into the pulpit. After sitting four or five minutes, he seemed to be falling from his seat. Instantly there was a rush to ascertain the cause; but before any one could reach him, he was lying upon the floor. He was immediately raised to his seat; but his appearance was frightfully death-like. Medical aid was very soon obtained, and he was removed to the vestibule of the church, when an attempt was made to bleed him, but without success. Every effort to promote the circulation of the blood, and increase warmth, failed. He lay in an insensible state, sending forth from the lungs an alarming sound, resembling a snore, more nearly than any thing else, for half an hour. By this time life was nearly extinct. The body was removed to a dwelling house, near by, and put into a warm bath, as soon as one could be provided; but no signs of life remained, and every effort to resuscitate him proved unavailing. He was dead. It was somewhat remarkable that the sermon which he had in his pocket to preach that morning, was on the text,—"This year thou shalt die."

The only production of Mr. Loomis' pen that appeared in print was a Sermon preached before the Maine Missionary Society in 1823.

Mr. Loomis was married, in the autumn of 1811, to Anne Battelle of Torringford, Conn. They had six children, only two of whom lived to maturity. Mrs. Loomis still (1856) survives.

FROM THE REV GEORGE E. ADAMS, D. D.

BRUNSWICK, ME., July 9, 1856.

My dear Sir: It was my privilege, and a great privilege I esteem it, to pass a very considerable part of my boyhood and youth under the pastoral care of the late Rev. Harvey Loomis, of Bangor, Maine. During the latter portion of his ministry I was, indeed, absent from home the greater part of each year, at College, and subsequently at the Theological Seminary, yet even then was permitted to maintain, to no inconsiderable extent, my acquaintance with Mr. Loomis, through my annual visits to Bangor, and through the letters constantly received from my father and other friends, which seldom failed to mention our beloved minister. My first errand after reaching home and my last before leaving it were, uniformly, to call upon Mr. L.; and the cordiality with which he greeted me, at my coming, and the mingled good cheer and solemnity with which he blessed me, at the door, at parting, I have not yet forgotten, and shall never forget.

Few ministers have been more loved and revered by their parishioners, and few have been more eminently successful in their labours, than he of whom I write. His memory is cherished with unabated interest after the lapse of over thirty years, by those of his former charge, who still survive.

It was Mr. Loomis' lot to be settled in the ministry in Bangor,—now a flourishing city of more than twenty thousand inhabitants, and wielding an extensive and powerful influence,—almost at the beginning of its history, at the very turning point of its moral and religious destiny. At that time, as previously, the place, though having in it many intelligent and well educated persons, was notorious for its irreligion and wickedness. It had no Sabbath, and not more than two

or three men who made any professions of piety. One godly man, the late venerable Deacon Boyd, used sometimes at evening to take his stand on an eminence, near his house, from which he could see, at once, almost all the lights in the village, and reflect with sorrow, that, from all those dwellings not one voice of prayer, perhaps, would ascend towards Heaven. At the close of Mr. Loomis' ministry, Bangor was distinguished for the number and devotedness of its church members, and the marked and manifest predominance in it of an evangelical influence. A large proportion of its leading men were Christians. In almost every one of its more influential families, there was at least one professor of religion. Its social intercourse was pervaded and controlled by a religious spirit. The weekly "conference," on Wednesday evening, had become one of the recognized "institutions" of the place, with which no other appointment might interfere. An ample foundation had been laid for that religious prosperity, with which the city has been favoured, and that religious enterprise, by which it has been so honourably characterized, for many years. And the transformation,—for it was nothing less,—which the place had experienced, was due, under God, in great measure, to the instrumentality of Mr. Loomis.

Whence the efficiency of this excellent minister? What were the qualities of person and character, which secured for him the most ardent and respectful attachment of his parishioners, and the eminent success which crowned his labours?

Mr. L. had the advantage of a fine person and a natural grace of manner. His form was commanding, his countenance noble and full of expression, his eye brilliant and beaming. His voice was rich and powerful, with a musical ring, and in some of its intonations, most impressive and thrilling. His enunciation was remarkably clear and distinct. His heart was susceptible, affectionate, sympathizing: and, fortunately, the outer man,—which is not always the case,—was attuned to the inward; so that the geniality and kindliness of his feelings were not locked out of sight, beneath inflexible muscles, and a general sluggishness and immobility of the external man, but beamed out, in look, and tone, and gesture, to interest, attract, comfort all with whom he came in contact. How often have I heard testimony, from those who had experienced sore afflictions, to the warm and gushing sympathies of our good minister! In the house of sickness and of sorrow, he deported himself as though he were the father, the husband, the brother: he entered into the case as though it were his own. He has been known to rise from his bed, in the middle of the night, and go to some dwelling, in which there was dangerous sickness, to inquire after the condition of the sufferer. A mother has told me to-day how, in one instance, the pastor never failed, for six successive weeks, to visit her house, at least once a day, from the distance of more than a mile, to pray with her sick and dying child.

While thus tender and full of affectionate sympathy, Mr. L. was also a man of great firmness and decision, of remarkable moral courage, of a rare self-possession. In his intercourse with those "of the contrary part," he was not foolhardy or rash, he would not provoke a quarrel,—indeed, he would often shrewdly evade a collision. But he was never afraid to express his sentiments, when he thought proper to do so,—never embarrassed in speaking, at any suitable time, in any company, on the subject of religion, nor would he ever compromise with what he believed to be error. No assaults of opposers ever found him unprepared. No untoward circumstances ever destroyed the equanimity of his feelings, or occasioned a confusion of his thoughts. In the peculiar circumstances of his ministry, he was often, of necessity, brought into close encounter with men who denied and opposed that which he held as "the truth of the Gospel." But never, it is believed, did he come off from such an encounter, otherwise than triumphantly.

Our minister was not eminently learned, he was not a great student. Yet, to all practical purposes, he was perfectly at home, not only in Theology, but in

relation to other subjects with which he had to deal. His intellectual abilities were, naturally, of a high order. He had an active, prompt, and discriminating mind. His views were never *muddy* or uncertain, but always perspicuous and well-defined. He was distinguished especially for his never-failing good taste, for his remarkable appropriateness, aptness, fitness. He had always at command the right thing for the right time.

He had a great deal of what is expressively called *tact*. He understood human nature. He knew men; knew how to approach them, how to deal with them.

In his theological views, Mr. Loomis was of the old-fashioned New England stamp,—clear, unflinching, uncompromising, yet comprehensive, candid, and liberal. No one could doubt the earnestness of his attachment to the great truths of the Gospel, or the fervour of his pious regard for Christ and his cause in the world. He was remarkable for his familiarity with the Scriptures, never at a loss for an appropriate quotation on any occasion.

During the long season of special religious interest, which extended through several years of the earlier part of Mr. L.'s ministry, with scarce an intermission, from year to year, no extraordinary measures were employed. The two Sabbath services, the weekly "conference," (so it was called,) on Wednesday evening, the weekly gathering of inquirers at the Pastor's house, for private conversation with him, in his study, a weekly meeting of the sisters of the church, by themselves, for prayer, and subsequently, of the brethren, by themselves, for the same purpose,—these, with individual efforts, constituted, for substance, the whole amount of instrumentality employed.

In the pulpit, Mr. L. was vivacious, graceful, forcible. If he was not as "powerful" as some men, nor as profound as others, he was at least instructive, convincing, interesting, impressive. The doctrinal element abounded in his discourses, yet did not overshadow the practical. His elocution was uncommonly good. The hymns, as he gave them out, ring in my ears to-day, after the lapse of thirty years. The Scripture-lessons and the prayers took hold of the attention and the hearts of the worshippers. His sermons were short; rarely, I think, exceeding twenty-five minutes.

The Wednesday evening conference,—commenced immediately after Mr. L.'s arrival at Bangor, and still continued,—was, in his hands, a remarkable meeting. His peculiar powers were perhaps more strikingly manifested here, than any where else. Each brother of the church, without an exception, however limited his gift, was led, by our good Pastor's skill and perseverance, to bear his part; the speakers uniformly retaining a sitting posture, even after the meeting had been transferred from the private parlours, in which it was at first held, to a more spacious and public place, and the service, as a whole, very familiar and simple. The conversation, after the customary devotional exercises, would commence, it might be, with a question proposed by the Pastor to some brother; or, perhaps, with a question from a brother to the Pastor. Many things crude, superficial, disproportioned, even erroneous, might be said, in the course of the hour; but, through the shrewd management of the Pastor, all would come out right at the close. If a brother attempted to speak, and failed, as would sometimes happen, to say any thing to the purpose, Mr. L. would immediately interpose, in the most natural and quiet way, beginning with an assent to some particular remark of the brother, then expanding and enforcing what he might be supposed to have attempted to express, till the good brother would really seem to have made a most impressive and profitable speech. If, through ignorance or inadvertence, a false sentiment had been uttered, it would be thoroughly corrected, in the mind of the speaker, as well as in the view of others, and yet so discreetly and shrewdly, that no one in the meeting would have a consciousness of an unpleasant contradiction or disagreement. In the meetings referred to, persons, not church-members, even opposers of evangelical sentiments, were

allowed, if they saw fit, to propose inquiries or objections, and to express their own views. There was one notable case, well remembered, in which an objector, a man of great intelligence and ability, availed himself of this privilege, for several successive weeks, and that, in the end, through the Pastor's remarkable tact, self-possession, and facility of speech, to the objector's most manifest discomfiture, and the great advantage of the system of doctrine he had assailed.

For some considerable time previous to Mr. L.'s death, the weekly conference had been held in a school-room, into which, on one side, a large fireplace projected, leaving a recess on each side of the chimney. In one of these recesses, was a desk, at which the pastor sat. For several weeks after his death, no one ventured to occupy his seat, and tearful eyes were often turned toward the "vacant corner." The pastor was missed at that meeting, perhaps more than any where else. Hence it was that a young lady of the church, writing some lines in commemoration of her departed minister, instinctively entitled her effusion, "The Deserted Conference Room;" of which the following is an extract:—

"Ye need not hang that candle by the desk,
Ye may remove his chair, and take away his book;
He will not come to-night. He did not hear the bell,
Which told the hour of prayer.
Do ye remember, how he'd sometimes sit
In this now vacant corner, quite hid by its obscurity,
Only ye might perceive his matchless eye
Striving to read the feelings of your souls,
That he might know, if ye would hear the voice of Jesus?
Ye *do* remember. Well—he's not there now;
Ye may be gay and thoughtless, if ye will,
His glance shall not reprove you.
There—listen to that hymn of praise:—
Did ye not hear an angel voice take up the lofty strain,
For Thou, O Lamb of God, art worthy?
'Twas *his* voice;—
Not rising as in former days from this low temple:
Only the clearest, softest strain, waving its way
From the celestial world, just strikes the listening ear,—
And now 'tis gone."

In personal religious conversation with his people, it was by means of now and then a few apt, pointed, timely words, spoken spontaneously and earnestly, in the street perchance, or wherever and whenever the opportunity presented itself, rather than by long, formal exhortations, that Mr. Loomis did his work. For example, he had preached, on a certain Sabbath, an affecting sermon from the words, "Is there no balm in Gilead; is there no physician there?" A few days after, a boy of fourteen had been sent on an errand to the pastor's study. The errand having been accomplished, Mr. L. said pleasantly to the boy, "G., what business do you expect to follow, when you grow up?" "I don't know, Sir," was the bashful reply. "Should you have any objection to being a minister?" "I should be very glad to be one, if I were fit for it." With no austerity or forced solemnity of look or tone, with a gentle smile, but with a manifest sincerity and earnestness, Mr. Loomis replied, in the words of the preceding Sunday's text, "Is there no balm in Gilead? Is there no physician there?" This was all, and it was enough. The boy soon determined to "be a minister," and has been a preacher of the Gospel for over thirty years.

It was not so much by hard, unintermitting, and exhausting work,—by a *dead lift*,—that Mr. Loomis accomplished, with God's blessing, what he did, as it was by doing all things fitly, seasonably, gracefully. He worked much by making others work. Each brother, each sister, first or last, all in the most quiet, natural way, received an errand from the minister to his or her neighbour or friend. Thus, as well while sitting quietly in his study at home, as while abroad, he was continually touching springs of action, continually exerting an influence throughout his parish.

No one thing, perhaps, better explains the eminent usefulness of our minister, than the fact of his winning so completely the love of his people, and their confidence in his friendship for them individually. Each man felt that the minister was *his* particular friend, and therefore stood ready to do whatever he could, to gratify the pastor and to carry his plans into effect.

Allusion has been made to the prompt and most convincing and satisfactory manner in which Mr. L. used to answer the questions that were, from time to time, proposed to him, whether by objectors or candid inquirers after truth. A young and rather uneducated girl had become interested in religion, and wished to unite with Mr. L.'s church. But she had heard among the Methodists,—nor do we account it a deadly sin in our Methodist friends that they have desired to retain, as much as possible, the simplicity of the Gospel,—that Congregationalists were very proud; they wore *curls* and *ruffles*. She was troubled at this inconsistency, and went to talk with her minister about it. Having heard her story,—in a kind, quiet, serious manner, with no air of irritation or controversy, he replied, "Fanny, pride is a great sin; and it is a very common sin. Different persons are proud of different things. Some are proud of their straight, smooth hair, and some are proud of their curls. Some are proud of their plain, square collars, and some of their ruffles. But there is no difference in God's estimation. He does not look at the curled or the straight hair, the collar or the ruffle, but at the heart; and if He sees pride there, He abhors it, no matter what the occasion may be." Fanny's mind was relieved; she saw that Methodist pride might be just as bad as Congregational pride, and went away entirely satisfied.

An incident may be mentioned here, illustrating our minister's sound discretion and Christian self-control. There were two brothers in Bangor, merchants, prosperous in their business, of the highest standing in society, and of considerable mental cultivation. They were alone in the world, having never married, and were all to each other. They were boarding at the house of a gentleman, whose wife was a member of Mr. L.'s church. They differed materially from him in their religious views, and had taken great offence at something which he had said or done, in his uncompromising attachment to what he regarded the essential truths of the Gospel. One of these brothers died, and Mr. L. was requested to conduct the funeral services, at the house at which they had boarded. A large number of persons assembled; the house was full. At the moment in which the services were about to commence, the surviving brother arose, and addressing Mr. L., in a somewhat excited and emphatic manner, said, "Mr. Loomis, I wish you to understand that I have invited you to attend my brother's funeral, simply because there is no minister in the place, of my own way of thinking, and out of respect to the lady of the house, who is a member of your church. I wish you to make no remarks on the occasion, but only to offer a prayer." Many eyes were turned towards the pastor, with trembling anxiety to see how he would deport himself in such circumstances. His countenance was perfectly unmoved, wearing its customary expression of benignant gravity. He rose in a few moments, and said, with his calm, deep-toned voice, just as if nothing untoward had occurred, "Let us pray." He then uttered a most tender, sympathizing, and solemn prayer,—just such an one as might have been expected, if the brothers had been his nearest friends,—with no allusion to the unpleasant words that had been spoken, and thus closed the service. His friends were delighted, and gave thanks to God. Enemies could find no fault. This occurrence did much to extend and confirm our pastor's influence.

Soon after Mr. L.'s arrival at Bangor, under a commission from the Massachusetts Missionary Society, inquiry was made of Mr. Boyd, already referred to,—subsequently, for a long time, a venerated deacon in the church, and at that time almost the only man known in the place as a Christian, what he thought of Mr. Loomis, as a candidate for settlement. The good man's heart was overflowing.

But he durst not speak as he felt, lest it should be inferred that Mr. L. was probably too rigid in his orthodoxy to suit that people. He only replied, therefore, in his own meek and quiet way, that he liked Mr. L. very well, and that, if the people chose to retain him as their pastor, he should certainly not object. Blessed old man! How many burning and shining lights did he live to see in Bangor, the fruit of the pastor's preaching and of *his* prayers!

There was at that time in Bangor a lawyer, of high standing, friendly to religion, the son of pious parents, but not himself a Christian,—young, and very fond of dancing. This gentleman took an early opportunity to question the candidate, as to his views in regard to his favourite amusement. The young minister neither stammered nor blushed, on the one hand, nor, on the other, did he break out into a stern denunciation of the sin of dancing. With a calm, conclusive tone, he thus replied,—"Mr. Mc., I think that not all things are equally important, and that some things have a claim upon our attention, prior to that which others have. Now, it seems to me that the most important thing for you, is that you become a true Christian; and I would advise you to attend to that immediately, and afterward you can dance as much as you think proper." The lawyer did not proceed to cross-question the witness. He took the advice given, and some few years after, in company with some twenty or thirty others, became a worthy member of the church of Christ, and is such, to this day, though probably *too old to dance.*

While the question of settling Mr. L. in Bangor was still under discussion, a Massachusetts gentleman, a very extensive owner of lands and timber in Bangor and its vicinity, visited the place. He heard Mr. L. preach one of his most pointed and faithful sermons, and immediately calling upon him, said, "Mr. Loomis, I don't believe a word of your doctrine, but it is just what is wanted for these miserable villains here, who strip my land and steal my timber. I want you to settle here and preach hell-fire to these wicked wretches, as hot as you can make it. And, if you will do so, I will give you a hundred acres of land to begin with." He assured the people, too, that they would "all go to perdition, if they did not mend their ways," and that Mr. L. was just the man for them: and this he did, knowing that if Mr. L. were settled by the town, the property of non-residents, his own large estate among the rest, would be taxed for the minister's support.

The people generally thought that a man of Mr. L.'s gentlemanly manners, fine person, and superior talents, would be an honour to the place, and be an inducement to respectable persons to move in. A town meeting was called, and a vote passed inviting Mr. L. to settle, on a salary, liberal for the times, of eight hundred dollars a year, with the provision that the town might at any time dissolve the connection, by paying one year's salary in advance. In the natural course of things, after the number of persons of other denominations had considerably increased by accessions from abroad, the town availed itself of this provision: but not until Mr. L.'s church and congregation had become strong enough to make abundant provision, among themselves, for their minister's support.

Mr. Loomis *was*, to all appearance, "just the man" for Bangor, at that time. And though it would be absurd for me to say that I have not known superior men, yet, if another such place as Bangor were presented to me, to-day, requiring a minister, and all the ministers whom I have ever known were before me, in their prime, including Mr. Loomis, I would select him for that place. He was fitted for the place, and the place needed all the qualifications he had. Had he been less a gentleman, less apt and shrewd, less considerate and discreet, less popular as a preacher, in a word, less agreeable and attractive, he could not have obtained a settlement in Bangor; nor, if he had been settled, could he have maintained his position a year. Had he been less earnest and faithful, or less firm in his attachment to the great truths of the Gospel, he would have accomplished very little good in such a place; in fact, probably, he and his

people, though they might have retained the forms of religion, would have felt and manifested but little of its power.

Very truly yours,

G. E. ADAMS.

JOHN R. CRANE, D. D.*

1812—1853.

JOHN R. CRANE was born in Newark, N. J., on the 16th of April, 1787. His parents, Daniel D. and Martha (Banks) Crane, were of highly respectable standing, and were members, from early life, of the Presbyterian Church then under the pastoral care of the Rev. Dr. McWhorter. His father was remarkable for his Christian activity,—spending a considerable portion of his life in religious services by way of aiding his pastor, and in visiting and furnishing assistance to the sick, poor, and neglected. For more than forty years, he served as an elder in the church; and, for more than thirty, was Judge of the Court of Common Pleas for the county of Essex; both which stations he adorned by his intelligence, integrity, and piety. His second son, *John*, in very early life, discovered a strong inclination for solid reading; and, while other children of his age were engaged in their sports, he would be found in his bed-room, intent upon volumes of History; and, as might be expected, he was soon distinguished for his acquisitions in this department. It was early determined by his parents, in accordance with his own earnest wish, that he should have the advantage of a collegiate education. Having fitted for College under Mr. Finley, a distinguished teacher of languages then at Newark, he entered Princeton College at an advanced standing, and was graduated in 1805,—when he was a little more than eighteen years of age, with the highest honours of his class.

Immediately after his graduation, he entered upon the study of Law in Newark, and pursued it somewhat more than two years; at which time commenced a powerful revival of religion under the ministry of Dr. Griffin. In the winter of 1807–8, he became hopefully a subject of the revival; in consequence of which, his mind was turned away from the study of the legal profession, and he soon resolved to devote himself to the work of the ministry. He first made a public profession of his faith at the Communion season in March, 1808.

A few months after this change in his feelings and purposes, he accompanied his pastor, Dr. Griffin, to Andover, where he had then been recently appointed Professor in the new Theological Institution. Here he passed through the prescribed course of study, and, according to the usage of the Seminary, was licensed by the Professors, during his last year, to preach for a certain time and within prescribed limits. He was afterwards, in the autumn of 1812, formally and regularly licensed by the Presbytery of Jersey, with which he became connected. Previous to his leaving Andover, overtures were made to him in regard to a settlement as pastor of the

* MSS. from Mrs. Crane and the Rev. C. J. Hinsdale.

church which had then been recently vacated by the death of the Rev. Mr. French; but so modest was the estimate which he had formed of himself, that he would not consent even to consider them.

Shortly after his return to Newark, he accepted an invitation from the church and society in Danbury, Conn., to supply their pulpit, as a candidate for settlement; and, after having preached to them with great acceptance for some time, he was suddenly arrested, in the midst of the most flattering prospects, by an attack of hemorrhage of the lungs. Sometime in the course of the next year, having partially recovered from this attack, he consented to undertake to supply the Presbyterian church in the Northern Liberties, Philadelphia; but, after being there a short time, he suffered a still more copious discharge of blood, and a greater prostration of strength, which seemed to cut off all hope, at least of being able to settle in the ministry.

By the advice of a skilful physician, he now made an entire change in his mode of living,—abstaining from all animal food, and every species of labour exhausting to body or exciting to mind, and confining himself rigidly to a milk diet. Having persevered in this course for two years and a half, —connecting with it moderate exercise, particularly on horseback, his constitution seemed to have become in a great measure renovated, and from that time he began gradually to return to the work of preaching the Gospel.

In May, 1816, he was united in marriage with Harriet, daughter of John Burnet, of Newark. They now went on a journey to the West; and some efforts were made to detain him permanently in Ohio, especially at Dayton; but he thought proper to discourage them. In 1818, he was invited to preach as a candidate for settlement to the First Congregational church in Middletown, Conn., having been preceded by twenty-two others, who had failed to unite the people. After a probation of four Sabbaths, commencing in August or September, he returned home, and was almost immediately followed by a committee conveying to him a unanimous call. This call he accepted, and on the 4th of November, 1818, he was ordained,—the Rev. Dr. Chapin of Rocky Hill officiating as preacher on the occasion.

Here Mr. Crane continued, labouring in a quiet, but diligent and effective way, during a period of almost thirty-five years. His labours were attended with manifest tokens of the Divine favour. Besides a descent of the dews of heavenly grace, in connection with his ordinary ministrations, he was privileged to witness several seasons of special religious attention among his people, which resulted in very considerable accessions to the church. He was eminently devoted to the interests of his flock, and enjoyed, in a high degree, their confidence and good will. Several years before his death, the Wesleyan College at Middletown evinced at once their own liberality, and their high estimate of his merits, by conferring upon him the degree of Doctor of Divinity.

Dr. Crane enjoyed his accustomed health until within ten days previous to his death. On Sunday the 7th of August, 1853, he began the day without any symptoms of disease, and performed the public service of the morning with his usual freedom and comfort; but he afterwards complained of violent pain in his stomach, which was followed by vomiting. He subsequently, however, seemed to obtain relief, and on Thursday following was so well as to go to the house of a parishioner and perform the marriage

ceremony. After this, his complaint returned with still greater power, and it was apprehended, for a time, that it might develop itself as the cholera. At a still later period, it seated itself upon his brain, when his case became hopeless. He lingered in extreme suffering till the next Wednesday morning, the 17th of August, when his spirit took its upward flight. The sermon at his funeral was preached by the Rev. Joab Brace of Newington; and, subsequently, another commemorative discourse was preached by the Rev. Dr. Hawes of Hartford, which was published.

Dr. Crane was the father of seven children,—two daughters and five sons. Three of his sons were graduated at Yale College, and the fourth entered College, but died in his Sophomore year. The eldest son, *James B.*, after leaving College, studied Law, but subsequently entered the ministry, and became successor to his father in the pastoral office. He has resigned his charge on account of ill health.

FROM THE REV DAVID SMITH, D. D.

DURHAM, Conn., June 19, 1856.

My dear Sir: I know no reason why I should decline giving you my recollections of the Rev. Dr. Crane, as he was my neighbour during the whole of his ministry, and I had as many opportunities for forming a correct judgment of his character and habits as most—perhaps I may say any—of the ministers with whom he was more immediately associated. I was present at his ordination; we occasionally visited at each others' houses and preached in each others' pulpits, and more than once has he been in my family as a comforter in the hour of our domestic sorrow. Our relations were always of the most fraternal kind; and I felt his death to be a severe personal affliction.

Dr. Crane's physical, intellectual, and moral man seem to me to have been in admirable harmony. In his person he was well formed,—of about the medium height, rather inclined to be stout, and yet not so much so as to destroy the symmetry of his form. He had not what you would call a handsome face; but still there was a pleasant, thoughtful, intelligent expression, and often a sort of genial brightening up of the features, that could not fail to prepossess even a stranger in his favour. His manners, if not in the highest degree polished, were still urbane and gentlemanly, and would pass current in the best society. He was not a great talker; but what he said was always pertinent to the subject, and never otherwise than creditable to his head or his heart. His mind was much above the ordinary mould: he had an unusually retentive memory, a cultivated taste, an excellent judgment, and the reasoning faculty in much more than the common degree of strength. He was distinguished for his prudence,—always setting a watch at the door of his lips. His heart was kind and generous, ever prompting him, as he had opportunity, to acts of beneficence in his various relations. Like his great Master, he lived emphatically to bless his fellow creatures. There was no eccentricity about him,—nothing to make him an object of curiosity with the multitude; but the faculties of his mind and the qualities of his heart combined with the features of his countenance and the general bearing of his person, to secure to him the reputation of a remarkably well balanced character, and to give him an influence in the community, which your noisy, boisterous, meteor-like spirits never acquire.

What I have said of the elements of Dr. Crane's character may give you some idea of the general type of his preaching. He was not a startling and brilliant preacher,—one whose arrival in a city would put hundreds upon inquiry whether he was to remain over the Sabbath, or to what church they must go in order to hear him; but he was a preacher such as Cowper has described in those well known lines, as imperishable as they are beautiful; "such as Paul, were he on

earth, would hear, approve, and own." He sought not to please men by either withholding God's truth, or presenting it in any softened or qualified form; while, on the other hand, he had none of those false notions of ministerial fidelity that would lead him to invest his message with artificial terrors, and thus render it needlessly offensive and repulsive. His discourses were calm, logical, faithful exhibitions of Divine truth; fitted to enlighten the understanding, to quicken the moral sensibilities, to guide the inquiring, to resolve the doubting, and in all respects to accomplish the great ends of the preaching of the Gospel. They were not such discourses as the mere man of taste,—the hunter for eloquent preachers, would be likely to run after; but neither were they such as the man of the highest mental gifts and accomplishments would think lightly of, even as literary productions. They were delivered in a style corresponding well with their character;—not in a highly impassioned manner,—with an exuberance of gesture or remarkably varied or impressive intonations, but with a calm dignity combined with perfect simplicity and devout earnestness, well fitted to open a passage for them to the heart.

Dr. Crane was a highly acceptable and useful pastor. He looked well to the spiritual wants of his people, and mingled with them as a friend, a counsellor, and a comforter. In seasons of affliction he was not only remarkably attentive, but he seemed to have an intuitive discernment of the peculiarities of each case, as well as of the manner in which it might be most appropriately met; and his quick and lively sympathies enabled him easily to make the sorrows of other hearts his own. I can speak on this subject with the more confidence, from having had actual experience of his power to administer consolation in more than one instance, when my own dwelling has been turned into a house of mourning.

Dr. Crane could not be considered, in the common acceptation of the phrase, a *public man*. His natural constitution led him to form retiring habits, and made him averse to mingling much with the world, beyond his own immediate flock. His voice was rarely heard on any great public occasion; and his attendance even upon the meetings of the Association of ministers to which he belonged, was much less regular than his brethren could have wished. When he *was* present, they were always edified by the part which he took in their deliberations, and perhaps there was no member whose judgment was more readily and promptly deferred to. He has left an honoured name behind him, which is embalmed in many hearts.

Such are my recollections of Dr. Crane; and the fact that I have almost completed my eighty-ninth year, you will doubtless consider a sufficient reason why they are not more minute or extended.

Truly your affectionate friend,

D. SMITH.

SAMUEL JOHN MILLS, Jr.*

1812—1818.

Samuel J. Mills, Jr., was a son of a venerable clergyman who was, for many years, pastor of a Congregational church in Torringford, Conn., and was distinguished alike for the fervour of his spirit, the success of his labours, and the eccentricity of his character. His mother, who was a daughter of Samuel Robbins of Canaan, Conn., had a high place in the esteem and affections of all who knew her. Samuel was their third child, and was born on the 21st of April, 1783.

Under the influence of an excellent Christian education, he became the subject of serious impressions in his early childhood; but it was not till the year 1798, during a season of revival in his father's parish, that his attention seems to have been decidedly and earnestly directed to his soul's salvation. For about two years from that period, he experienced without interruption the most pungent convictions of his own sinfulness, and the most fearful apprehensions in respect to his future condition; but when his case, in his own estimation, had become hopeless, light dawned upon his darkened mind, in consequence, as he believed, of the faithful counsels and prevailing intercessions of his beloved mother; though some months elapsed, before he ventured to appropriate to himself the precious promises of the Gospel.

Contemporaneous with the surrender of his heart to God was the purpose to devote himself, not only to the Christian ministry, but also to the evangelizing of the Heathen. This purpose, which seems to have originated in the very act of his conversion, he never lost sight of, for an hour, during the course of his education, nor in any subsequent period of his life. It seems to have been his expectation, originally, to devote himself to agricultural concerns, and he actually laboured, for some time, upon a farm that had been bequeathed to him by his maternal grandmother; but, at the period above referred to, he relinquished all secular pursuits, and commenced a course of study with a view to carry out what had then become the great purpose of his life. Having connected himself with the church under the pastoral care of his father, and having gone through a preparatory course of study, he joined Williams College in the autumn of 1806. During his connection with College he was not distinguished for scholarship,—owing, probably, in a great measure, to the fact that his faculties were fixed too exclusively upon the great objects by which he expected to be engrossed in after life, to allow him to reach that measure of literary and scientific acquirement of which he was capable. A revival of considerable extent took place in the College, during the period of his connection with it, in which he laboured with untiring zeal and no small success, and several of his fellow students who have since been distinguished for their usefulness in the Church, are said to have been hopefully converted through his instrumentality.

It was in the early part of his college life that his ruling passion for the salvation of the Heathen began more visibly to manifest itself. The idea of a Foreign Mission, which had then never been broached, at least in any pal-

*Spring's Memoir.

pable form, in this country, he first whispered in the ear of two or three of his college friends, who, he supposed might have kindred sympathies; and he met from them a most gratifying response, which showed that the same spirit which animated his bosom, had found a lodgment in their own. From this time, these young men were engaged, silently indeed, but most efficiently, in maturing a plan which finally developed itself in the establishment of the American Board of Commissioners for Foreign Missions, and which has already been the medium of an incalculable amount of blessing to the world.

After Mr. Mills graduated in 1809, he became a resident graduate for a few months at Yale College, with a view to accomplish the double object of pursuing his theological studies, and of finding, if possible, some other young men to engage in the missionary enterprise. In the following spring, (1810,) he joined the Theological Seminary at Andover; and there also his influence was constantly exerted, and deeply felt, in aid of the great cause to which he had devoted himself. At a meeting of the General Association of Massachusetts at Bradford, on the 27th of June, 1810, four young gentlemen from the "Divinity College" at Andover, of whom Mills was one, communicated a paper, expressing their deep interest and sense of obligation in regard to a mission to the Heathen, and asking the advice of the Association in respect to the course which the Providence of God marked out for them; and the result of this measure was the establishment of the American Board.

Soon after Mr. Mills was licensed to preach in 1812, he, in company with the Rev. John F. Schermerhorn of the Reformed Dutch Church, made a missionary tour through the South Western part of the United States, under the combined direction and patronage of the Connecticut and Massachusetts Missionary Societies, and returned the next year. The principal objects of this mission were to preach the Gospel to the destitute, to ascertain the moral and religious wants of the country, and to form Bible Societies and other religious and benevolent institutions. The Report of this mission embodied a vast amount of most important intelligence, and produced a powerful impression on the mind of the Christian public.

In July, 1814, Mr. Mills, accompanied by the Rev. Daniel Smith, performed a second missionary tour through the same region,—the extreme limit being New Orleans. This tour was projected by Mr. Mills exclusively, and was carried into effect, partly at least, by aid obtained from the Philadelphia Bible and Missionary Societies. One of the facts which they report in respect to Louisiana, is, "that so lately as March, 1815, a Bible in any language could not be found, for sale, or to be given away, in New Orleans." On this tour Mr. Mills did much to relieve the desolations with which his previous tour had made him acquainted, especially in the distribution of the Holy Scriptures. He returned to New England in the spring of 1815, and, on the 21st of June following, received ordination at Newburyport, in company with Messrs. Richards, Bardwell, Poor, Warren, and Meigs. The benign effects of these two missionary tours it is not easy adequately to estimate. A large number of missionaries were immediately sent into those destitute regions; many Bibles and Tracts were circulated; and the wilderness began to bud and blossom as the rose.

Shortly after Mr. Mills had completed his last tour through the Western and Southern States, he took up his residence in the Middle States, and

within the bounds of the Presbyterian church. He resided, for the next two years, at different periods, in Albany, New York, Philadelphia, and Washington; and in each of these places, he endeavoured to enlist all the influence he could in aid of his favourite objects. It is certain that the project of a national Bible Society had occupied his mind for some years before it finally took effect; and whether he may be said to have originated it or not, he had probably as much to do as any other individual in preparing the way for its establishment. The United Foreign Missionary Society also, which brought together in the missionary enterprise the Presbyterian, Reformed Dutch, and Associate Reformed, Churches, owed its existence, in a great measure, to him. At one time, he meditated a tour into South America, with a view to ascertain how far it would be practicable to introduce Christian missions into that country; and he even went so far as to make overtures on the subject to the American Board of Foreign Missions; but circumstances led him to postpone and finally to abandon it.

During the summer of 1816, which he passed in tho city of New York, in preparing to carry out some of his plans, his attention was directed particularly to the moral wants of the poor of the city, with a view to supply them with Bibles and Tracts. Here he found himself in a most important field, which he occupied with great diligence and success. His journal, during that period, exhibits a course of the most untiring efforts to bring the Gospel, in its sanctifying and comforting influence, in contact with the degraded and outcast. Wherever he was, it was manifest that the spirit of Christian benevolence was glowing in his bosom; and the ruling passion of his soul came out, as well in the visits which he made to the hovels of the wretched, as in those great plans of benevolent effort, which had the world for their field.

But the object to which perhaps Mr. Mills devoted more of his energies than to any other, and to which he finally sacrificed his life, was the elevation of the coloured people in this country and the regeneration of the Continent of Africa. With the importance of this object and its powerful claims upon American Christians, he became deeply impressed, during his Southern and Western tours; and there was no sacrifice that he was unwilling to make,—that of life not excepted,—if this favourite object might thereby be promoted. It was chiefly through his instrumentality that the Synod of New York and New Jersey were induced, in 1816, to establish a school for educating young men of colour to become preachers and teachers to the African race. This institution was under the management of a Board of Directors appointed annually by the Synod. Soon after the Board was organized, Mr. Mills accepted an appointment as their agent in the Middle States; and, at the same time, he had a commission from the Foreign Mission School in Connecticut. His agency in behalf of the African School was generally successful, though the season was somewhat unpropitious for making collections.

The American Colonization Society was formed at Washington on the 1st of January, 1817 Mr. Mills, having been previously made acquainted with the movements of certain benevolent individuals on the subject, repaired to Washington to offer himself as a coadjutor. He was present when the Society was formed, and regarded it as marking an epoch in the annals of human philanthropy. As it was proposed to establish a Colony on the Western coast of Africa, it was thought expedient that some competent

person or persons should be commissioned to explore that country with a view to select the most eligible place for a settlement; and this important commission was entrusted to Mr. Mills, who was allowed the privilege of selecting another individual to be associated with him in the enterprise. The individual whom he chose was the Rev. Ebenezer Burgess, then recently a Professor in the University of Vermont, now (1849) pastor of a Congregational church in Dedham. Mr. Burgess, after taking a little time to deliberate, consented to accompany him, and they accordingly embarked for London, on the 16th of November, 1817, and arrived in England late in December.

On their arrival in London, they were met by various distinguished individuals with every expression of kindness, and every disposition to facilitate their enterprise. Among those who showed them special favour were Zachary Macaulay, formerly Governor of Sierra Leone, Mr. Wilberforce, Lords Bathurst and Gambier, and his Royal Highness, the Duke of Gloucester. Having accomplished their purpose in England by enlisting a large amount of influence in favour of their object, they embarked for Africa on the 2d of February, 1818, and arrived on the Western coast after a pleasant voyage of thirty days.

They remained in Africa, most industriously engaged in fulfilling the duties of their mission, for more than two months. Mr. Mills, while he manifested great interest in the scenes and objects around him, was yet nevertheless growing rapidly in spirituality, insomuch that it became a subject of remark among the Christian friends with whom he associated. Having accomplished the object of his mission in Africa, as far as was practicable, he was now ready to return home; and, as there was no American ship in the vicinity, he took passage for London in the brig Success, on the 22d of May, 1818. At the time he embarked, he was in good spirits, and seemed delighted at the thought that the dangers of their mission were past, and that they had the prospect of a speedy return to their native land. His health, previous to his leaving the United States, had become somewhat delicate, and serious apprehensions were entertained by his friends that he was already the subject of an incipient consumption. While he was in England, he suffered not a little from the humidity of the atmosphere; but while on the Atlantic and in Africa, his health seemed quite unimpaired. During the early part of the voyage, he was occupied in transcribing his loose papers, and arranging and embodying whatever had a bearing on the object of his mission. Two weeks after he sailed from Sierra Leone, he took a severe cold, and within less than two weeks more,—on the 16th of May, 1818,—he was called to his final rest, being in the thirty-fifth year of his age. When the news of his death reached his native country, it produced a deep and general sadness, and the friends of the American Colonization Society, and the friends of humanity in general, felt that an armour-bearer had fallen.

FROM THE REV EBENEZER BURGESS, D. D.

DEDHAM, Mass., October 1, 1849.

My dear Sir: My personal acquaintance with the Rev. Samuel John Mills, Jr., commenced at Andover, when I was a student in the Theological Seminary, on his return from his first tour to the Western and Southern States. He was grave, sallow, and slow in conversation. His public discourse in the Chapel related

chiefly to his efforts to distribute the Bible among the French Catholic population of Louisiana. He gave his attention to the few individuals who were devoted to Foreign Missions. His stay was short. The next year, he returned from his second tour, terminating again at New Orleans. He was still zealous in the Bible enterprise, and glad to see the local Societies becoming auxiliary to the American Bible Society, which had just been instituted. He dwelt much too on the state and prospects of the descendants of Africans in this country, whether free or enslaved. I saw him a few times only, and did not pretend to claim any intimacy of friendship.

Two years after, as I was leaving the Professorship in the University of Vermont, he appealed to me to embark with him on a Mission of Inquiry to Western Africa, in the service of the American Colonization Society, just then organized; to which enterprise, he knew that my attention had been much turned. He had formerly viewed with favour the project which had been contemplated by eminent philanthropists in Virginia, such as Jefferson, Monroe, and many others, of finding a location on the Western or Southern borders of the United States, where to constitute the free people of colour a distinct community. The impolicy or impracticability of such an enterprise is now most apparent, as no permanence could be ensured to such a community, any more than to the Aboriginal tribes. I gave to Mr. Mills the precedence and the responsibility in this tour, as his superior age and experience justly demanded. We had no petty rivalry or diversity of judgment. If our qualifications for such an enterprise were humble, our means to prosecute it were surely limited. We had no ship or treasure at our command. In London and Sierra Leone, we were treated with all the civility to which the philanthropic nature of our embassy was entitled.

Having collected the best intelligence in our power respecting the climate of Western Africa, the power of the native tribes, the practicability of buying territory, the natural resources of the country for agriculture and commerce, and the probable connivance of the European Governments, who have Colonies on the coast, we set out on our return. Our progress on the voyage was slow, when, six days out, leaning on the tafferel in the evening twilight, and looking towards the Continent behind, he said, "I have now transcribed the brief journal of my visit to the coast of Africa, and turned my face towards home. If it please God that I may arrive safely, as I may reasonably hope, I think that I shall take Obookiah and go to the Sandwich Islands, and there I shall end my life." Within a week, saying little, taking medicine at his own discretion, sitting at the table and walking on deck to the last day, and with no apparent suffering, he fell asleep with a most benignant smile on his face. I closed his eyes and said, My Brother. His remains were decently enveloped, and committed to an ocean grave.

On my return to the United States, I inquired for Obookiah, and learned that he was dead. By a comparison of dates, I found that he died some months before his patron, which intelligence no angel-bird had borne to the mortal ear. What was his surprise on entering Heaven, to find Obookiah there, ready to congratulate him on his safe arrival!

If we wish to do justice to Mr Mills, we must not contemplate him as a student, a writer, or a preacher, but as a philanthropist, wise in counsel, active, zealous, self-sacrificing, devoted to good works. He did not claim to be a classical scholar, a lucid writer, or a popular orator. While his figure was manly, his apparel studiously neat, and his manners rather graceful, his voice was not clear, nor his eye brilliant, nor his language fluent. Unlike his father, he had no wit. The prominent traits of character which gave him such efficiency as a philanthropist, were such as these:—He was sagacious to see what could be done and what could not be done. He embarked in no theoretic or impracticable enterprises. He had a more than ordinary knowledge of human nature. He did not attempt

to do himself any work for which he was incompetent, but he had the wisdom to solicit the able writer, the effective preacher, the noble statesman, the liberal merchant, to do each his appropriate work; and then he was willing that they should enjoy all the reputation of it, while he was himself unseen. He was sincere and zealous in his philanthropy. He expended the little patrimony of his maternal grandfather. He did not consult his own wealth, ease, or honour. His compassion to man was tender and large. His love to the Kingdom of Christ was as a flame of fire, enkindling his prayers, and warming him to action amid the coldness of others. He wasted no time in despondence or complaint. He was prudent in the use of his tongue. Whatever he might know, he did not speak to the disadvantage of any one, unless there was strong reason for it. Officers in the army and the navy, men of rank and wealth, writers, speakers, patriots, and philanthropists, would be likely in their turn to receive some expression of respect. He did not rail about the popular errors or vices, whether of nations or individuals. Slavery and war, drunkenness and sensuality, were almost never topics of remark. Intent on making the world better in the use of appropriate means, he did not expend his energy in ridicule or in tears. He was no bigot. He displayed the utmost liberality to persons of other denominations. He silently communed with the Baptists, prayed with the Methodists, loved the Moravians, praised the Friends. He could preach to a little group of slaves, and commend their rude psalmody, or he could suffer himself to be invested with a gown, as a military Chaplain, to read the Church prayers at a pompous funeral. When Messrs. Judson and Rice became Baptists, he rejoiced that, like the dissension between Paul and Barnabas, it was the means of establishing two missions instead of one.

He lived at the peculiar time when our National Societies, in imitation of the English, must have been instituted, with or without his efficient aid. It would be utterly unsafe for any one to attempt to imitate his example, except in the wide field of doing good in appropriate ways. No linguist, no mathematician, no eloquent speaker, "he had," said Dr. E. Porter, "a great heart." He was probably disappointed that he was not approved and sent out as a missionary with his best friends, Hall and Newell. He once alluded to it, but said that it was now the height of his ambition to be the pastor of any little church in the outskirts of our country, that he might feed a few of the sheep and the lambs of Christ's flock. Few men who were so moderately appreciated in life, have enjoyed a reputation so just and liberal, soon after their death. He was great in goodness, and is entitled to everlasting remembrance.

On a Sabbath at sea, he asked me to give him some confidential statement of my Christian experience. After which, he burst into tears, and said that it was not in a time of revival, but in a dark day, that he came into the Church, and that he had never enjoyed the high hopes and consolations of many Christians.

While in London, the Committee of the British and Foreign Bible Society held their usual monthly meeting, and Mr. Mills was invited to be present. By request, he stated that he had expended some labour in that department of charity, and particularly that he crossed the Mississippi at the hazard of his life, soon after the battle of New Orleans, to give Bibles to the English soldiers in the hospitals,—and that, at a subsequent visit, he was assured that they had wrapped up their Bibles carefully, when they went away. The eminent Wilberforce made a tender reply, saying that they sat on cushioned seats to talk about the distribution of the Bible, while others were bearing the burden and heat of the day in this work.

One remark more. His prayers were short, deeply reverent, and impassioned. One peculiar form of words was this: "We praise thee that we belong to a race of beings, who were made *by* Jesus Christ, and *for* Jesus Christ, and who have been redeemed by his blood."

If he were now alive, to see Liberia an independent republic,—a radiant point of civilization and Christianity to Western Africa, and the Pagan Sandwich Islanders, a Christian people, with self-supporting and missionary churches, he would probably say, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Such are a few of my reminiscences of one, who is no longer susceptible to human censure or praise. May his mantle fall to me and others.

I am, Reverend and dear Sir,
Your fellow labourer,
E. BURGESS.

JUSTIN EDWARDS, D. D.*

1812—1853.

JUSTIN EDWARDS was born in Westhampton, Mass., April 25, 1787. He was the second son of Justin and Elizabeth (Clark) Edwards, and was a descendant of Alexander Edwards, who came from Wales in 1640, settled in Springfield, Mass., and a few years after removed to Northampton, where he died in 1690. The mother of the subject of this notice was distinguished for her exemplary Christian character, though she was removed by death when this son was only five years old. He spent his early years, partly in labouring on his father's farm, and partly at a district school; and his early intellectual and moral developments were considered as of an unusually promising character. He dated his conversion to the year 1805, and to the circumstance of his witnessing the happy death of a Mrs. Parsons, memorable as having been the little girl, (Phœbe Bartlett,) of whose hopeful conversion at the age of five years, Jonathan Edwards has left a highly interesting account. He made a public profession of religion in April, 1806.

About this time he commenced the study of Latin under the Rev. Enoch Hale,† minister of the parish in which his father resided. He completed his course preparatory to entering College in about eighteen months, and was admitted into the Sophomore class of Williams College in October, 1807. As he was straitened in regard to pecuniary resources, he was occupied, during his winter vacation, in two successive years, in teaching a school—the first year in Easthampton, the second in Holliston; and his labours in this capacity were eminently acceptable and useful. He was graduated in September, 1810, on which occasion he delivered the Valedictory Oration, the subject of which was "the signs of the times."

After his graduation, he engaged for a few months in teaching a school in Athens, N. Y.; and in March, 1811, joined the Theological Seminary at Andover. Here he pursued his studies with great ardour, and very soon came to be regarded as a young man of rare intellectual endowments and

* Memoir by Dr. Hallock.

† ENOCH HALE was born in Coventry Conn., in 1754; was graduated at Yale College in 1773; was ordained pastor of the church in Westhampton, Mass., September 29, 1779; and died January 14, 1837, aged eighty-three. He published a Fast Sermon in 1804. He was a brother of the celebrated Captain Nathan Hale, one of the heroes and martyrs of the Revolution.

of sterling Christian worth. The South parish in Andover having been, for some time, destitute of a pastor, the attention of some of the more prominent members was directed towards Mr. Edwards as a suitable person to fill the vacant pulpit; and at length a formal proposal was made to him that he should leave the Seminary, though he was then in the midst of his theological course, and assume the pastorship of the church. He at first discouraged the movement, on the ground that it would be unjust to himself, as well as to the people among whom his lot might be cast, that he should enter the ministry without more mature preparation; but they finally so far overcame his scruples, that he accepted their call, and was ordained pastor of the church on the 2d of December, 1812. The charge to which he was now introduced was a very arduous one, embracing, as it did, not far from two thousand souls, spread over a territory about eight miles by four in extent, with no other church organization within its bounds; to say nothing of the fact that, among his stated hearers, were not only the students, but the Professors, of the Theological Seminary.

On the 17th of September, 1817, he was married to Lydia, daughter of Asa Bigelow of Colchester, Conn., who, till the close of his life, was a vigorous and efficient auxiliary to him in the various departments in which he laboured.

In September, 1820, Mr. Edwards was chosen a member of the Board of Trustees of the Theological Seminary at Andover. From 1817 he had been a member of the Executive Committee of the New England Tract Society, and in 1821 was elected Corresponding Secretary, by which the labour and responsibility of superintending the press, and directly managing its concerns, were officially devolved on him.

Early in the year 1825, after much consultation with many judicious and excellent men, he united with the Rev. Dr. Woods and fourteen others,—ministers and laymen, in forming, in Boston, "the American Society for the promotion of Temperance." In 1826, he was elected a Director of the American Home Missionary Society, and also a member of the American Board of Commissioners for Foreign Missions. The same year he received a call from the Park Street church, Boston, to become their pastor; but, after duly considering it in its various bearings, he felt constrained to return to it a negative answer.

In July, 1827, he was one of several prominent clergymen from the New England States and New York, who met at Lebanon Springs to consider and discuss the principles and measures proper to be observed and adopted in connection with revivals of religion. This convention was occasioned by a growing departure from the more simple modes of procedure which had characterized the revivals of preceding years, and an approximation, as it was thought, to the course which was adopted by certain zealous leaders in the revival that took place about 1740. As the result of their deliberations, a series of propositions was drawn up by Dr. Edwards, and unanimously adopted, expressing the utmost confidence in the commonly received doctrine of the church on the subject of revivals, and a deep sense of the importance of preserving them free from all spurious and fanatical admixtures. In September of this year, he was honoured with the degree of Doctor of Divinity from Yale College.

Dr. Edwards had now, for nearly fifteen years, been an eminently devoted and successful pastor, and had shown himself fertile in expedients for bring-

ing the Gospel in eontact with the minds and hearts of all classes of his people. During this period, he had admitted to the church two hundred and thirty-nine on a profession of their faith ; and this, not as the fruit of any one very extensive revival, but rather as the result of a Divine influence silently dispensed in connection with the instrumentalities statedly employed. But the time had now come, when the bond that united him to his people must be sundered. The prevailing intemperance of the country was a subject which had long rested heavily upon his heart ; and the American Temperance Society had been formed, in a great degree, through his influence. The eyes of many of his brethren and of the community at large were directed to him as the most suitable person to take the superintendence and conduct of this Society; and he accordingly requested a dismission from his pastoral charge with a view to labour in this cause for three months, and then to be governed in his subsequent movements by what might appear to be the indications of Providence. The day before the meeting of the church to consider his request, he received a call from the church which had then just been formed in Salem Street, Boston, to become their pastor; and he presented this to be acted upon in connection with his other communication. The result was that the church and congregation, perceiving that his own mind was made up in respect to the course of duty, consented to the dissolution of the pastoral relation; and, accordingly, it was dissolved on the 1st of October, 1827

He now entered immediately on the agency he had accepted for the American Temperance Society. But the call from Boston, owing to peculiar circumstances, pressed heavily upon his mind, and after it had been in his hands some weeks, he convened a council of brethren in whom he had confidence, and referred the question of duty to them, expressing his purpose to be governed by their judgment, provided it should be unanimous. It turned out that the council were unanimously in favour of his accepting it; and after further delay, and receiving proposals to occupy several other important places, all of which he negatived, he gave an affirmative answer to the call from the Salem Street church, and was installed January 1, 1828.

Dr. Edwards entered upon his new field of labour with great zeal and interest, and with most promising prospects of usefulness; but his health, which had suffered somewhat previous to his leaving Andover, very soon became so much impaired as to compel him to intermit his labours, with a somewhat dubious prospect of being able permanently to resume them. He, however, continued his connection with his people until the summer of the next year, (1829,) when, owing to his continued indisposition and the conviction which he had, that a more active habit was essential to the preservation of his life, he made a formal application for a dismission from his pastoral charge. With this request the church felt it their duty to comply ; and accordingly his pastoral relation was again dissolved on the 20th of August, 1829.

Being now again at liberty, and regarding the claims of the Temperance Society which he had left for the charge in Boston, as paramount to any thing else that solicited his attention, he resumed his labours in that department of benevolence, and accomplished a work which of itself would have shed an unfading lustre around his name. About this time, he was invited to a Professorship in a New England College ; received overtures for the Professorship of Sacred Rhetoric in the Theological Seminary at Auburn ;

and was appointed agent of the General Union, for promoting the observance of the Christian Sabbath.

Dr. Edwards continued his labours in aid of the Temperance reformation from 1830 to 1836; and, during this time, not only travelled extensively in various parts of the country, waking up the public mind to the importance of the subject by his powerful addresses and discourses, and doing much by his more private efforts to harmonize and concentrate public action, but produced a series of papers known as "Permanent Temperance Documents," which can never lose their interest or their power, so long as the cause they are designed to aid has not achieved a complete triumph.

In February, 1836, Dr. Edwards was chosen Professor of Theology in the Seminary then recently organized in the city of New York; and, in April following, he was elected President of the Theological Seminary at Andover. He accepted the latter appointment, and was inaugurated on the 7th of September following. As there was no pecuniary provision made for continuing this office beyond five years, it expired at the end of that time, and left Dr. Edwards at liberty to enter on some other field of labour. His connection with the Seminary ceased on the 19th of April, 1842.

In June following, the Executive Committee of the American Temperance Society reappointed him to the service which he left, when he became President of the Andover Seminary; with an understanding that he should combine with it, or even relinquish it for, labours in behalf of the Sabbath, or any other kindred object, which he might consider as claiming his attention. He accepted the appointment, and, after having continued his agency for nearly a year,—during which he may be said to have originated the great effort which was subsequently made for the sanctification of the Sabbath,—the American and Foreign Sabbath Union was organized in Boston, and he became its Secretary. In this capacity he continued most laboriously engaged from 1842 till 1849. He now performed substantially the same work in aid of the observance of the Sabbath, that he had previously done for the cause of Temperance,—not only travelling extensively, and addressing public assemblies in every part of the country, and placing himself in direct contact with many of the most powerful and influential minds, but producing another set of "Permanent Documents," which form perhaps the ablest and most condensed plea for the Sabbath, which the language furnishes.

The last four years of Dr. Edwards' life were spent chiefly in writing a condensed Commentary on the Scriptures, by request of the American Tract Society. He had gone through with the New Testament, and proceeded with the Old as far as the fiftieth Psalm, when death put an end to his labours. The result of this effort is now before the public, and is creditable alike to the author's head and heart. In April, 1852, owing, as was supposed, to long continued and intense mental excitement, he was prostrated by a fever, which obliged him entirely to suspend his labours for a considerable time, and, when he resumed them, it was in great feebleness, and only for a brief period. Early in June, 1853, he set out, in company with his youngest daughter, on a journey to the South, intending to try the efficacy of the Virginia Springs. After spending some time with his friend, General Cocke, and stopping a few days at the Rockbridge Spring, he proceeded to the Bath Alum Springs, where he arrived on the 13th of July. On the night of his arrival, he was taken suddenly and severely ill, and after lan-

guishing between nine and ten days, with no friend near him except his daughter, died in perfect tranquillity on Saturday morning, July 24th. His remains were brought back to Andover for burial, where his funeral was attended on the 2d of August.

The following is a list of Dr. Edwards' publications:—A Sermon at the installation of the Rev. Thaddeus Pomeroy, Gorham, Me., 1822. A Sermon entitled "Doing a great work," 1823. An Address before the Porter Rhetorical Society in the Theological Seminary at Andover, 1824. A Sermon at the installation of the Rev. Frederick Freeman at Plymouth, Mass., 1824. A Sermon before the Penitent Females' Refuge Society, Boston, 1825. A Sermon on Bible Classes, 1826. A Sermon on the way to be saved, 1826. An Address at the laying of the corner-stone of the new meeting-house in Andover, 1826. A Sermon on the Inspiration of the Scriptures, 1827. A Sermon entitled "The great change," 1827. A Sermon on Preparation for Eternity, 1829. A Sermon on the unction from the Holy One, 1830. A Letter to the friends of Temperance in Massachusetts, 1836. A Sermon before the American Board of Commissioners for Foreign Missions, 1841.

Of the Tracts published by the American Tract Society, he is the author of the following:—No. 167, Well conditioned farm; (on Temperance;) No. 177, Joy in Heaven over one Sinner that repenteth; No. 179, The way to be saved; No. 125, On the traffic in ardent spirits; No. 582, The unction from the Holy One.

To these may be added the Permanent Temperance Documents,—the main principles of which are presented in his Temperance Manual; and the Permanent Sabbath Documents, five of which are in his Sabbath Manual, together with his Commentaries on a considerable portion of the Sacred Scriptures,—all of which have been already referred to.

FROM THE REV AARON WARNER,

PROFESSOR IN AMHERST COLLEGE.

AMHERST, March 25, 1856.

My dear Sir: It was my happiness to know Dr. Edwards from early life, his father's family and ours being often visiters at each others' houses. I recollect little of him, however, in these days of childish history, except that he seemed even then tinged with the gravity and soberness which were marked features in his after life. He was in the families of my father and brothers, during seasons of ill health, in the early part of his ministerial life at Andover; it was here that his character as a man and a Christian was developed in a manner which made him a most welcome guest. "We were always glad to see him," said one who had no special sympathy with his religious opinions.

While at Andover, I was a resident in his family for nearly a year, and at other times a familiar and frequent visitant; and had a full opportunity to know him intimately amid scenes where character finds no disguise deep enough to conceal its reality.

In personal appearance Dr. Edwards was more than ordinarily impressive; in size, though not large, he was muscular, erect, and tall, dignified and stately; and in his general manner and bearing, was such as naturally to attract the attention of others to himself. His forehead was high and prominent; his lips more than usually compressed; his small dark eyes deeply set in his head, overhung by full and heavy eyebrows, in public debate, and in animated private conversation, often gleamed with a keenness of intelligence that seemed to reach into

your most hidden purposes; and those penetrating glances were softened by the love that was still visible in every look, and by the gentleness that sat abidingly on his features. What might otherwise have seemed stern, distant, and repulsive, was relieved by a remarkable benignity of countenance and manner, that spoke greatness and goodness happily commingled.

His outward expression was a true index of himself, in some of the leading traits of his character. Occupied with the events of a Providence that he believed ever around him, and seeking to solve some of the deep problems of practical life, for human well-being, his countenance, though calm and mild, was ever sedate, thoughtful; and it were not strange if some might mistake his devout and serious air for indifference to passing events. In the currency of ordinary social life, he might be less dexterous and flippant in words of welcome than some; but if he lacked in the easy courtesies and outward grace of etiquette, it resulted from the circumstances of his life and from the intrinsic nature and character of his own spirit. As in nature the lofty mountain,—while it sheds down its gentle streams and dews on the plain below, but still stands high up, often dark and frowning in its sublimity,—cannot pliantly bend and shake hands with all the littlenesses at its base; so at times, in character, there is that which seems distant and inaccessible, fitted rather to excite our reverence and awe, than to allure and win us to an easy and familiar fellowship. There might be, to one slightly acquainted, something of this in the manner of Dr. Edwards;—a stateliness in bearing and look, that never forsook him in public debate, or in the social converse of the family; yet, with this was mingled a ready courteousness that won the confidence and respect of all who had opportunity to know him. His face, lighted with a quiet smile of Christian kindness, was an affectionate welcome to his home and to his loving and generous heart.

In his intellectual character, he was among the prominent men of his time. In mathematical and classical study he had no superior in his class in College. He had a clear, comprehensive intellect, which more readily perceived the relations and bearings of an intricate debate than most, and often would he disentangle the subject from what was irrelevant, and state it with a precision and clearness that at once revealed the true position of the topic in dispute, and made further discussion out of place. Inductive in his tendency, he gathered up from his particulars great truths and principles, that had been but dimly perceived by others, and stated them with such simplicity and calmness, that the integrity and impartiality of manner deepened and confirmed the logic that convinced the listener. He possessed the power of strict analysis, and did, at times, in social conversation with a few friends, show himself apt in tracing things to their ultimate principles; but his mind more naturally busied itself with the solutions of the practical. His range of intellect was eminently here; he had no pride to gratify in the metaphysical or the abstruse; no life to waste in speculations. His mental tendencies are well illustrated in a sermon preached on the "way to be saved"—no metaphysical distinctions, no doctrinal difficulties, no solution of objections; but it comes, all practical, like the voice of God to Lot, "Up, out of this city!" and the way to be saved is as plain as that from Sodom to Zoar.

While he possessed mental power that might have made him a keen dialectician, an eminent philosopher, his reflections were thrown on to another field. He felt with Bishop Butler, that "our province is virtue and religion, life and manners; the science of improving the temper, and making the heart better;" and that "he who should find out one rule to assist us in this work, would deserve infinitely better of mankind than all the improvers of other knowledge put together;" and his problems of practical life will live to embalm his memory for ages to come.

Dr. Edwards, as a preacher, was in manner deeply serious and impressive. He often spoke from a mere outline, and not seldom did he excite and strongly

move the hearts of his hearers. His preaching, like all he did, was practical beyond that of any one I have ever known. His order of arrangement and illustration was natural and obvious; his style simple and level to the capacity of the great mass of his audience. His plain statements of truths, enforced by a solemn and commanding manner, by a low and uncommonly heavy intonation, had at times a power in them that few could resist. I remember to have heard him once, in one of his unwritten discourses, while a pastor at Andover. He was portraying the perils incident to youth, and the many ways in which they were often allured from the paths of a virtuous life to their ruin. He became animated by his theme, and turning toward his hearers on the left, with his long arm extended, he uttered himself thus: "I saw a youth in the morning of life, ardent and hopeful; the confidence of his father, the pride of his mother. He turned aside from the highway of duty; I marked him gay and thoughtless, walking along the brink of an awful precipice. I looked,—and lo! he was gone!" Then turning quite round in his pulpit, he exclaimed in his own deep and prolonged intonation,—"Where is he? Let us pray." The impression on my own mind was such as I shall never forget. There was evident in his preaching such deep conviction of the importance of the truths he uttered, such forgetfulness of himself, such sincerity and earnestness, that his words seemed to fall with more than wonted power on your heart. You felt that what he said demanded your consideration. Without ornament in style, or any striking peculiarity or originality in thought;—with no grace in gesture or manner, he was a preacher that held his hearers in strict attention, for he spoke in the kindness of his own full Christian heart, as one having authority. Such was he in the early stage of his ministry; his after life was more a life of business, and I am inclined to think that the perplexities and cares attendant on such a course, served rather to diminish than increase his power as a pulpit orator.

His moral and religious character was of a high order. His practical life, in originating and carrying forward some of the great schemes of Christian benevolence, that bless the world, distinctly illustrate this. But there were, in his own daily life, the distinct traces of a living piety: gentleness, humility, and an intimate converse with God were written on all that he said and did. Few men have passed through life and left a brighter example of what a Christian minister should be. In public, in private; at home, and abroad, the testimony to the morality and piety of Dr. Edwards is the same. In scenes of trial, when the calmness and quiet of most men forsook them, he exhibited the same steady, unvarying, dignified Christian simplicity. He never lost his self-control, but sustained himself unmoved and placid in the most trying exigencies of life. I shall not soon forget the admiration with which one of his colleagues spoke of him, when, in conformity with his own views of duty, he relinquished an important public trust. "It was a delicate matter to express our opinions in relation to his relinquishment of the trust, and I felt great misgivings in stating to him our difficulties." "And how," said one, "did he receive it?" "Receive it? with the most unruffled calmness." "Did he leave his charge quietly?" "Quietly! He left his position with the grace and dignity of an angel: I *thought* I knew Dr. Edwards. Not one word of complaint! I had not known the depth of his religious character till now." Such, in few words, was the outline drawn of him by one who knew him intimately in public and private life. There was in his Christian deportment a beauty none could rightly delineate, who had marked him only in his public and business movements; and even to those who knew him in the domestic and family relations, as well as in his wider sphere of action, the picture in its perfectness cannot be drawn. The family circle is the sacred and soft retreat of all that is most lovely in character; yet beyond a full and exact delineation. The thousand nameless but beautiful items that make up its history, when rightly passed, are like the soft and airy drapery that hangs around the

declining footsteps of an autumnal day. We feel it all; it pervades our hearts, but no skill can lift out its unutterable lovcliness in any set forms of phraseology. Such was Dr. Edwards; quietly and evenly gliding on his way like nature,—in stricter accordance than most with the laws of his being, to the great realities of the future.

Very sincerely yours,

A. WARNER.

FROM THE REV. AMOS BLANCHARD, D. D.

LOWELL, Mass., June 25, 1856.

My dear Sir: My acquaintance with Dr. Edwards began with his entering the ministry, and continued till his death. My honoured father having been a deacon of his church, his nearest neighbour in one direction, and his confidential friend; I knew him, as he appeared in every relation of life, and in every variety of pastoral duty. I heard all of his sermons and addresses during his pastorate at Andover which have been published. Through his subsequent life, he frequently visited in my family and preached in my pulpit. It was my privilege also to share his hospitalities, and to meet him on occasions so diversified as to bring to view nearly every phase of his mind and character.

Greatness, as applied to men, hardly admits of definition, real or verbal. Its elements differ widely in men, all of whom make upon us the impression described by the word. It is often felt when it most completely defies analysis. Some men are indivisible; the physical, mental, and moral so coalescing that they cannot be separated; all conspiring to make what a British critic describes Rev. Sydney Smith to have been, "one whole individual person, honest and genuine in all his appearances, and entirely transcending, as a man, in natural force and influence, any thing that can be said of him, in any special character."

To this class Dr. Edwards belonged. His body, heart, and intellect combined to make him, as a man, something far beyond what he was simply as an author or preacher. All who came near him felt his power, when most at a loss to detect its hiding places, and even when most awake to his want of its more common constituents and helps. He owed nothing to courtly ease or polish of manners, or to the mental graces of elegant scholarship. Of rhetoric, in the exact sense of the term, he had none. The mention of belles lettres, in connection with his name, provokes a smile at the incongruity of the ideas. A learned allusion, a simile or trope beyond those of the sacred writers, or a poetical quotation, except from Watts or Cowper, can scarcely be found in all that he ever spake or wrote. Few men are more slenderly endowed with genius, in the sense of inventive or imaginative power. Its fire never plays over his pages. It never lent its aid, as in Dr. Payson, to kindle his feelings to extatic devotion. All his printed letters and discourses have, like Whitefield's, a striking air of mediocrity. To the rules of oratory, as an art, he seemed to be profoundly a stranger. Yet he often achieved the best results of oratory, in preaching, in deliberative assemblies, and on anniversary platforms. Imitation of him on any of these occasions by any person could result only in making himself ridiculous. Yet Dr. E. was often truly eloquent. He could practise none of the minor graces of conversation, which qualify one to shine in the general intercourse of society; owing perhaps, in part, as in Dr. Chalmers, to the massive character of his mental movements. He will be commemorated in no traditional anecdotes of his playful humour, smart repartees, or electric wit. Still, he was marked with peculiar attributes of person and manner, of thought and feeling, such as made him, with little help from art, not to say, in violation of most of its rules, one of the great lights of the New England pulpit.

Dr. Edwards was ordained over the South Parish Church in Andover, at the age of twenty-five, and after but six years of preparatory study, only thirteen

months of which were devoted to Theology. The last six of the fifteen years of his ministry there, were the culminating period of his pulpit ability. He had then become a recognised force; a living power felt by men, women, and children, throughout that extended parish. With an undisputed ascendancy among his own people, he was known far and near as a powerful preacher and a man of eminent practical wisdom. His occasional services were sought in places near and remote: and he was invited permanently to occupy stations of the gravest responsibility. Yet even then he had neither attractiveness nor popularity. He had, however, what is so much better, influence; an influence growing out of his personal qualities, and accumulating with every year of his pastoral life.

His face and figure, as shown in the frontispiece of the excellent Memoir of him lately published, will suggest to those who never saw him, the outlines of his spiritual portraiture. The harmony between the inward and the outward man was so marvellous as to be almost amusing. It gave a beauty of its own to his rugged simplicity of thought and diction, though in almost any other, it would have been felt as a deformity. He was, too, always the same. No varying moods operated, like shifting postures in the sitter before the sun-graven plate, to blur the impression. Always himself, and himself only, he had not a touch of quaintness or of eccentricity. His stiff and formal mannerism was untainted with affectation. Every thing which he did or said bore the stamp of his own individuality, but no one ever called him odd. He could not have been otherwise than stately even to the verge of dignity's grimace. A bearing, which would strike a stranger as ultra professional, was with him the only natural one. His native mould and make were precisely what in most men would be a purely technical character. He was born a Divine. He lacked elasticity, and the power of operating upon a wide range of susceptibilities. He had none of the fascination, which, in many persons, binds to themselves all on whom their spell is laid, without respect to their mental or moral worth.

Intellectually, his strength lay, where it is often found to lie, in those great men, who seem to have no other assignable point of superiority, in clearness, grasp, and compass of view As Whateley says of Aristotle, his mind was at once telescopic and microscopic. He saw at a glance the relations of all parts of a subject to each other, and of the whole to other subjects. He intuitively separated the essential from the accidental. He discovered the time of action appropriate to each particular juncture, and the demands of a true expediency, as the same with those of right and duty *in given circumstances*. He was full of the "wisdom and prudence," in their human measure and manner, which the Apostle declares to have belonged to God's redeeming love. These qualities too were, in Dr. E., as in God Himself, vital forces, salient springs of sagacious and comprehensive plans well wrought out. His career as a pastor was marked by these attributes thus operating. They qualified him to project and execute charitable and reformatory movements. They clothed him with administrative ability. No civilian ever excelled him in presiding at the council-board, in an executive committee, or a deliberative assembly. Business, under his direction, never lagged, never hurried, never became confused. His timely hints and modest inquiries were frequently decisive. Such mental qualities could not but make themselves felt by common minds and on common occasions. But with the multitude, his influence was mainly that of manifest rectitude; of embodied duty to God and man. If others have better shown "virtue in her shape how lovely," it was his mission to make men feel "how awful goodness is." His gravity, however, had no tinge of austerity or gloom. His reserve, which had it been studied, would inevitably have repelled, was seen to be essential to his identity, and to be allied with the most genial affa-

bility of soul. He was not unsocial in his silence. It, therefore, only won confidence. It acted, in alliance with a native modesty and with the humility wrought by Divine grace, to prevent his speaking of himself, or seeming to think of himself. The remark made of Washington, that no one would have suspected from any thing said by himself that his career had been, in any respect, unusual, is strictly true of Dr. Edwards. He never complained of his trials; he never reported his successes. His mind and heart appeared to be so filled with Divine truth, and with the claims and wants of his fellow men, as to leave no room for any other contemplation of himself, than was essential to the best performance of duty. His caution was sometimes excessive. It kept him from committing himself when most men would have thought themselves bound to speak. Yet it was, in no degree, the offspring of fear. He knew nothing of fear in any form, but the fear of God. Least of all did it ever sink into cunning. His movements were explicit. What he could not effect in this way he left unattempted. Fearless in duty, he was not exceeded in circumspection by the most timid and time-serving. His greatness consisted largely in the perfect balance of these antagonist forces. He was an admirable illustration of tranquil energy, resulting from cool judgment united with unremitting earnestness. Never impetuous or rash, he was always working with a thoughtful momentum, which bore others along without their perceiving his agency. "Light and Love," was his favourite motto. And these powers exerted themselves in all his plans and movements, so as to commend them and him to persons of all varieties of temperament and training, of all professions and callings, and all grades of intellectual strength and culture.

If other men have equalled him in these qualities, he stood nearly alone in one grand particular,—the unconscious revelation of them all, whenever he addressed an audience. This was, beyond all others, his striking peculiarity, and the tower of his strength. He was not now the man and then the preacher: but as he preached, without intending it, with a kind of oracular authority in his common conversation, so his whole character, as a man, came out in his public preaching. This is so far true of all ministers as to make the pulpit, beyond any other place, to be, like the Divine Word which it proclaims, a revealer of the thoughts and intents of the heart. Discerning hearers will seldom fail to feel any serious defects in the preacher's personal character, however studiously it may be, for the time, concealed. But to few is it given to reveal instantaneously their various excellencies, especially when they are of so profound an order. Most good men require to have been observed for months and years, in order that their character may enforce their sermons. Dr. E.'s character encompassed him wherever he was, and attracted notice almost before the man himself was observed. This self-revealing power, one of the rarest of endowments in the degree to which it belonged to him, must be viewed as a special gift from Him who distributeth to every man severally as He will. No self-conscious discipline or purpose can acquire it, further than as it is incidental to abounding spiritual vitality. Yet many have probably equalled Dr. E. in all his excellencies, without his power of making them all to be intuitively perceived in the operation of each. That sharp analyst, John Foster, says of Sir Thomas More, that he "exerted and almost involuntarily, not in succession and alternation, but at one and the same time, the wit, the philosopher, and the Christian." A like happy complexity in simultaneous action of mental and moral forces, such as, in the aggregate, are better represented by Sir Matthew Hale, belonged to Dr. E. His occasional hearers will testify to the truth of this representation, whether they ever framed it or not by reflecting on their own impressions. They felt the influence of exalted character, *instantaneously disclosed*. Strangers knew themselves to be listening to a wise, modest, bold, ardent, and simple-hearted, yet far-sighted and sagacious man: full of tact in shunning needless collisions, yet ready joy-

fully to embrace the stake, rather than compromise, in an iota, his duty to God. Whatever he said, and even in his silence, these traits thrust themselves into view, and exerted a power in conversation and in preaching altogether beyond any thing to be found in his words or thoughts.

The foremost feature of his sermons and addresses was their Biblical cast. They were plain to the extreme of being thin, bare, and dry, except as relieved by scriptural quotations and pertinent facts. His manner was that of serious, earnest conversation, and had the effect of isolating his hearers and of making them feel themselves to be individually talked with on the subject in hand. They felt the power of the man *through* whom, rather than from whom, the words appeared to come. For so simple, so biblical, so self-recommending was all he said, and so in keeping with his commanding presence, his majestic though ungraceful mien, and heavy voice, as to appear like the utterances of a stern old prophet baptized into the tenderness of the Apostle John. The inspired words seemed "fitted on his lips." He thought in them more truly than ever did Jerome or Tertullian. His constant use of them made it impossible for his own phraseology, how plain or homely soever, to be, in the least degree or in a single instance, coarse or low. He gave even to casual observers the impression of his being a kind of speaking and walking Bible. He seemed not so much to have studied it, as it to have possessed him, body, soul, and spirit. Its tritest passages had to him apparently the freshness of a new revelation, because his experience of their power seemed ever new. This interest communicated itself by a sacred sympathy to his hearers. He constantly illustrated his own idea of sacred eloquence, as consisting in "declaring all the truths which God has revealed, in the connections in which He reveals them; and in declaring them with those feelings which these truths, clearly apprehended, cordially embraced, and faithfully obeyed, will inspire." His prayers were sometimes composed almost wholly of inspired passages applied with striking felicity to the instant occasion. No man ever better merited the praise of being a "living ritual." He made no pretension to critical lore. He struck intuitively into the heart of a passage and carried conviction to every hearer that his exposition was indeed the mind of the Spirit. His Bible-classes and expository lectures were regarded by Professors and Students in Theology as models in their kind. His countenance lighted up, in speaking, with a strange mixture of solemnity and cheerfulness, of authority and inviting tenderness. His eye frequently filled, and his voice, heavy as the sub-bass of an organ, though not as musical, trembled with an earnestness known by all to be real. He never assumed a character for the occasion. He spoke right on like a man intent upon his work, and wholly oblivious of himself. Without any thing positive, dogmatic, or dictatorial, he spoke with authority. His sayings were heard as law; i. e. *laid*, settled in a way never to be moved. They were felt to be almost like inspiration itself, an end of controversy.

All Dr. E.'s habits of mind were intensely practical; or, as the more learned phrase would be, objective. His ability for profound speculation was hardly surpassed among his contemporaries, as those are aware who knew him in the exercises of his clerical Association. He could analyse and discriminate acutely on the most abstruse points of metaphysical science. Yet the whole bent of his soul was towards the realization of abstract truth in life and character. His convictions had a sort of creative power. From a kind of intrinsic necessity, they wrought themselves into sensible forms. Accordingly, his *piety* was eminently practical. He had the air of a man who knew not how to speak or act, or how to refrain from speaking and acting otherwise than in imitation of the Divine Man. No hasty or petulant speech, no disparaging word about others, no expression, by look or manners, of any unchristian temper, was ever, as I believe, laid to his charge. His "soul was like a star," not only as "dwelling apart" from

all the petty egotism and other kindred foibles of many great and excellent men, but as shining for others' benefit and shedding down upon all who saw him the Saviour's reflected brightness. Altering and adapting an old comparison, you would almost as soon expect to see the sun diverted from his course by the fishes, scorpions, and lions of the zodiac, as to see him swerve from his integrity under any earthly temptation.

The same practical cast of mind appeared in the type of his Theology. His Calvinism was never doubted: though the biblical, with him, took precedence of the scholastic,—the evangelical, of the technically orthodox. Few did more true yeoman service in the Unitarian controversy. Yet he scarcely ever preached a strictly controversial sermon; and never on the points which divide the different schools of orthodoxy. He was intent upon making men feel that God is dealing with them in providence and grace, that Christ and the Holy Spirit are working for their salvation, and that the only hindrance to it is their chosen and cherished adherence to sin. He sought, therefore, to lead them to stop sinning, and that in the quickest possible way. He insisted on their instantly forsaking all known wrong doing, and entering upon every known duty for the sake of glorifying God and doing good, as the essence of repentance. To do this, relying on Jesus Christ for pardon, and on the Holy Spirit for strength, and guidance, and all else that is needed in order to doing this, and to being accepted of God in doing it,—this, in his view, was saving faith. It was with him an axiom, that right feeling comes from trying to do right, as often as right doing from right feeling. He believed that he had gained a great point with unconverted men, when he had set them to work in some department of Christian usefulness. The best extant specimen of his habitual style of preaching in his best days is the little tract entitled, "The Way to be Saved." In his application of a sanctified common sense to the interpretation of the Bible, he resembled Andrew Fuller, without his undue positiveness. Few of his hearers thought of inquiring whether he belonged to old school or new, to the adherents of the "taste" or the "exercise" scheme: yet his private conversation and his line of action on test questions showed beyond doubt that his convictions and particular sympathies were with the Hopkinsian wing of the Calvinistic host. A Congregationalist in head and heart, he delighted to co-operate in every good work with all that love our Lord. He probably was never heard to present the views of those with whom he differed in an odious light, or to allude to them at all, unless they happened to be identified with errors and prejudices known to exist in his hearers' minds, and which must be removed in the process of leading them to Christ.

Some of Dr. E.'s characteristic traits shone to better advantage, while he laboured in the service of the American Temperance Society, than while he acted as a pastor. At a time when Temperance Conventions were composed of the ablest and best men of the community, assembling, not to serve political ends, but to advance a high moral and Christian enterprise, the place of Chairman of the Business Committee was almost certain to be assigned to him. Thirty years ago, before any general agitation of the subject, he had prayed, preached, and conversed on total abstinence as a remedy for intemperance, till the principle had come to be generally adopted among his own people. His activity in this reform and in kindred ones came naturally of his practical turn: and his habits as a pastor had been a series of rehearsals preparatory to his career as a lecturer on temperance, Sabbath-keeping and the study of the Sacred Scriptures. These he believed to be the main pillars in the edifice of social morality and order. His sagacity and tact, his calm fervour and unresting diligence in promoting these reforms, had an air of true moral sublimity. His energy was like that of a law of nature. He laid out his course as if he stood alone, yet he was sure of the best co-operation, moral and material. He strode far in advance of others in many of his principles and plans, yet he appreciated all objections with the most

sensitive delicacy, and conceded all their just force. He was tenacious of his own convictions, knowing them to rest upon a deep insight into men and things and the profoundest reflection and prayer, yet none ever imputed to him obstinacy or self-will. Seldom as his plans were over-ruled, all knew that he could surrender them with the best possible grace. We are told of Queen Elizabeth's great minister, the prince of English statesmen, that "the character of his temper was a vigorous moderation, prompt and resolute in its measures, and yet seeking to accomplish the end by the most temperate means, and in the quietest manner. Moderation was conspicuous in the general scope and direction of his designs, as well as in the manner of effecting each particular object." This champion of the temperance reformation was a pattern of such "vigorous moderation," or, to adopt the cant phraseology of the day, of progressive conservatism. He resembled in this respect the prophet Samuel, as much as Luther did Elijah in his fiery vehemence. His comprehensive vision could never see in one direction only. His ardour in behalf of his favourite schemes never jostled other enterprises and duties out of their proper place. Vituperation, invective, and exaggeration, such as compose the staple of many a self-styled reformer's harangues, never polluted his lips. The spirit of the Gospel exhaled through all his addresses. They would have suited any part of the Lord's day, and would have promoted repentance and faith, if preached in the midst of a religious revival. The "hints," found in his Memoir, for his own and others' guidance in their temperance efforts, might have been transcribed from his own example. Without seeming to have formed any such resolutions as the following, or to have adopted them consciously and of set purpose, he was the impersonation of them all: "Never be discouraged; never be self-confident; never exaggerate, or state any thing more than the simple truth; never try to force people forward any further than, from the light you have thrown before them, they choose to go. Let your object be the glory of God in the salvation of men. Let every step of your course be sanctified by the word of God and prayer." He relied little upon philosophy, and made every thing of scriptural principles illustrated by facts. His logic consisted chiefly in marshalling facts so as to sustain and enforce his simple and luminous statements, without, however, any colouring or straining of truth. His Annual Reports on Temperance and the Sabbath are unsurpassed as exhibitions of the truth to the popular mind. They enshrine the very spirit of the man in their Doric simplicity and strength. He delighted in comparing Providence and the Bible, and in using them, though always cautiously, as mutual interpreters. Fortified at all points by scriptural principles and illustrative facts, he could address sages and children, legislative bodies and Sabbath schools; he could converse with the greatest statesman and the humblest woman with equal calmness and courage: impressing all alike with the sincerity and soundness of his views, and with their transcendent importance to the individual and the community. Rarely has any minister of the Gospel had equal success in influencing leading minds by personal conversation. Many a railroad corporation has suspended its Sabbath trains, in consequence of his private interviews with the Directors, when the public little suspected the occasion of the change. His public discourses on these subjects, usually written but in part, might seem as if made up of nude statements of principles and facts; his sentences might be ragged, and his gestures uncouth; but few thought of manner or style, while truth and duty seemed to assume a palpable presence. He was an eminent example of piety and philanthropy, now so often rudely divorced, acting in their natural union, and with a mutual dependance and symmetry, as complete as those of the trunk of a stately elm and its pendant branches.

I was a witness at his own house, in 1847, to Dr. E.'s deportment under the first severe attack of the painful disease, which, six years after, brought down his strong frame to the grave. Then and through the subsequent years of declining

health, he was still the same tranquil, majestic, and childlike man. The Bible was his constant companion. His lips dropped, as a honey comb, with its consolations. His greatness appeared, when he could no longer do great things, in the way of his doing little things, and of his submitting to the hardest of all tasks to such a man, that of doing nothing. He was as dignified in bearing privation and pain, as in the broadest theatre of public action. When his departure was announced, none doubted that for him to die was gain, or that a prince and a great man had fallen in Israel.

Few men ever left behind them a more distinct impression of their having been raised up for a specific work, and of their having done the work given them to do. He was a wise man in the inspired meaning of the term, including moral, quite as much as mental, excellence, and the selection of the best ends for himself to pursue, not less than the perception of appropriate means. His favourite maxim and the philosophy of his whole life was, "To be good is to be great in the best sense: and to be useful from the love of doing good is to be happy." Such wisdom saved him from placing himself in stations which he was often urged to accept, but which he never would have successfully filled. In the instances which may be thought to be exceptions to this remark, he is believed to have yielded his own judgment to the decision of an Ecclesiastical Council, or to the importunity of the best and ablest men. He honoured, also, in others, powers not exercised by himself. He appreciated scholarship and æsthetic culture in the ministry. Partly perhaps from the sense of his own deficiencies, he urged others forward in making these acquisitions. Certainly they would have multiplied his means of influence, especially with the young. They would have enabled him to gain and to keep an ascendency over some minds, whom, after all, he failed to reach. They would have saved him from unduly repeating himself. They would have imparted the grace of the Corinthian capital, without weakening the strength of the column. They would have sustained him in the positions which he so wisely declined. As he was, he did a work, the fruits of which will long be witnessed in the parish which enjoyed his ministry, and in the schemes of benevolence, which bear the imprint of his wisdom, and which owe to his cautious energy so much of their healthful vigour. Many hundreds will forever bless God for his labours as the proximate means of their conversion. Many, now preaching the Gospel, in this and in other lands, will declare themselves indebted for much of their wisdom in winning souls, to his example as preacher and pastor. The praise awarded him by general consent will be higher than that of having been a brilliant, scholarly, and polished orator. It will be that of having been, every where and on all occasions, in the house and by the way, in his own parish and while preaching and addressing public bodies in every part of the land, a wise, good man, and a skilful, laborious, and eminently effective minister of Jesus Christ.

I am very faithfully yours,

A. BLANCHARD.

GAMALIEL SMITH OLDS.*

1812—1848.

GAMALIEL SMITH OLDS was born in the part of Granville, Mass., which is now Tolland, February 11, 1777 His parents, Benjamin and Via (Smith) Olds, were originally from Suffield, but removed first to Granville, and afterwards, when this son was about fifteen years of age, to Marlborough, Vt., where he resided several years previous to his going to College. He was graduated at Williams College in 1801, and was a Tutor there from 1803 to 1805. In 1806, he was chosen Professor of Mathematics and Natural Philosophy in the same institution. This office he held, discharging its duties with great ability and efficiency, for two years, when, in consequence of a difficulty that occurred in the College, rendering it inexpedient for him to remain, he tendered his resignation.

He engaged now in the study of Theology. He commenced his course under Dr. West of Stockbridge, and in 1810 became a student in the Theological Seminary at Andover; having united with the church at Marlborough, the place of his father's residence, about the beginning of the same year. On the 19th of November, 1813, he was ordained as colleague pastor with the Rev. Dr. Newton of the First church in Greenfield, Mass. The council first called to ordain Mr. Olds refused to proceed, on the ground that one of the clergymen who had been invited, and who took his seat as a member, was reputed a Unitarian. A second council, however, was soon called, consisting entirely of those who harmonized in their theological views; and by them Mr. Olds was duly set apart to the ministry,—the Rev. Dr. Samuel Austin of Worcester preaching the sermon.

Mr. Olds remained at Greenfield about three years, and was dismissed in 1816, a short time before the death of his colleague. This was with a view to his accepting an appointment to a Professorship in Middlebury College; but, in consequence of some disagreement between himself and some of the officers of the College, he never entered upon the duties of the office. He wrote, and by advice of the Franklin Association, published, a "Statement of facts" in the case. From 1819 to 1821, he was Professor of Mathematics and Natural Philosophy in the University of Vermont; and from 1821 to 1825, was Professor of the same branches in Amherst College. During several succeeding years, he held the same office in the University of Georgia. After returning to the North, he resided for some time at Saratoga Springs, and at one or two other places in the State of New York; and in the autumn of 1841, removed to Circleville, Ohio, where he spent the rest of his days.

From this time, he was the subject of much bodily infirmity, though he preached frequently for his brethren in the neighbourhood, and generally attended the meetings of the Presbytery of Columbus, of which, however, he never became a member. His death was the result of a distressing casualty. On Saturday, the 2d of June, 1848, he left home for the purpose of supplying two vacant churches in the town of Bloomfield, about twelve

* Packard's Hist. of the Franklin Association.—MSS. from Rev. Dr. Humphrey, Rev. Charles Scott, Rev. M. A. Sackett, and Rev. G. L. Kalb.

miles distant from Circleville. There he passed the Sabbath, preaching in two different places with more than common vigour and fervour. On Monday morning, he started for homo; and when about a quarter of a mile from the place where he had spent the night, his horse took fright, and starting to the side of the road, threw him from his vehicle down a precipitous bank, a distance of ten or twelvo feet. Two of his ribs were broken, and he experienced other severo injuries. He was taken to an inn about two miles distant from the place where he was hurt, on the way towards home, and being unable to proceed farther, was left there. His wife was sent for, and the best medical aid was immediately called, but the injury could not be repaired. He lingered in great pain until the 13th, when, in perfect tranquillity and submission, he expired.

Mr. Olds left his library, consisting of about three hundred volumes, at the disposal of the Presbytery of Columbus, to be given by them to some Theological Seminary under the care of the Old School General Assembly. They were accordingly given, in the spring of 1856, to the Alleghany Seminary.

Mr. Olds was marriod in 1812 to Julia, daughter of Deacon Jonas Whitney, of Marlborough, Vt. They had four children,—three of whom died in infancy, and the remaining one in the prime of his manhood. Mrs. Olds died in 1851.

The publications of Mr. Olds are an Inaugural Oration at Williams College, 1806; the Substance of several Sermons upon the subjects of Episcopacy and Presbyterian parity, 1815; Statement of facts relative to the appointment to the office of Professor of Chemistry in Middlebury College, 1818.

FROM THE REV. CHESTER DEWEY, D. D.

ROCHESTER, April 15, 1856.

My dear Sir: Mr. Olds, concerning whom you enquire, was my Tutor in College through my Junior year, 1804–5. He continued in that office the following year; at the close of which, he was elected the first Professor of Mathematics and Natural Philosophy in the College. Thus my acquaintance with him was for three years of my collegiate life; and for one of them was particular, as he was the sole teacher of my class during the whole year.

The studies of the Junior year then were chiefly mathematical and philosophical, commencing with Geometry and closing with Philosophy by Enfield. He heard the class in Cicero de Oratore, and showed us his fine scholarship in Latin, and also in History, with which his comprehensive mind was familiar. He delighted especially to range the fields of Mathematical Philosophy. The Mathematics of College he had at his entire command; and all the parts appeared as familiar to his mind, as the alphabet to a finished reader. The chief defect in his exhibition of the principles, was the rapidity of his demonstrations. The reasoning was so perfectly obvious to himself, that he seemed to wonder that a student should hesitate upon it, even though he had looked at it but a few moments. So, when he had presented the reasoning in his rapid way,—clear enough if the student could keep pace with him, he was accustomed to question the unfortunate wight, upon whose eyes the light had flashed, but made no distinct picture of the objects—"Do you see it?" Even this short question he was wont to abbreviate from the same rapidity of his thoughts, to "See it?" "See it?" These two words became, in the class, of frequent application in their reasonings with each other, and almost their designation of their

popular Professor, as the phrase was an admission of their high estimate of his talents.

Professor Olds possessed a playful spirit, and often opened a vein of the richest humour. His mind moved quickly, and he was keen, shrewd, sarcastic, strong. Though a fine disciplinarian, he often used such a method of reproof as was full of pleasantry, and yet adequately corrective. Several members of one of his classes had often collected in some of their rooms, and imitated the voices of various animals. They had practised, till they had become expert at barking, mewing, bleating, lowing, and the like. In the hours of study in the evening, the bleating begun, and was carried to high perfection by an excellent scholar. Mr. Olds rapped at the door and walked in; casting his eyes on this fine young man, he said,—"If I had known the old bell-wether was here, I should not have called,"—and left the room. So fearful was the fellow that "bell-wether" would become his designation, in and out of College, that he ceased the noises from that instant, and the nuisance came to a sudden termination.

I knew less of Professor Olds as a preacher than as a teacher in College; but, with a mind constituted as his was, it was impossible but that his sermons should have always been full of consecutive and thoroughly digested thought. His manner in the pulpit was somewhat earnest, and his elocution might, on the whole, be considered good; but I think the effect of his preaching would have been increased, if he had manifested a deeper sympathy with his audience.

Professor Olds carried his mathematical preferences into all his reasonings—he seemed to labour for certainty with the utmost energy, and to consider his religious and moral principles as having been demonstrated by him. He had the reputation of affixing Q. E. D. to many conclusions for which only *probable* proofs could be adduced. As he well understood the limits of Mathematics, of course he did not apply Geometrical principles to moral or political subjects; but he seemed to rest on his deductions as having absolute certainty. This habit of mind made him often appear to others as dictatorial, self-confident, perhaps uncharitable. Possessed too of more than an ordinary degree of sensitiveness, he was perhaps hereby led, at least in part, into those differences of views, which issued in the unfortunate termination of his relations to two or three Colleges, by means of which several years of his life were embittered. Under the pressure of a succession of serious disappointments, his mind had, at one time, well nigh lost its balance. But he lived to recover himself entirely. His last years were years of active and earnest service in the ministry of the Gospel; and when he died, the public papers in the region in which he had resided, bore honourable testimony to his character, his usefulness, and his fidelity.

Very sincerely yours,

CHESTER DEWEY.

JOHN BROWN, D. D.*

1812—1839.

JOHN BROWN was a native of Brooklyn, Conn., where his father, Shubael Brown, was a substantial and wealthy farmer. He was born on the 4th of July, 1786. He was one of a large number of brothers, apparently of vigorous constitution in early manhood, most of whom, however, became victims to consumption, while they were yet in the prime of life. While he was a mere child, he began to discover a passionate fondness for books, and used to appropriate to the purchase of them the small sums of money which children ordinarily spend upon their little sports and gratifications. After passing a few of his early years in labouring on his father's farm, he went to Plainfield Academy, and commenced his studies with a view to prepare for College. In due time he entered at Dartmouth, and through his whole course sustained a high reputation in all respects, and was graduated an excellent scholar in 1809. He became hopefully pious during his College life, and joined the church in his native place, about the time that he was graduated.

Soon after leaving College, he became a member of the Theological Seminary at Andover, then in its infancy, and remained there until 1811, when he accepted an appointment to a Tutorship in Dartmouth College, which he held for two years. Having received license to preach from the Orange Association, N. H., he went, after resigning his Tutorship, to preach as a candidate to the Presbyterian church in Cazenovia, N. Y They gave him a call to become their pastor on the 24th of November, 1813, and on the 8th of December following, he was ordained and installed there by the Presbytery of Onondaga. He was married not far from this time, to Sarah Murdock of Norwich, Vt., by whom he had eight children. Mrs. Brown died in Hadley, December 26, 1838, aged forty-three.

Mr. Brown continued his labours here in great fidelity and with no small measure of success, for about fifteen years. The years 1816 and 1820 were distinguished by revivals which brought very considerable numbers into the church. He enjoyed the confidence and affection of his people in an unusual degree, and sustained a high reputation throughout the whole region.

The degree of Doctor of Divinity was conferred upon him by Union College in 1827.

When the Pine Street Church, Boston, became vacant, in 1828, by the removal of the Rev. Dr. Skinner to a Professorship in the Andover Theological Seminary, Dr. Brown was selected as a suitable person to become his successor; and, having accepted their call, was dismissed from his charge in January, 1829, and installed in Boston shortly after.

Dr. Brown's ministry in Boston was of short continuance. Though he was greatly esteemed by his people as an able and wise man, an instructive preacher, and a faithful pastor, he seems, from his peculiar tastes and habits, to have been less adapted to a city charge, and to have found himself less at home in it, than had been anticipated. The result was that, after remaining

* MS. from Rev. G. S. Boardman, Rev. G. J. Tillotson, and Rev. Dr. Woodbridge.

there about two years, he accepted a call from the church in Hadley, Mass., where he was installed on the 2d of March, 1831.

At Hadley, as in the other places in which Dr. Brown exercised his ministry, he was greatly esteemed for his solid and enduring qualities; and, while he found himself in a more congenial atmosphere, he laboured probably with more comfort and acceptance, than in the congregation which he had left.

Dr. Brown, after a ministry at Hadley of eight years, died there, of consumption, March 22, 1839, aged fifty-three. The disease which terminated his own life swept away, within a short period, almost his entire family. The Rev. Dr. Woodbridge, who was his predecessor, and is now (1856) his successor, in the pastoral office at Hadley, says, "Eight at least of his family, including himself, lie side by side, in our burying ground; and most of them died in the course of two or three years."

During his residence at Cazenovia, he published two Sermons on Baptism, which are considered a very able discussion of that subject.

FROM THE REV ISRAEL W PUTNAM, D. D.

MIDDLEBOROUGH, Mass., June 25, 1856.

My dear Brother: I regret my inability to reply, in any satisfactory manner, to your request for some account of the Rev. Dr. John Brown, formerly pastor of the Pine Street Church in Boston. We were indeed classmates at College; but, owing to peculiar circumstances, were not in very intimate relations with each other. I had spent my first two years at Cambridge, and was at Hanover only during the last two. Besides, he was then a decidedly religious character, which I was not; and we were not brought together by special and strong sympathies. Indeed, I felt myself quite a stranger at Dartmouth, and, owing to my College antecedents, was less familiar with the class than they generally were with one another.

Dr. Brown, as I knew him in College, was a man of fine personal appearance, of kind and gentle manners, of amiable dispositions, of commanding talents, and excellent scholarship. He was a diligent student, always orderly in his conduct, earnestly intent on the acquisition of knowledge, and aiming to do good in the use of it. I think he was, by the College Faculty, considered the second or third scholar in his class; and this, if my memory serves me, was indicated by his Commencement appointment and performance. As our fields of professional labour were remote from each other, during the greater part of his ministry, I had little opportunity of marking the progress of his career; but, from all that I have heard, I have reason to believe that he fulfilled his early promise of usefulness in the Church, and that his name deserves a place among the wise and good of his generation.

With much Christian regard,

I am truly yours,

I. W PUTNAM.

FROM THE REV HEMAN HUMPHREY, D. D.

PITTSFIELD, June 26, 1856.

Dear Sir: I had but little acquaintance with Dr. Brown till he settled in Hadley. From that time till his death, I knew him well, and esteemed him highly, as a minister, a Trustee of Amherst College, and a brother beloved in the Lord. I visited him, from time to time, during his last illness, and preached the sermon at his funeral; and the lapse of eighteen years has done little to diminish the distinctness of my impression concerning either his person or his character.

In person, Dr. Brown was somewhat above the middling stature; his complexion was rather dark; he had a fine eye and an open, benignant countenance. He was not a man of many words; his mind was not rapid in its movements, but it was clear and reliable. He had much more than an ordinary share of what is called common sense, and in making up his final judgments he seldom erred, because he took time to look at questions on both sides, and kept his personal preferences, if he had any, in abeyance.

He could not be considered as a man of brilliant parts, and he was as far as possible from any attempt or wish to pass himself off for more than he was worth. His talents, though highly respectable, were rather of the working and practical order, than the popular. He could not have excited the admiration of superficial or critical hearers, by fine, polished essays in the pulpit, if he had tried; and he had too high a sense of the great end of preaching, to have done it if he could. He heartily despised every thing like clap-trap every where, and above all, in the pulpit. His sermons were able, evangelical, and instructive. If not very attractive at first, he grew upon you. The more you heard him, the better you liked him. He gained your confidence by satisfying you that his grand endeavour was to preach not himself, but Jesus Christ, and himself the servant of Christ, for your sake. He was not a trained pulpit orator; but his voice was strong and emphatic; his delivery was solemn, earnest, and at times highly impressive. He was well rooted and grounded in the great doctrines of the cross; and he preached them so clearly, that if his stated hearers did not understandingly embrace them, it was their own fault. If Christians, sitting under his ministry, did not gradually "grow up to the stature of perfect men in Christ," it was not because he fed them only with milk. He gave them "strong meat," too, as they were able to bear it, and not in stinted allowances, whether they all relished it or not. He was a strong Edwardean Calvinist himself, and as he had no confidence in mere human suasion, however eloquent, to turn men from darkness to light, and from the power of Satan unto God, he prophesied over the dry bones, as Ezekiel did, when he said, Come, O breath, O Spirit, breathe upon these slain that they may live; and God blessed his labours to the edification of the Church and the conversion of sinners.

Dr. Brown was a minister out of the pulpit as well as in. He was "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." He "taught the people publicly, and from house to house." He was highly esteemed by his brethren in the ministry; had the confidence of all the churches as far as he was known, and when he died, his people felt that they had sustained a great loss.

In fine, Dr. Brown was one of that class of ministers who had more talent and merit than some others, of higher attractions and wider celebrity. He was one of those whom God has generally most highly honoured by multiplying the seals of their ministry, and who will "shine as the brightness of the firmament and as the stars forever and ever."

Accept, dear Sir, this brief and imperfect sketch, from

Your affectionate brother,

H. HUMPHREY.

MATTHEW RICE DUTTON *

1812—1825.

MATTHEW RICE DUTTON was born in Watertown, Conn., on the 30th of June, 1783. His father was Thomas Dutton, and his paternal grandfather was of the same name—the last was one of the early settlers of the town, and was, for many years, a deacon in the Congregational church. His mother's family name was Punderson—she was a native of New Haven and a lineal descendant of one of the "seven pillars" of Davenport's church. When about eleven years of age, he removed with the family to Plymouth, Conn., where they remained about two years, and thence to Northfield, a small parish of Litchfield, in both of which places his father kept a small country store, and when not otherwise engaged, he assisted as a clerk. When about sixteen, he kept a school in Northfield during the summer, and the next winter in Harwinton. At seventeen, he entered the Law office of Ephraim Kirby of Litchfield. But, about this time he had a severe attack of the measles, which left him with a shattered constitution, and a weakness of the eyes, which caused him great pain and loss of time, and continued, to some extent, during the remainder of his life. In consequence chiefly of this calamity, he left Mr. Kirby's office and remained at home for about a year, unable to engage in any business. He had, in the mean time, become acquainted with the Rev. John Pierpont, whose father lived a few miles distant, and who commenced that literary career which has since made his fame national, with the Rev. Joseph E. Camp,† then the pastor of the church in Northfield. Mr. Pierpont, while pursuing his studies, boarded with Mr. Dutton's father. Influenced partly by his own inclination, and partly by the advice and encouragement of his uncle, Mr. (afterwards the Rev.) Aaron Dutton, and of Mr. Pierpont, he changed his plan and concluded to endeavour to obtain, by his own substantially unaided efforts, a collegiate education.

During the succeeding period until 1806, he repeatedly taught district schools in Watertown, and in the intervals prosecuted his studies, part of the time at home, and part of the time with Dr. Backus of Bethlem, with the Rev. Mr. Starr of Warren, at the Academy at South Farms, and at the Academy at Woodstock, Conn., then under the charge of his uncle already referred to. He entered the Junior class in Yale College in the autumn of 1806, and graduated in 1808 with the highest honour, which could, under the circumstances, be awarded to him. It was during a revival of religion which took place in the College in 1807 that he embraced the hopes of the Gospel, and united himself with the College church.

Before he was graduated, he obtained leave of absence and taught an Academy for several months at Farmington. For a year or more after his graduation, he had charge of the Academy at Fairfield; and, on leaving it, went to Andover and joined the Theological Seminary, where he passed the following year in preparing for the ministry. From 1810 to 1814 he was a Tutor in Yale College. During the whole period, he suffered severely from weak

* MS. from Governor Dutton.

† JOSEPH ELEAZAR CAMP was graduated at Yale College in 1787; was ordained pastor of the church in Northfield in 1790; was dismissed in 1837; and died in 1838.

eyes, and was dependant, in a great measure, on the voluntary assistance of students, even in preparing himself for the duties of his office. In the last year of his Tutorship, he received a call to settle as pastor of a church in Portsmouth, N. H.; but his imperfect health induced him to decline it. In the autumn of 1814, he was ordained pastor of the church in Stratford, Conn., the sermon on the occasion being preached by President Dwight.

Mr. Dutton continued pastor of the church in Stratford, universally esteemed and beloved, until the autumn of 1821, when he was elected to the Professorship of Mathematics and Natural Philosophy in Yale College, as successor to the lamented Professor Fisher. Mathematics had always been a favourite study with him, and he excelled in it probably more than in any other branch of learning. He accepted the appointment, and entered on the duties of the office with great alacrity and ardour; but his constitution was not equal to the effort. His mind appeared to gain in activity, as his body declined in vigour. After a short time, it became apparent to his most intimate friends that his intellect, though operating with unusual strength and clearness, had lost all subjection to his will, and governed the whole man with the power and cruelty of a tyrant. The night brought no cessation to his mental labours; but the hours of sleep were spent, apparently with great satisfaction to himself, in solving difficult theorems in mathematics or abstruse questions in metaphysics. No physical machinery could have lasted long under such constant pressure and such incessant friction. It is not surprising therefore that his feeble frame soon gave way. He died partly from general debility and partly from pulmonary affection, in July, 1825. He retained apparently the full possession of his intellectual and moral faculties to the very moment of dissolution; and it was evident that he understood what was passing after the power of speech was gone. The last manifestation of consciousness was an index to the whole tenor of his life—a peaceful smile. His last days and hours were worthy of his earnest and devoted Christian life. His funeral sermon was preached by the Rev. Dr. E. T. Fitch from Acts XIII. 36.

Shortly after Mr. Dutton's settlement in Stratford, he was married to Maria, daughter of Dr. Asa Hopkins of Hartford. They had two sons, the eldest of whom was graduated at Yale College in 1837, but, on account of an hereditary weakness of eyes, was prevented from following a professional life. Mrs. Dutton, with her two sons, still (1856) survives.

When I entered Yale College in 1811, I found Mr. Dutton there as Tutor, and he continued in that capacity till the commencement of my Senior year. Though I was not at any time under his immediate instruction, I was brought into more intimate relations with him than most of even his own pupils, as I frequently served as his amanuensis; and my recollections of him have always been among the most cherished of my college life. In person he was rather above than below the medium height, was slender and graceful, had a countenance that always wore a benignant aspect, while it easily lighted up with intelligence or took on a cheerful and winning smile. His manners were perhaps less courtly and polished than those of his intimate friend and fellow-Tutor, Mr. Hull;* but they were natural and simple, and had that admira-

* ARATUS BEVIL HULL was born at Woodbridge, Conn., October 12, 1778; passed through Yale College with high reputation and was graduated in 1807; engaged in teaching a school at Wethersfield, Conn., but was obliged to relinquish it and travel to the South on account of pulmonary tendencies; was a Tutor in Yale College from 1810 to 1816, at the close of which period he was licensed to preach the Gospel; was ordained as pastor of the First church in Worcester,

ble quality of making themselves felt without being noticed. So universally was he esteemed by the students that amidst all the difficult passages of college life, which so often array the students on one side and the Faculty on the other, I cannot recall an instance in which I ever heard a word dropped to Mr. Dutton's disparagement. It was not that he was unduly tolerant of evil, or that he was wanting in vigilance or energy; but so universal and entire was the confidence that was reposed in him, that it seemed to be taken for granted that even where he originated or concurred in decided and even severe measures, he was incapable of being influenced by any other than the highest and purest motives. I have always understood that the same qualities which gave him so much favour as a Tutor, rendered him equally popular after he was advanced to the Professorship.

As a preacher, my estimate of him is formed partly from having heard him preach once or twice in the College chapel, partly from having written, by his request, some of his discourses, but chiefly from the testimony of some of my friends who were among his constant hearers at Stratford. His voice was not one of great power, but it was distinct, and not otherwise than agreeable. He had little gesture, and not a high degree of animation; but there was an admirable propriety in his mode of utterance, and a manifest conviction of the truth and importance of what he was saying, that could hardly fail to secure the attention, and enlist the feelings, of his audience. His sermons had little in them that was startling or brilliant; but they were written in excellent taste, full of appropriate and weighty thought, and constructed with such logical accuracy as not only to gain, but keep, their lodgment in the memory, as material for subsequent meditation. Though he was distinguished for metaphysical acumen, he thought, with the great Edwards, that the pulpit is not the legitimate place for its exercise—*there* he was contented to know nothing save Jesus Christ and Him crucified.

In his whole character,—intellectual, moral, Christian, there was a beautiful symmetry. All who knew him, loved and admired him while he lived; and his few surviving friends cherish his memory as a treasure, and never speak of him but in a tone of unaccustomed reverence.

FROM THE HON. HENRY DUTTON.

GOVERNOR OF CONNECTICUT.

NEW HAVEN, April 28, 1856.

Dear Sir: I have no distinct recollection of my brother, the late Professor Dutton, prior to the time when he was struggling in various ways to fit himself for College, and to procure funds to pay his expenses while there. He was absent from home the greater part of the time, but the pleasure which his short visits gave to every member of the family, is indelibly impressed on my memory.

With a feeble constitution, weak eyes, and an empty purse, the prospect must have been dark; but he was never desponding, and was usually hopeful and cheerful. He took a great interest in all the younger members of the family, and spent a great part of the time, during his vacations, while teaching

May 22, 1821; and, after having laboured faithfully several years and been taken off from his labours for one year by the return of the malady which had previously threatened him, died on the 17th of May, 1826. He was a person of an uncommonly attractive exterior,—small but well formed, with a face expressive of great intelligence, and manners that combined simplicity and dignity in an unusual degree. He had a highly cultivated taste, and wrote in a classical and elegant style, but his manner in the pulpit was characterized rather by that graceful propriety which every body admires, than by that deep kindling of the soul that nobody can resist.

school and in College, in rambling with them through the fields, or sporting with them in the house. He had a remarkably mild blue eye, which never, to my knowledge, lost its amiable expression, through anger, vexation, or malevolence. A favourite species of amusement with him was to excite the wonder of his young friends by the statement of some remarkable scientific phenomenon, and then gratify them by a familiar explanation of it. He apparently enjoyed himself highly in debating moot questions in Moral Philosophy and Theology with his father,—who, although deprived of early advantages, had a strong mind and a great taste for such discussions. He took a peculiar interest in the mental improvement of one of his younger sisters, whose disposition and tastes were very similar to his own, and who afterwards, for a while, was an inmate of his family. Observing in me also, a greater fondness for study, than for the labours of a farm, he encouraged me to follow his example in obtaining an education by my own exertions, and aided me by the loan of books and such other means as were in his power.

After an interval of a number of years, I took charge of the same Academy in Fairfield, Conn., which he had previously superintended. It was very gratifying to me to find such a pleasant recollection of him among his former pupils and patrons—they uniformly spoke of the patience and cheerfulness with which he bore the trial of being often obliged to sit in a darkened room, and of the pleasure and profit which they derived from his conversation. He was, at every period of his life, extremely affable with all, without regard to age or position in society. It has often been my lot to meet with persons of an humble situation, who have related with much satisfaction some remark which he had made to them. Long after his death, I casually met with a sea-faring man of Stratford, who had been one of his parishioners. Having learned that I was a brother of his former pastor, he spoke of him in terms of warm commendation, and mentioned particularly that my brother once took a voyage with him, on a small vessel, along the sea coast, for the benefit of his health. He described, in glowing terms, the delightful conversations which they had, on the deck of the vessel, and closed by remarking that Mr. Dutton, on leaving, presented him with an earthen jug, in which he had carried medicines,—which, on his account, he valued highly, and would not part with, till the day of his death.

Whenever I visited him, whether while pastor of the church in Stratford, or Professor in Yale College, he was always the same. Though his conversation was easy and natural, it did not consist of the ordinary chit-chat of the day, but soon assumed a philosophical turn. He was not destitute of humour, but it was never sarcastic or vulgar, but always, even when under the least restraint, refined and delicate. His whole influence was calculated to enlighten and improve his fellow men.

With the highest respect,

Yours,

HENRY DUTTON.

JAMES RICHARDS.*

1812—1822.

JAMES RICHARDS the second son of James Richards, was born at Abington, Mass., on the 23d of February, 1784. While he was very young, his parents, with their family, removed to Plainfield in the same State, where he received his early education. He became hopefully pious during a revival, when he was about thirteen years of age; but he did not make a public profession of religion until he was nineteen. He had a strong desire to devote himself to the ministry; but the circumstances of his father's family rendered it difficult that he should be spared from the farm, and it was not until he was far advanced in his twentieth year that he was able to commence his studies preparatory to entering College. He entered Williams College when he was twenty-two, and graduated in the class of 1809. Though he was obliged, even during his college life, to make vigorous efforts for his own support, he maintained a highly respectable standing as a student, and in the mathematics particularly, was distinguished. His highest distinction, however, consisted in the depth and vigour of his piety, and in his being one of those few students, with whom may be said to have originated the American Foreign Missionary enterprise.

Immediately after his graduation, he became a member of the Theological Seminary at Andover. Here he had much to do in awakening and diffusing a missionary spirit among his fellow students; and he was one of the number who originated the Memorial to the General Association of Massachusetts, that led to the formation of the American Board. His name was originally subscribed to that paper, but was subsequently withdrawn, on account of an apprehension expressed by some members of the Association, that, in the then existing state of public opinion on the subject of foreign missions, too many names might prejudice the application.

In September, 1812, he finished his theological studies, and was licensed to preach. Having been accepted by the Committee of the American Board, as a candidate for missionary service, he went, in November following, to Philadelphia, where he spent nearly two years in the study and practice of medicine, as part of his missionary education. Here he often preached to destitute congregations, and was employed, for a time, as a missionary in the suburbs of the city.

In 1814, when Mr. Richards' training for the missionary work was completed, the Board were prevented from sending him forth, by the war then existing between the United States and Great Britain. He accordingly accepted an invitation to preach to a small but greatly divided congregation in Deering, N. H. His labours were instrumental, not only in restoring harmony to a distracted church, but in bringing a considerable number to the saving knowledge and experience of Divine truth.

In May, 1815, he was married to Sarah Bardwell of Goshen, Mass. On the 21st of June following, he was ordained at Newburyport, in company with Messrs. Warren, Mills, Meigs, Poor, and Bardwell,—the sermon on the

* Missionary Herald, XIX.—Missionary Heroes and Martyrs.

occasion being preached by the Rev. Dr. Worcester of Salem. On the 23d of October, he embarked, in company with eight missionary brethren and sisters, for Ceylon; and, after a favourable passage of five months, they were safely landed at Columbo.

The Government received the missionaries favourably, and assigned them stations in Jaffna, at Tillipally and Batticotta. Mr. Richards, who was stationed at Batticotta, commenced his studies at Jaffnapatam, where a temporary residence was obtained, till the necessary buildings should be prepared. But here he was subject to great embarrassments in the prosecution of his work. He was attacked with a severe inflammation of the eyes, which incapacitated him for study; and the remedies which he applied, operated unfavourably upon his general health, and are supposed to have brought on the pulmonary disease which ultimately terminated his life. But, though his studies were interrupted, he was enabled to turn his medical knowledge to good account, and occasionally to preach to the natives through an interpreter. In September, 1817, his health became so much reduced, that he was obliged to desist from every kind of labour; but a visit of a few months to Columbo considerably relieved him; and it was subsequently thought desirable that he should visit that place again, and eventually that he should accompany Mr. Warren, then at Columbo, to the Cape of Good Hope. Accordingly, they set sail from Columbo in April, and arrived at Cape Town in July.

Mr. Warren survived the voyage but a short time; and such was the state of Mr. Richards' health, that it appeared almost certain that the two friends were destined to but a brief separation. The first three months indeed seemed to show some improvement in his symptoms; but a severe hemorrhage then took place, in consequence of which he entirely lost his voice. In the latter part of November, he embarked for Madras, and thence proceeded to Columbo, and by water to Jaffnapatam. His journey by land to Batticotta, though a distance of only seven miles, was followed by such extreme exhaustion that both himself and his brethren supposed that the time of his departure had nearly come. In the course of the following summer, however, he recovered so much strength as to be able to visit the mission schools, and sometimes to communicate religious instruction by means of an interpreter.

In April, 1820, he had recovered his voice, and so much general vigour as to justify the hope that many years of missionary usefulness might be in store for him. For about one year, he rendered himself highly useful to the mission, not only by his wise counsels, but by his active labours. But he attempted more than the state of his health would justify. In consequence of overtasking his powers, he relapsed into his former debilitated state, from which he was destined never to emerge. But he had the pleasure to see that the smiles of Providence were evidently resting on the work to which he had devoted himself,—not less than fifteen natives being, at the close of the year 1821, in church fellowship, and others in an inquiring and hopeful state.

Mr. Richards continued to decline till the 29th of June, 1822, when he experienced a sudden change from gradual decay to the most acute suffering. He lingered in this state till the 3d of August, when he died, joyful and triumphant, in the thirty-ninth year of his age.

He had three children,—one son and two daughters. The son is a teacher of idiotic children in the city of New York. Mrs. Richards was married again after his decease, but died in the spring of 1825.

FROM THE REV DANIEL POOR, D. D.

AUBURN, N. Y., February 8, 1850.

My dear Sir: My first acquaintance with the Rev. James Richards was formed at Hanover, at the close of my collegiate course at Dartmouth College. Mr. Richards and his companion, the Rev. Edward Warren, came to Hanover for the purpose of attending a course of medical lectures in reference to their contemplated service as foreign missionaries; and it was there that I had my first interchange of thought and feeling with them on the subject of foreign missions. Subsequently, at Andover, I had free intercourse with both these brethren, in reference to my joining the little band, who had pledged themselves (D. V) to the Foreign Mission field. From the time of our embarkation, I was personally associated with these beloved brethren, till their removal from the mission field; and as each of them was successively my fellow-labourer at the same station,—Tillipally, in North Ceylon, they are so closely associated and embalmed in my memory that I cannot, in compliance with your request, satisfactorily give a sheet of reminiscences of the one, without a passing notice of the other.

Mr. Warren, the only one of our mission company of nine, who was unmarried, was distinguished by his affability and kind attentions to his associates, both as a friend and as a physician. On our arrival at Columbo, Ceylon, Mr. Warren, being free from the cares of a family, was deputed by the mission to proceed to Jaffna, by land, in a palanquin, to make arrangements at the two stations of Tillipally and Batticotta for the mission families, who, some months subsequently, proceeded thither by sea. On entering upon our labours at Tillipally in October, 1816, Mr. Warren's services among the natives as a physician, and more especially as a surgeon, turned to great account in opening the way for more direct missionary labours, and for awakening attention to the nature and importance of the Gospel message. But alas, for us, his useful course on earth was soon finished. After the lapse of one short year from the time of our settlement at Tillipally, he was again seized with a pulmonary affection,—a disease by which he was afflicted before leaving America, and by which he was now threatened with speedy dissolution. At this trying period, he had rich experience of the promised presence of our Lord and Saviour,—"Lo, I am with you." As indicative of his state of mind in the near prospect of closing his probationary course, he once observed, on being interrogated as to the state of his mind, "I have as great joys as this weak frame can endure." On partially recovering from this state of extreme weakness, he was advised to proceed to Columbo, the metropolis of the Island, for change of climate and for medical aid. In accordance with this advice, he proceeded thither in company with Mr. Richards, who also was an invalid, and suffering from the same disease. After spending several months at Columbo, they both proceeded in accordance with medical advice, to the Cape of Good Hope. On the passage, Mr. Warren being invigorated in body, lamented that he had not those sensible manifestations of the Saviour's presence with which he was favoured in Ceylon. On giving expression to this state of feeling, he was appropriately reminded by Mr. Richards, his brother physician and fellow sufferer, that "the good Physician keeps his choicest cordials till they are needed, and can be duly appreciated." Mr. Warren derived no essential benefit from his voyage to the Cape; but gradually declined till he departed in the triumphs of Christian hope and faith on the 18th of August, 1818,—nearly three years from the time of leaving his native country. He did indeed receive the choicest cordials when most needed, in the hour of nature's

extremity, when flesh and heart do fail. His last expressions were with rapturous emotions, "Oh, thou kind Angel, conduct me, conduct me!" This death-bed scene was made, in the wonder-working providence of God, the means of the hopeful conversion of a thoughtless young man, who attended Mr. Warren as a watcher, and who ministered to him in his last hours.

After Mr. Warren's decease, Mr. Richards resided for some months in the family of Mr. Melville, an engineer in the service of the English Government, at the Cape, and a pious man. This gentleman, owing in a great degree to Mr. Richards' influence, subsequently left his employment, and engaged as a missionary in the service of the London Missionary Society. This was an exceedingly gratifying event to Mr. Richards, as he regarded it, in some sort, as the result of his temporary banishment from the mission field in Jaffna. Mr. Melville laboured many years successfully as a missionary in different parts of South Africa, and kept up a continued correspondence, first with Mr. Richards and subsequently with the Rev. Joseph Knight, of the Church Missionary Society, who also was a fellow-labourer with me in the mission field. Thus, by means of these providences, Mr. Richards' ill health and undesired voyage to the Cape became a connecting link between the interesting mission field in South Africa and that of North Ceylon; for in Mr. Melville's communications we were usually favoured with a condensed view of what was in progress touching the affairs of our Zion in that part of the world.

On Mr. Richards' return to Ceylon, in the year 1819, it was manifest that the insidious disease with which he was afflicted had made great progress, and that his days on earth must be few. His frame was emaciated, and he could speak but in a whisper. Contrary, however, to our fears and quite beyond all our hopes, his useful life was prolonged, much in the same state, for the space of more than three years, until the 3d of August, 1822. Though in so feeble a state of health, he was able to render important assistance as a physican, as a Christian companion in the midst of idolaters, and as a counsellor in the incipient stages of our Missionary operations.

On the decease of my late wife, in May, 1821, I was left alone at my station with the care of three young children, a boarding-school establishment for heathen children of both sexes, and an extensive village-school establishment, as the appropriate basis for village preaching. In this emergency, Mr. and Mrs. Richards were, at my request, removed from Batticotta, where they had from the beginning been associated with Mr. and Mrs. Meigs, to the station at Tillipally, to take charge, with the aid of native assistants, of the family concerns of the two boarding-schools at the Station. In this dispensation of Providence, it seemed to be revealed to us why Mr. Richards' life had been lengthened beyond its apparently appointed time. And here too, is an instructive illustration of the advantages of what we aimed at from the beginning,—namely, to establish a concentrated and mutually sustaining mission, so situated that the fruits of our labour might not be lost by the death or failure of one or more individuals. And in the light of this same illustration, which shows what a sick man may do, may be seen the serious losses to which Missionary Societies are subjected by not sending seasonable and adequate reinforcements of men and money to their respective missions.

While a boarder in Mr. Richards' family, I found myself in circumstances more favourable than before, for coming into close contact with the natives throughout an extensive village circuit, for the purpose of *technically* preaching the Gospel of the grace of God. In addition to the assistance which Mr. Richards rendered in providing for the family and boarding-school establishments, he took charge, in connection with a native teacher,—also a pupil, of the first class in the boarding-school, in English Grammar. In this important branch, it fell to Mr. Richards' lot to lead the way. Hereby, he put forth a forming hand in

the education of some who were subsequently the first graduates from the Batticotta Seminary. While thus associated with Mr. Richards it was that I was brought into close fellowship with him as a Christian brother and fellow-labourer in the mission field, and as one of the pioneers in the foreign missionary enterprise. He took a lively interest in my appropriate sphere of labour, and did much in various ways to strengthen and encourage me in the work. He was habitually in a cheerful frame of mind, and though he conversed but little, usually had some weighty remark for the occasion; and hence he contributed his share of interest to our social prayer meetings. He ever took a conservative view of the affairs of the mission,—believing that we were highly favoured in regard to our field of labour and future prospects. In conversation with him respecting the early movements of Mills and his associates, (of whom Mr. Richards was one,) he informed me that from the time of his enlistment as a foreign missionary, he had his mind made up to the point of working his way before the mast to some part of the Pagan world, in case that should be found necessary to carry out the object of his enlistment.

For months previous to his dissolution, it was a severe trial to him that his mind so deeply sympathised with the extreme apathy and morbid state of his body. On my accosting him one morning in the way of inquiring after his health, he replied, "Strange to say, I am *hoping* to be in Heaven in the course of a few days, and yet am stupid as a stone!" During this period, he greatly enjoyed the hearing of the Scriptures read, and the visits of Christian friends; and though his remarks were few, they were an ample compensation to those who ministered to him in his feebleness. His case furnished, in this respect, a happy specimen of the intellectual and moral wealth which the infirm and fainting, whether old or young, may possess, and which they have to impart to those who wait upon them in the season of nature's extremity, when otherwise their society might be shunned, instead of being sought. As I was once sustaining him on the side of his bed, while seated in full view of our mission church burying ground, he burst forth with deep emotion and said, "How surprising and joyful it will be to wake up here in Tillipally on the Resurrection morn!" The whole scene of that day, as described by President Davies in a sermon which Mr. Richards much admired, seemed to pass before his mind in blessed anticipation.

About fifteen days before his death, a change came over him. He was subjected to frequent paroxysms of pain, grievous to be borne. But his mind was equally wrought upon, being greatly roused, invigorated, and made joyful in God his Saviour. It was my privilege to minister to him the last night of his sufferings on earth: on his obtaining temporary relief from intense pain, he observed, "I should be willing to have my bodily pains increase, if the joys I have arising from my views of the Saviour were increased also." "And what are those views?" said I, "which you have of the Saviour?" "Can't tell," said he—"in a word, 'tis *love* and *suffering*."

I also was in joyous attendance on that pleasant morning, when, in a state of sweet repose of body and mind, he made his last adjustments and girded up his mind for his final exit. I heard him call for the little Bible which he had kept in reserve for the occasion, and saw him present it to his young and only son. I also distinctly heard the three accompanying requests,—requests suggested and sanctioned not less by the blessed volume itself than by the deep yearnings of a father's love. I, too, was in the secret of the last signal agreed upon by him and his surviving and attending partner,—that the last expiring gaze *upon her*, after the power of utterance failed, should be the accepted token that *all was well*, at the last sundering of all earthly ties.

In regard to his personal appearance, Mr. Richards may have been about five feet eight inches in height; but being of a slender frame, or rather the reverse of being a corpulent man, he was in appearance rather tall. He was of a sandy

complexion, and his countenance was a fair index to the man—though cheerful, yet mild, grave, and prepossessing. His manner of preaching was plain, didactic, and pointed, evincing an earnest and devoted spirit rather than very remarkable talents. In this connection, however, it is to be remembered that he attained to a good degree of respectability in two professions, theological and medical, in the time usually allotted to one. But it was in imparting counsel and encouragement to his associates, that he most excelled, and for which he was sincerely loved and highly esteemed.

I remain, Rev. and dear Sir, yours very truly,

D. POOR.

ALFRED MITCHELL.*

1813—1831.

ALFRED MITCHELL was born in Wethersfield, Conn., on the 22d of May, 1790. Both his parents were of Scottish extraction. His father was the Hon. Stephen Mix Mitchell, who held various important offices under both the State and National governments, and died at a very advanced age, after a long career of both civil and Christian usefulness. His mother was Hannah, daughter of Donald Grant, a lady of distinguished excellence, who also survived to old age and adorned every relation she sustained. It was no small privilege to have been born of such parents, and especially to be the subject of such a training as their high intellectual, social, and Christian qualities would be likely to secure.

Alfred, the youngest son, spent his early years at home, and was fitted for College at the public school in Wethersfield. He was a good scholar, and was particularly distinguished for a judicious, fearless independence, united with great conscientiousness, though he was diffident in his manners to a fault. His favourite amusement was cultivating flowers and fruit; and he retained his relish for this through life. He entered Yale College in 1805, and graduated in 1809. During this period, he became the subject of deep and abiding religious impressions; and, at the age of seventeen, made a public profession of his faith, by uniting with the College church.

Having completed his collegiate course, he commenced the study of Theology under the direction of the Rev. Ebenezer Porter, then of Washington, Conn. He continued with him until Mr. P accepted the Professorship in the Theological Seminary at Andover; whither also he followed him, and completed his theological studies, after a course of three years. On leaving the Seminary, he preached, for a short time, to a congregation in Bridgewater, Mass., and then accepted an invitation to preach in the church at Norwich, rendered vacant by the then recent death of the Rev. Asahel Hooker. Having preached there about six months, he received a unanimous call to the pastorship; and, having accepted it, was ordained in October, 1814,—the ordination sermon being preached by his theological teacher, the Rev. Professor Porter.

Here Mr. Mitchell continued a laborious and faithful minister, for seventeen years. During this period his congregation greatly increased in numbers,

* MSS. from his sister and the Rev. R. Robbins.

intelligence, and respectability; and there were three extensive revivals, which brought large numbers into the church. But he was arrested by death at the period of his highest usefulness; and probably in consequence of his having over-tasked his physical and moral energies, in connection with a revival of religion. The disease which terminated his life was a derangement of the digestive organs, terminating in chronic inflammation, and attended with paroxysms of intense agony. During the eight weeks in which it was accomplishing its work, he exhibited the utmost serenity of spirit; and, as the closing scene drew near, his mind evidently kindled into a rapture, in anticipation of the glory that was about to open upon him. He died on the 19th of December, 1831, in the forty-second year of his age. His funeral sermon was preached by the Rev Charles Hyde of Norwich, and was published. Another sermon on his death was subsequently preached by the Rev. Dr. Tenney of Wethersfield, and was also published.

Mr. Mitchell was married in 1814 to Lucretia, daughter of Nathaniel Shaw Woodbridge of Salem, Conn.,—a lady distinguished for her intellectual powers and Christian attainments. They had nine children,—three of whom died in infancy. His eldest son entered Amherst College, but was unable to complete his collegiate course, in consequence of the development of a pulmonary disease, which terminated his life at the age of twenty-one. His second son, *Donald Grant*, was graduated at Yale College in 1841, and is well known as one of the most popular writers of the day. His fourth son, *Alfred*, entered the Sophomore class in Yale College, but was unable to pursue his collegiate course on account of being threatened with the disease which had terminated the life of his brother and some other members of the family.

Mr. Mitchell published a Sermon on occasion of returning to a place of worship which had been enlarged and improved, 1829; a Sermon on the death of Mrs. Sarah Lanman, 1829; a Sermon on I. Thess. III. 8, 1830; a Sermon on the death of Bela Peck Williams, 1831; a Sermon prepared to be presented at the "Saybrook Platform Meeting." The last two were printed in the Evangelical Magazine.

FROM THE REV ALBERT T. CHESTER, D. D.

BUFFALO, January 25, 1854.

My dear Brother: It gives me great pleasure to comply with your request to write out some of my personal recollections of the friend and pastor of my childhood and youth,—the Rev. Alfred Mitchell of Norwich. My mind always recurs to that portion of my life with deep interest, and no form that presents itself to my imagination, amid the reveries of the past, awakens more pleasant memories than his. His clear voice, shrill but fine, was the first to present to my infant ear the story of redeeming love, with the authoritative tones of a herald of the Cross. To him I recited the Assembly's Catechism, at set periods, with others of my age, receiving from him religious tracts as rewards; and I remember many a toilsome journey to his house, alone, in days when a walk of a mile was a long journey, to repeat passages of Scripture and Hymns, when, with kind words of faithful exhortation and prayer, he would give me some other token of his approbation. His teachings of the way of salvation in these private interviews, and from the sacred desk, have been the basis of all my experience of the blessings of the Gospel and my knowledge of the way of life. My earliest impressions of the dignity and exaltation of the pastoral office were received from him

He was a minister of the old school, still maintaining the distinctive character of the venerable preachers of the former generation, at a time when veneration for the ministry had begun to fail. The proclamation of the truth from his lips was blessed of God to my awakening and conviction of sin, and by him was I directed to the Saviour who giveth life by his death. His solemn voice uttered the words of the public covenant with God, into which I entered with many others, the fruits of a blessed revival, just before I entered College in 1830; and from his hands I first received the memorials of the Saviour's dying love. Can I fail to hold him in grateful remembrance, or refuse to bear my testimony to his excellence and faithfulness as a servant of Jesus Christ? I recall one interview with him which affected me deeply at the time, and which has ever been an example to me, when called to give instruction to young Christians. After venturing to indulge hope in Christ, I visited him to tell him how happy I was, when, instead of rejoicing with me, he commenced a most heart-scarching examination, and finally dismissed me, feeling more than ever as if there could be no mercy for me. It led me, I trust, to a clearer view and a stronger hold of Christ as the only Saviour.

His personal appearance was prepossessing; his form was manly; his countenance benignant, though exceedingly grave and solemn; his gait and attitudes were all dignified. In speech, he was deliberate; every thought was well examined before it was permitted to pass his lips. This gave him an appearance of reserve and coldness, which, however, his uniform kindness and amiable temper ever contradicted.

His sermons were always most carefully studied and written. It was well understood that he would not preach to his own people, unless his sermon had been finished to please him, but would exchange with some neighbouring pastor, and take another week to make his work complete. It was a common remark among his parishioners, as I well remember, when the Sabbath morning came, "We are not at all sure that we shall hear our own minister to-day, but we are perfectly certain, if we do hear him, that we shall have a good sermon." Nor were his discourses merely correct in style, and unobjectionable in expression,—polished but pointless;—they often contained passages of great power, which, delivered, as they were, with increased animation, fairly startled the congregation. A sermon from the text, "The glory of this latter house shall be greater than that of the former," on the occasion of entering the church which had been much enlarged and improved, partook largely of this impressive character, and may be considered as the commencement of an extensive and powerful revival of religion. This sermon was published, and presents a fair specimen of the author's abilities.

He did not make many visits among his people, except those incident to a faithful attendance upon the sick and the afflicted. His residence was remote from the centre of his flock, and his habits of study and a natural timidity contributed to render him less social than it is desirable a pastor should be. Yet this in him was not accounted a fault. There were so many excellencies of character as entirely to cast this into the shade, and leave nothing to prevent the strongest possible attachment on the part of his people. It partook of the nature of worship,—a feeling which his seclusion tended to increase; and when he was taken away, in the very prime of life, the excessive grief of the people showed to what an extent he had been idolized among them. I well remember, on one occasion, when he had read from the pulpit at the beginning of the service, a publishment or notice of an intended marriage, with what unearthly solemnity of voice and with what a grieved expression of countenance, he announced, at the close of the service, that he had just been informed by one of the parties who, to the amazement of the audience, had been seen to ascend the pulpit stairs, that the notice which had been read was not genuine,—that he and the congregation

had been imposed upon, and the Sabbath and the house of God profaned by such trifling. The deep indignation of the people was expressed against the author of this serious joke, especially because it seemed to be an insult offered to their excellent minister, though it was only intended by the wicked wag who furnished the notice, for the annoyance of the young man, who was so unceremoniously advertised as a candidate for matrimony.

Mr. Mitchell's entire ministerial life was spent among his people in Norwich. There he laboured faithfully in the service of his Divine Master, and had the happiness of introducing many precious souls into the Kingdom of Jesus Christ. There he died amid the tears of a most affectionate people, who could scarcely be comforted in their great bereavement. There he is buried, and still, many a mourner is seen shedding tears of grateful remembrance at the foot of his monument; and many a son of Norwich who comes back from his distant abode to view the romantic scenery of his native place, is not content to return until he has also wept at the grave of his early pastor and friend.

My dear brother, I wish I could be sure that any of my people in future years would remember me as affectionately as I do him. Thus far have I written with great pleasure according to your request. I wish it were more and better, but I find it difficult to recall the past, so as to be sure of the truth of what I write, and I am not willing to draw upon my imagination.

Very truly yours,

A. T. CHESTER.

FROM MRS. L. H. SIGOURNEY.

HARTFORD, June 19, 1854.

My dear Sir: I am glad you have asked me for some reminiscences of the Rev. Alfred Mitchell; for they are of so agreeable and elevating a character, that it is a pleasure to restore them. I first saw him at Wethersfield, his native place, at an evening festivity given in honour of his marriage with a young lady of uncommon beauty and loveliness.

I was then engaged in my school at Hartford, and invited, as a stranger, to accompany my friends, Mr. and Mrs. Wadsworth. It was the depth of winter, and the excitement of a pleasant sleigh-ride of four miles quickened the spirits for social enjoyment. The circle was large and one of high intelligence and refinement. There was the venerable father, Judge Mitchell, long revered as a Statesman and Senator of our nation, whose life was protracted in happiness and honour, until past the age of ninety; and the mother, serene in dignity, of whom it is no slight praise to say that she was worthy of her life's companion and of the affection and confidence he ever reposed in her. The youngest of their family of eleven,—six sons and five daughters, all ably endowed, both physically and mentally,—was the bridegroom, who, with the sweet and graceful bride, was the centre of attraction to every eye. He was of more than common height, of a fair complexion and most amiable and interesting manners.

To me he was an object of heightened interest, from having just accepted the charge of a church in Norwich, my dear native city. It was in Chelsea, two miles from my father's residence; yet, when at home during school vacations, I sometimes availed myself of the privilege of hearing him preach. His sermons were clear and well written, and his manner in the pulpit simple and fervent. He was the idol of his people, acquainting himself with their concerns, and entering into their joys or sorrows with sympathy. In the spirit of Christian love, he spoke and lived.

In rearing a large family of children, one of whom is now among the most distinguished writers of our country, the gentleness and good judgment of the young parents were remarkable. Their abode was in one of the pleasantest

spots of that peculiarly romantic region; and in a thick grove at the extremity of his grounds he constructed a study, where, in the sweet solitude of nature, he might meditate on the high themes and duties of his profession. It was characteristic of him that his only book there should be the Bible. Not to imbue his mind with theological controversy was his object, but to deepen the humility and charity of that Gospel which he taught and loved. Metaphysical hair-splitting, or the severe supervision of differing opinions, which is sometimes allowed to alienate and embitter the hearts of holy men, had for him no charms.

> Not of that band was he who toil and strive
> To pluck the mote out of their brother's creed,
> Till charity's forgotten plant doth miss
> The water-drop, and die; but of the few
> Who bear Christ's precept on their lip and life,—
> "See that ye love each other."

Very sincerely yours,

LYDIA H. SIGOURNEY.

WILLIAM COGSWELL, D. D.*

[redacted]—1850.

WILLIAM COGSWELL was born in Atkinson, N. H., June 5, 1787. His father, Doctor William Cogswell, was distinguished as a physician and a magistrate, and held the office of Surgeon in the army during the war that gave us our independence. His mother was a daughter of the Hon. Joseph Badger of Gilmanton, a gentleman of great respectability and for a long time in public life.

Under the influence of good parental instruction, his mind was early formed to a deep sense of the importance of religion; but it was not till he was fitting for College at Atkinson, that he received those particular religious impressions which he considered as marking the commencement of his Christian life. He did not make a public profession of religion until the close of his Junior year, September, 1810: at that time he, with both his parents, and all his brothers and sisters,—eight in number, received baptism, and were admitted to the church on the same day, in his native place, by the Rev. Stephen Peabody.

He became a member of Dartmouth College in 1807. Having maintained a highly respectable standing in a class that has since numbered an unusual proportion of distinguished men, he graduated in 1811. For two years after leaving College, he was occupied in teaching in the Atkinson and Hampton Academies. But, during this time, having resolved to enter the ministry, he commenced the study of Theology under the direction of the Rev. Mr. Webster of Hampton; and subsequently continued it under Dr. Dana of Newburyport and Dr. Worcester of Salem,—chiefly the latter. Having received license to preach from the Piscataqua Association, September 29, 1813, he performed a tour of missionary service in New Hampshire, and at the close of December, 1814, returned to Massachusetts, and accepted an invitation to preach as a candidate for settlement, in the South parish in

* Fun. Serm. and MS. by Rev. Daniel Lancaster.

Dedham. After labouring there a few weeks, he received a unanimous call, which, in due time, he accepted; and on the 20th of April, 1815, he was duly set apart to the pastoral office. Here he continued laboriously and usefully employed about fourteen years; during which time, the church under his care was doubled in numbers, and enjoyed a high degree of spiritual prosperity.

In June, 1829, he was appointed General Agent of the American Education Society; and he accordingly resigned his pastoral charge with a view to an acceptance of the place. He entered upon the duties of his new office in August following; and so acceptable were his services, and so well adapted was he found to be to such a field of labour, that in January, 1832, he was elected Secretary and Director of the Society. His duties now became exceedingly arduous, and his situation one of vast responsibility. In addition to all the other labours incident to his situation, he had an important agency in conducting the Quarterly Journal and Register of the American Education Society,—a work that required great research, and that has preserved much for the benefit of posterity, which would otherwise have been irrecoverably lost.

In 1833, he was honoured with the degree of Doctor of Divinity by Williams College.

It became manifest, after a few years, that Dr. Cogswell's physical constitution was gradually yielding to the immense pressure to which it was subjected. He accordingly signified to the Board of Directors of the Education Society his intention to resign his office as Secretary, as soon as a successor could be found. He was induced, however, by their urgent solicitation, to withhold his resignation for a short time; though, in April, 1841, his purpose was carried out, and his resignation accepted. The Board with which he had been connected, rendered, on his taking leave of them, the most honourable testimony to the ability and fidelity with which he had discharged the duties of his office.

On the same month that he determined on resigning his place in the Education Society, he was appointed by the Trustees of Dartmouth College, Professor of History and National Education. Here again his labours were very oppressive; as he was obliged not only to prepare a course of Lectures on a subject comparatively new, but to perform much other service, especially in the way of collecting funds to endow his Professorship. He was chiefly instrumental at this time, in establishing the Northern Academy of Arts and Sciences, and of gathering for it a library of about two thousand volumes.

But while he was thus actively and usefully engaged, he was invited to the Presidency of the Theological Seminary at Gilmanton, in connection also with the Professorship of Theology, and a general agency in collecting funds. There were many circumstances that led him to think favourably of the proposal, and finally to accept it. He accordingly removed his family to Gilmanton in January, 1844.

His expectations in this last field of labour seem scarcely to have been realized. The removal of one of the Professors to another institution, devolved upon him an amount of labour which he had not anticipated; and he found it impossible to attend to the business of instruction, and at the same time to be abroad among the churches, soliciting pecuniary aid. At length, finding that the public mind was greatly divided as to the expediency

of making any further efforts to sustain the institution, he recommended that its operations should, for the time being, be suspended; though he considered it as only a suspension, and confidently believed that it had yet an important work to perform. He held himself ready after this to give private instruction in Theology, whenever it was desired.

In 1848, Dr. Cogswell suffered a severe domestic affliction in the death of his only son,—a young man of rare promise, at the age of twenty. This seemed to give a shock to his constitution from which he never afterwards fully recovered. He acted as a stated supply to the First church in Gilmanton until the early part of January, 1850, when he was suddenly overtaken with a disease of the heart that eventually terminated his life. He preached on the succeeding Sabbath, (January 13th,) but it was for the last time. He performed some literary labour after this, and read the concluding proof sheet of a work that he was carrying through the press, for the New Hampshire Historical Society. When he found that death was approaching, though at first he seemed to wish to live, that he might carry out some of his plans of usefulness, not yet accomplished, he soon became perfectly reconciled to the prospect of his departure. He died in serene triumph,—connecting all his hopes of salvation with the truths he had preached,—in April, 1850. His funeral sermon was preached by the Rev. Daniel Lancaster of Gilmanton and was published.

Dr. Cogswell was a member of the Massachusetts Historical Society, of the American Antiquarian Society, and of the New England Historic and Genealogical Society. He was also an Honorary member of the Historical Societies of New Hampshire, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and Georgia, and a Corresponding member of the National Institution for the promotion of Science at Washington.

The following is a list of Dr. Cogswell's publications:—A Sermon on the nature and extent of the Atonement, 1816. A Sermon containing the History of the South parish, Dedham, 1816. A Sermon on the suppression of intemperance, 1818. A Catechism on the doctrines and duties of Religion, 1818. A Sermon on the nature and evidences of the Inspiration of the Sacred Scriptures, 1819. A Sermon before the Auxiliary Education Society of Norfolk county, 1826. Assistant to Family Religion, 1826. A Sermon on Religious Liberty, 1828. A Valedictory Discourse to the South parish, Dedham, 1829. Theological Class Book, 1831. Harbinger of the Millennium, 1833. Letters to young men preparing for the ministry, 1837. In addition to the above, Dr. Cogswell wrote the Reports of the American Education Society for eight years—from 1833 to 1840; and two Reports of the Northern Academy. He was the principal Editor of the American Quarterly Register for several years; was Editor also of the New Hampshire Repository, published at Gilmanton, N. H.; of the first volume of the New England Historical and Genealogical Register; of a paper in Georgetown, Mass., called the Massachusetts Observer, for a short time; and of the sixth volume of the New Hampshire Historical Collections.

Dr. Cogswell was married on the 11th of November, 1818, to Joanna, daughter of the Rev. Jonathan Strong, D. D., of Randolph, Mass. They had three children,—one son and two daughters.

FROM THE REV SAMUEL G. BROWN, D. D.

PROFESSOR IN DARTMOUTH COLLEGE.

HANOVER, April 10, 1856.

My dear Sir: I had the pleasure of considerable acquaintance with the Rev. Dr. Cogswell, though only during the later years of his life. He was not then accustomed to preach, except occasionally to supply a vacant pulpit, or as a part of his duty as Secretary of the Education Society, or in connection with his Professorship in Dartmouth College, or the Theological Seminary at Gilmanton. He had formed his style on the model of the older preachers and theologians, and if he had something of their formality, he had much of their scriptural simplicity of statement, and devoutness of feeling. His sermons, so far as I remember them, though showing a careful adherence to the doctrinal opinions of the Fathers of New England, were not of a polemic character, but were marked by good sense, earnestness, a biblical mode of address, and warm Christian sympathies.

From natural kindness of heart, he avoided unnecessary controversy, and was especially solicitous to harmonize and unite by charity, rather than by acuteness to discriminate differences among brethren, or to separate them by severity of judgment. Not ambitious, he was yet gratified by the approbation and good opinion of others, and loved a position where he might be prominent in labours of charity. Neglect or contumely wounded, but did not embitter, him. No feeling of ill-nature was suffered to disturb his peace or check his liberality.

Among the prominent traits of his character, was a sincere and unwearied benevolence. He was interested in young men, and his labours as Secretary of the American Education Society, were stimulated even more by love of the work, than by a sense of official responsibility. He was thoroughly devoted to the objects which interested him, and though one might differ from him in judgment with respect to measures, none doubted his sincerity or refused him the praise of unsparing fidelity.

His tastes led him to antiquarian pursuits, and he was prominent in founding and conducting several learned Societies which have done much to rescue valuable knowledge from oblivion, and thus to secure the materials for future history.

He bore adversity with meekness and patience. What might have crushed a harder spirit, but gave his greater symmetry. The latter years of his life, though darkened with many disappointments, were illustrated by the exhibition of admirable and noble traits of character, such as few, except his most intimate friends, supposed him so fully to possess. The death of an only and very promising son while in College, and the failure of some favourite plan, seemed only to develop a touching and beautiful Christian resignation and a high magnanimity. Not a murmur was heard from his lips under his irreparable loss, nor an unkind or reproachful word at the disappointment of his expectations; nor did an unsubmissive or harsh thought seem to find a place in his heart. Those especially who witnessed his last sickness were deeply impressed with the Christian virtues and graces which found a free expression in the hour of trial.

Dr. Cogswell was portly in appearance, grave and dignified in his bearing, and eminently courteous in manner. He will be remembered with kindness by all who knew him, and by many with a feeling of strong gratitude and affection.

With great regard, your obliged friend and servant,

S. G. BROWN

THOMAS HOPKINS GALLAUDET, L L. D.*

1814—1851.

THOMAS HOPKINS GALLAUDET was born in the city of Philadelphia on the 10th of December, 1787. His father, Peter W Gallaudet, was descended from a Huguenot family which fled from France on the revocation of the edict of Nantz, and settled at New Rochelle, N. Y. His mother, Jane Hopkins, was a daughter of Capt. Thomas Hopkins, a descendant of one of the first settlers of Hartford, Conn. The family removed to Hartford in 1800, where the son ever afterwards made his home.

He pursued his studies preparatory to entering College at the Hartford Grammar school, and became a member of the Sophomore class in Yale College in 1802, when he was in his fifteenth year. Though he was the youngest member of his class, he took rank at once among the best scholars, and held it till the close of his college life. He was remarkable for accuracy in every department of study, while he was particularly distinguished for his attainments in Mathematics, and for an exact and graceful style of composition.

Soon after leaving College, he commenced the study of Law in the office of the Hon. Chauncey Goodrich; and here also he gained great credit by his recitations, and gave promise of attaining to eminence in the profession. The state of his health, never robust, compelled him, at the close of the first year, to suspend his legal studies, which he never resumed. For the next two or three years, he devoted the greater part of his time to English literature. In 1808, he accepted the office of Tutor in Yale College, and held it two years. His health now requiring a more active life, he undertook a business commission for a large house in New York, which took him over the Alleghanies into the States of Ohio and Kentucky,—and, on his return, he entered a counting room in New York, in the capacity of clerk, with the intention of engaging permanently in mercantile pursuits. But he had aspirations which neither Law nor Commerce would satisfy; and it was not long before he gave up the idea of being a merchant, and found a more congenial employment in the study of Theology.

About this time, Mr. Gallaudet made a public profession of religion, by connecting himself with the First church in Hartford, then under the pastoral care of the Rev. Dr. Strong. In the autumn of 1811, he joined the Theological Seminary at Andover, where he prosecuted his studies with great vigour and success, though not without some interruptions by reason of delicate health. He was licensed to preach in 1814; and was immediately invited to occupy several important posts of ministerial labour; but Providence had designed for him another field, in which his philanthropic spirit, not less than his noble intellect, was to find ample scope.

Dr. Cogswell of Hartford had a little daughter, (Alice,) who was deaf and dumb; and, as Mr. Gallaudet lived in the Doctor's immediate neighbourhood, he became deeply interested in this little girl, and, at length, succeeded in arresting her attention by the use of signs. This was the

* Barnard's Eulogy.—MS. from his son, Rev. Thomas Gallaudet.

starting point of the enterprise that resulted in the establishment of the "Connecticut Asylum for the education of deaf and dumb persons," which was incorporated by an Act of the Legislature of Connecticut in May, 1816.

On the 13th of April, 1815,—chiefly at the instance of Dr. Cogswell,—a meeting of some of the most wealthy and public-spirited gentlemen in Hartford was held at Dr. C.'s house, to discuss the practicability of sending some suitable person to Europe to acquire the art of instructing the deaf and dumb. The meeting resulted in a resolution to undertake the enterprise, and in the appointment of a committee to collect the necessary funds, and to secure, if possible, the proper person. The funds were immediately collected, and all eyes were turned upon Mr. Gallaudet as the individual, in every respect, best fitted to engage in this mission. After taking a little time to consider the subject, he gave an affirmative answer to the application, and on the 20th of May following, sailed from New York, in the prosecution of his benevolent object.

After arriving in England, he found that he had to encounter unexpected obstacles in obtaining admission as a pupil in the institutions both at London and Edinburgh; and while his patience was thus tried by protracted delays, he became acquainted in London with the Abbe Sicard, who was on a visit there for the purpose of delivering a course of lectures explanatory of his mode of teaching the deaf and dumb. This eminent man cordially invited him to visit Paris, and profferred him every means of improvement in the art he had come to learn, which it was in his power to furnish. He accepted the invitation, and realized in the result all and more than all that he had been led to expect.

During his residence in Paris, Mr. Gallaudet preached for a considerable time in the Chapel of the Oratoire,—his audience consisting chiefly of English and American residents and visitors. His discourses were heard with profound attention and admiration, and several of them were published in a small volume after his return to this country.

Mr. Gallaudet's residence in Paris was somewhat abridged by the unexpected offer of Mr. Laurent Clerc,—himself a deaf mute,—one of the most distinguished of the Abbe Sicard's pupils, and one of the ablest teachers in the Paris institution,—to accompany him to this country as an assistant teacher, provided the Abbe would give his consent. That illustrious man, however reluctant to spare him, did not feel at liberty to interpose any objection to the benevolent proposal; and, accordingly, they soon after embarked for America, and arrived on the 9th of August, 1816. It is hardly necessary to say that this event had a most auspicious bearing on the interests of the institution.

The eight months immediately following their arrival in this country, were spent in endeavouring to enlist public sympathy and patronage in aid of the institution. On the 15th of April, 1817,—after two years had been given to making the requisite preparation for a permanent establishment, the Asylum for the deaf and dumb was opened in Hartford, by an appropriate and beautiful discourse delivered by Mr. Gallaudet in the Centre church, from the words of Isaiah—"Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness waters shall break out and streams in the desert."

From this time, for more than a dozen years, Mr. Gallaudet's labours in connection with the asylum were intense and unintermitted. Besides all that he accomplished in the way of direct instruction, he was accustomed, in company with Mr. Clerc, and sometimes a class of pupils, to present the claims of the deaf mute before the Legislatures of the several New England States, in the Halls of Congress, in the large cities of the Northern and Middle States, and by every means in his power to elevate the institution in the public regards. When he saw that the great work on which he had expended so much thought and effort was accomplished, in the establishment of the institution upon a permanent basis, he felt that he had a right so far to consult his own health and comfort as to resign his place as Principal; and accordingly he did resign it in 1830, though he still took an active interest as director in its affairs, and continued one of its most vigilant and efficient friends to the last.

For several years after he left the Asylum, he was engaged chiefly in various literary enterprises, and in helping forward, by every means in his power, whatever pertained to the great cause of Christian education. His judgment on all subjects of this kind, matured as it was by a large experience, accurate observation, and profound philosophical reflection, was regarded as well nigh oracular; and not only his opinion but his active efforts were often put in requisition, in aid of the various educational movements of the day. In 1837, the county of Hartford erected a prison on a plan which admitted of the prisoners receiving appropriate moral and religious instruction. Mr. Gallaudet not only sympathized deeply with the movement, but volunteered the services of a Chaplain without compensation. For eight years he continued to perform religious service every Sabbath morning, besides making frequent visits to the prison during the week,—and always, in cases where he had reason to believe that his presence and prayers were especially desired.

In June, 1838, he became connected as Chaplain with the Connecticut Retreat for the Insane; and he continued to hold this office, and to discharge its duties with most exemplary fidelity, as well as consummate wisdom, till the close of his life.

Among the religious and benevolent enterprises in which Mr. Gallaudet took a special interest, was the American Tract Society, of the Connecticut branch of which he was for many years President; the American Peace Society, whose great object he endeavoured to promote by diffusing information concerning the anti-Christian tendency of the war-spirit, and inculcating upon both individuals and communities the peaceable spirit of Christianity; and the American Colonization Society, which he looked upon as the most hopeful instrumentality for elevating the condition of the African race, and diffusing the blessings of the Gospel throughout one of the darkest portions of the earth.

Mr. Gallaudet's labours, though often prosecuted in a state of health in which many persons would have found an apology for absolute inaction, were yet rarely intermitted even for a brief period, from the time that he first entered on his philanthropic career till he was prostrated by the disease that brought him to his grave. On the night of the 20th of July, 1851, he was attacked by an aggravated form of dysentery, which his constitution had not sufficient strength to resist. He lingered in the exercise of great patience and joyful hope until the 10th of September, when he

passed gently into the world unseen, in the sixty-fourth year of his age. The tidings of his death spread general sadness abroad; and well they might; for the world had parted with one of its purest, most gifted, and most accomplished minds, as well as one of its rarest benefactors. A Discourse commemorative of the life, character and services of Mr. Gallaudet, was addressed to the citizens of Hartford on the 7th of January, 1852, by Henry Barnard, L. L. D., which was published, with a copious Appendix. It is a pamphlet of great interest, not only for its graceful and graphic delineation of Mr. Gallaudet's character, but for its valuable historical details.

Mr. Gallaudet was married on the 10th of June, 1821, to Sophia Fowler, of Guilford, a deaf mute, who was a member of the first class of pupils instructed by him at the Asylum. They had eight children,—four sons and four daughters. One of his sons, *Thomas*, is (1856) an Episcopal clergyman in the city of New York, and another, *Edward M.*, is now a member of Trinity College, Hartford, with the expectation of being permanently connected with the American Asylum for the deaf and dumb.

The following is a list of Mr. Gallaudet's publications:—A Discourse on the opening of the American Asylum, 1817. Discourses on various points of Christian faith and practice; most of which were delivered in the chapel of the Oratoire in Paris in 1816, 1818. Early History of the American Asylum; in a Letter to the Editor of the North American Review, 1819. Papers on Deaf-Mute instruction published in the Christian Observer, London, 1819. An Address in behalf of the Sandwich Islands, 1819. An Address at the annual meeting of the Hartford Tract Society, 1820. A Discourse at the dedication of the American Asylum, 1822. A Plea in behalf of the deaf and dumb, delivered in the principal cities in New England, 1824. Papers "on Oral language and the language of Signs," and "on the language of Signs auxiliary to the Christian missionary," 1826. Remarks on Teachers' Seminaries, 1826. A Discourse on Female Education, pronounced at the dedication of the Hartford Female Seminary, 1827. A Statement with regard to the Moorish pupil Abdahl Rahhaman, 1828. An Address in behalf of the American Colonization Society, 1829. Annual Reports of the American Asylum from 1817 to 1830. The Child's Book on the Soul, 1830. The Child's Book on Repentance. The Child's Book of Bible Stories. Youth's Book on Natural Theology. Lecture on the principles of Association in giving dignity to Christian character, 1833. Every day Christian, 1836. Public Schools, public blessings, 1837 Schoolmaster's Manual: an American edition of Dunn's Principles of Teaching, 1838. The Child's Picture, Defining, and Reading Book. The Mother's Primer. The Practical Spelling Book, with Reading Lessons. The School and Family Dictionary and Illustrative Definer. Scripture Biography, published by the American Tract Society,—namely: Adam to Jacob, 1838. Joseph, 1834. Moses, 2 vols., 1839. Joshua and Judges. Ruth and Samuel. David and Saul, 1843. Solomon, Josiah, Jonah. He also contributed many important articles to the American Annals of Education, the Common School Journal, and the Mother's Magazine.

Mr. Gallaudet was honoured with the degree of L. L. D., by the Western Reserve College in 1851.

FROM THE REV. HORACE HOOKER.

HARTFORD, October 23, 1851.

Dear Sir: I cannot find it in my heart to refuse your request, and yet I feel utterly incompetent to the task you set me. I had opportunities abundant to study the character of our lamented friend, but I have no skill in graphic painting. The few thoughts I shall throw out, you can use in any manner that will best suit your convenience. I shall follow the order of suggestions in your letter.

In stature, Mr. Gallaudet was, as you know, below the ordinary height. In person, he was erect and dignified. In manners, he was cultivated and courteous; and though not specially formal, I think he would strike a stranger as somewhat particular. He was always attentive to the proprietics of life, which he well undcrstood; and I never knew him betrayed by any sudden impulsc to wound the feclings of others by a word or look. In this respect he bore more resemblance than most men of the present age to your venerable friend, Dr. Miller. No one had a keener insight than he into the characters of men; but he seldom alluded to the defects of individuals, even in the most unrestrained intercourse.

His conversational powers were of a high order. He had a command of language such as few possess. He was humourous often, but not distinguished for sprightliness and brilliant flashes of wit. Rich in ingenious speculations and practical remarks, and enlivened by apposite anecdotes gathered from a wide acquaintance with books and men, his conversation was ever entertaining and instructive. He excelled almost any one I ever knew in gaining the good-will of children, winning their confidence by his kind and benevolent manner, and fastening their attention by the simplicity and pertinence of his instructions. Often in our walks he had a pleasant word for the little boys and girls we met, or dropped some good counsel which showed them he felt an interest in their welfare.

You know, I presume, his sympathy with the poor, the sick, and the unfortunate. I think there is not another individual among us, who could more appropriately be said to possess the religion which consists in visiting the fatherless and the widows in their affliction. He was often made the almoner of the bounties of others to the needy, because he knew their wants from personal observation. Practical benevolence was the distinguishing trait in his character. The field of human wretchedness which some visit from a sense of duty, he delighted to explore, and never seemed so happy as when inventing schemes to relieve the suffering or to raise the fallen. How many volumes have I heard him utter, in our rambles in the outskirts of the city, respecting institutions for the reformation of the intemperate, long before they were publicly advocated, and how many ingenious plans have I heard him devise for institutions to shelter and give employment to the discharged prisoner, until he can regain his character and the confidence of the community. I can hardly realize that such institutions are not in being,—so vividly were they sketched and so minutely were all the details presented to the mind.

His sympathy for the erring, whether in conduct or opinion, was peculiar. The rigid and austere might sometimes mistake his charity for laxness, but it was nearer akin to the kindness of Him who came "to seek and to save that which was lost." His candour was not indifference. While he was firm in his own opinions, he was not harsh in judging those of others. No man among us was more highly esteemed by all denominations than he. This arose in part from his strict regard to the courtesies of life and the respect with which he treated every one's opinion and religious forms.

He never took the freeman's oath, nor exercised the elective franchise, until he was sixty years of age. This was not because he had no settled opinions on political subjects, or was indifferent to the welfare of the country. He was conscientious in thinking that he could do more good to his fellow men by taking no part in such matters, as thus he could secure the co-operation of all parties in promoting his benevolent schemes.

Mr. Gallaudet was indefatigable in executing, as he was in devising, his projects. He had a rare sagacity and tact in gaining others over to his views. It was done in so quiet and noiseless a way and with such uniform success, that to some it might seem the result of management. He was eminently a wise man in practical matters, especially in measures for carrying forward benevolent enterprises. One cause of his success was his uncommon attention to the minutiæ of whatever business he had in hand. On this he was accustomed to say depends a great deal in attaining your object. He did not stop with a good plan, but saw for himself that every thing, however seemingly unimportant, was done at the proper time.

He was methodical to an extent I have rarely found in literary men. Sometimes I have thought he was needlessly so; but he was not. He carried the virtue of method a great ways, but not to excess. He had a habit of promptness in keeping his engagements, which I wish was more common. He thought it neither just nor Christian for an individual to delay the business of a Board or any other meeting, merely for his private convenience or pleasure.

Mr. Gallaudet, though a "constitutional projector," was cautious beyond most men. He saw so clearly the possible results of an action or measure, that he was slow to enter upon a new project. I do not know but that he might, in later life, have shrunk even from that grand enterprise with which his name and his fame are so closely and honourably associated. His caution saved him from embarking in wild enterprises, but when he was once engaged in a project, he would not timidly forsake it. He would cling to it under discouragements which few could long resist. He had great tenacity of purpose.

When Mr. Gallaudet returned from his visit to Europe for the Deaf and Dumb, he was one of our most favourite preachers. No man could command a better audience or was listened to with more pleasure. His language was polished, his imagination chaste, his manner graceful, his thoughts select, well-arranged, and poetical. I think his preaching was more characterized by persuasiveness than force; the hearer was borne along by a constantly swelling tide, rather than swept away by a sudden billow. It is possible that, in later years, he was led to simplify his thoughts and extend his illustrations at the expense of force.

As a writer of books for the young, Mr. Gallaudet had many excellent qualities. Familiarity with the Deaf and Dumb mind qualified him to be a "*teacher of babes*,"—a high office which many think it easy to fill, and yet which so few can fill well. He was fond of analysis, and he had been so accustomed, while teaching at the Asylum, to take a complex idea to pieces and exhibit and illustrate its several parts, that few were his equals in making an abstruse subject intelligible and interesting to the young. "The Child's Book on the Soul," will readily occur to you as elucidating this remark. Several of his books have been translated into different foreign languages.

My information respecting his character as a teacher of the Deaf and Dumb, I suppose is no better than yours,—so I will merely say that he not only introduced the art of instructing the Deaf and Dumb into this country, but the elevation of the art here above what it has attained in Europe is perhaps due to him more than to any other man. As to his Chaplaincy in the Retreat for the Insane, his fidelity and success are best estimated by the sorrow which the patients manifest at their loss. His philosophical acuteness, his kindness of manner and sympathy with suffering, his gentleness and self-possession, his unwearied devotion to

the bodily, mental, and spiritual good of the inmates, his quiet, hopeful, deep-toned piety, all combined to qualify him for the station, and his death has left a chasm which every one feels that it will not be easy to fill.

Very truly yours,

H. HOOKER.

CYRUS YALE.*

1814—1854.

CYRUS YALE, the son of Josiah and Ruth Yale, was born in Lee, Mass., May 17, 1786. His father was a farmer; and the son divided his early years between labouring on the farm, teaching a school in his native town, and preparing for College under the instruction of his pastor, the Rev. Dr. Hyde. He became a member of the Congregational church in Lee in 1806. Having passed through Williams College with distinguished reputation for talents and diligence, as well as exemplary conduct, he graduated with the highest honours of his class, in 1811. He commenced the study of Theology under Dr. Porter, then of Washington, Conn.; afterwards Professor in the Theological Seminary at Andover; but subsequently placed himself under the instruction of Dr. Yates, at that time the minister of East Hartford. He was licensed to preach by the Hartford North Association; and was ordained pastor of the church in New Hartford, Conn., on the 12th of October, 1814.

Mr. Yale continued to labour with great assiduity and acceptance among his people for twenty years. On the 24th of December, 1834, he was dismissed, at his own request, by an ecclesiastical council, with a view to being installed at Ware, Mass. He seems, however, to have been little satisfied with the change; for, in the autumn of 1837, he returned to New Hartford, resumed his pastoral charge there, and lived in great harmony and usefulness with his people until his death.

Mr. Yale had a good constitution, and enjoyed excellent health, until within a few weeks of his death. He preached his last sermon on the 2d of April, 1854. On the 4th he had a fit of apoplexy, producing a partial paralysis of both body and mind. He gradually failed from that time until the 21st of May, when he rested from his labours. The little he said during his last days showed that he was fully resigned to his Heavenly Father's will, and felt prepared for the momentous change which was approaching. The portions of Scripture which were frequently read to him, by his request, were the 103d Psalm and the 14th chapter of John—he seemed to derive great comfort from them, and several times exclaimed, as they were read,—"Precious truths." His funeral sermon was preached by the Rev. Frederick Marsh of Winchester.

Mr. Yale was married, November 9, 1813, to Asenath Bradley of his native place. They had nine children,—one son who is a practising physician in Ware, Mass.; and one daughter who is married to the Rev. E. R. Beadle of Hartford. Mrs. Yale died at Ware, after a short illness, December 14, 1854.

* MSS. from his family.

The following is a list of Mr. Yale's publications:—A Sermon at the ordination of Harley Goodwin at New Marlborough, Mass., 1826. A Sermon preached at Torringford on the death of Sophia Eliza Hawley, 1827. An Address delivered before the Adelphic Society of Williams College, 1827. The Life of the Rev. Jeremiah Hallock, 1828. A Plea for union in erecting a house of God at New Hartford, 1828. A Sermon on the scriptural evidence of a living faith, (without date). An Address delivered before the Hartford County Peace Society, 1832. A Thanksgiving Sermon at Ware, 1835. A Sermon delivered at Canton at the funeral of an only child of Dr. Kassan, 1839. A Discourse before the North Consociation of Litchfield County at their annual meeting in Goshen, 1849. A Miniature of the Life of the Rev. Alvan Hyde, D. D., (without date). Biographical Sketches of the ministers of Litchfield County after the year 1800, delivered on occasion of the Convention to commemorate the Centennial anniversary of the primitive organization of the North and South Consociations in that County, 1852.

FROM THE REV JOSEPH ELDRIDGE.

NORFOLK, Conn., February 9, 1856.

My dear Sir: The memory of the Rev. Cyrus Yale is very dear to his ministerial brethren who had the happiness of his intimate acquaintance. I knew him well, as we were, for more than fifteen years, members of the same Association of ministers; and the grateful respect with which I call to mind his many admirable qualities renders it a pleasure to me to comply with your request.

The simple mention of his name calls up before my imagination his familiar form and features. Rather above the middle height, his figure was massive. His head was large and thickly covered with curly black hair. His broad, full, unwrinkled face had, notwithstanding its size, a peculiarly refined and affectionate expression. His manner in private conversation and in public address was such as one naturally anticipated from his appearance. In society he was retiring and respectful. An attentive listener, he spoke in gentle tones, and never indulged in banter or boisterous merriment. When with intimate friends, and perfectly at his ease, his conversation was often illumined with gleams of genuine humour; and no one appreciated better, or relished more keenly, a flash of good-natured wit. In such circumstances he would relate an anecdote, or describe an incident, with great power.

He was endowed with quick sensibilities of the gentler sort. A touching story or incident would immediately bring the moisture to his eyes. Yet, though quick to feel, he was slow to wrath—a harsh word, a bitter retort, never fell from his lips. While kind and courteous to the present, he never disparaged the absent. No spark of envy or jealousy seemed to exist in his bosom. He rejoiced unaffectedly in the attainments, the reputation, and the success, of his brethren.

His modesty was extraordinary. Generally he had to be urged,—sometimes almost forced, to take the positions to which he was entitled by his age, his experience, and his talents. This shrinking sensitiveness was never overcome—it attended him through life. If, however, any should thence infer that he must have been timid, they would be mistaken. He possessed true moral courage. Let any important interest of religion or morality be in jeopardy, and he would be found among the first to come to the rescue. On such occasions he was bold; and it was touching to witness the struggle between his constitutional diffidence and high principle, and to behold the victory of the latter over the former.

His piety, most undoubted, exhibited a lovely union of intellect and emotion In this respect, his public discourses served as a just exponent of his own reli

gious character. They were full of truth, clearly stated and sustained, yet so presented that while the understanding was enlightened and the reason satisfied, the heart was also moved. His manner in the pulpit was uncommonly tender and persuasive. His enunciation was distinct, his intonations somewhat plaintive; and on the whole he seemed better fitted to announce the mercy of the Cross than to depict the terrors of Sinai. He was the honoured instrument of many revivals of religion, some of them of great power. His influence over his brethren was eminently favourable to their growth in grace and their increased fidelity and usefulness.

With sincere regard, truly yours,

J. ELDRIDGE, JR.

DANIEL POOR, D. D.*

1814—1855.

DANIEL POOR, a son of Deacon Joseph and Mary Poor, was born in Danvers, Mass., June 27, 1789. His parents, who were both distinguished examples of Christian excellence, reared a family of twelve children to respectability and usefulness. His father's occupation was that of a tanner, which then, as now, characterized the place where he resided. Daniel was his youngest son. He was early marked by sobriety, thoughtfulness, and a love of reading. He became hopefully converted at the early age of ten, and not long after joined the church. Even at this period, his mind was drawn towards the missionary work by perusing the journals of Vanderkemp and Kercherer, missionaries to the Cape of Good Hope; and he expressed a desire to imitate their example. As if in anticipation of his future calling, he often employed the hours he passed in tending the bark mill in his father's tan-yard, in the composition of short sermons, which he, in the evening, would commit to writing, and which are still extant.

This decided aptitude for study induced his father to give him a liberal education. Accordingly, at the age of seventeen, in the year 1806, he commenced his preparatory course in the Andover Phillips Academy, under the tuition of Mr. Newman. Here he remained a most diligent and successful student until the spring of 1809, when he joined the Sophomore class in Dartmouth College. Throughout his whole college course he maintained a very high standing as a scholar and the most exemplary walk as a Christian; while his uniform cheerfulness and good-humour served to render him a universal favourite.

On leaving College, he went to the Theological Seminary at Andover, entering in the autumn of 1811. Here, after mature deliberation, he formed the purpose of becoming a missionary; and he prosecuted his studies with an absorbing zeal, with this as his ultimate and commanding object. On the 21st of June, 1815, he was ordained in company with Mills, Richards, Warren, Bardwell, and Meigs, in the Presbyterian church in Newburyport,—the sermon on the occasion being preached by the Rev. Dr. Worcester. On the 9th of October following, he was married to Susan

* MS. from his son, Rev. D. W. Poor.

Bulfinch of Salem; and on the 23d of the same month, with all of the above company, excepting Mr. Mills, he sailed in the bark Dryad from Newburyport for Ceylon, where he arrived, March 22d of the following year, landing at Colombo.

It was not long before he took his station at Tillipally, Jaffna, with his fellow missionaries located at short distances from him in the same district. He made rapid acquisitions in the Tamul, notwithstanding all the difficulties attendant on the founding of a new mission, and in less than a year ventured to preach his first sermon. On the 7th of May, 1821, Mrs. Poor was removed by death in triumphant hope of a glorious immortality, leaving three infant children,—one boy and two girls. This bereavement, dark and trying as it was, was nevertheless brightened with cheering blessings. The exhibition of a strong Christian hope in the dying hour was a powerful testimony to the truth of the Gospel, which resulted in the conversion of several of the natives, who saw and wondered at this strange sight.

Mr. Poor was married, a second time, on the 21st of January, 1823, to Ann Knight of Stroud, England, who was sent out to labour with her brother, the Rev. J. Knight, by the Church Missionary Society. In July following, he removed to Batticotta to take charge of the Mission Seminary, which was to be opened there for the training of native youth, in the higher branches of English, and familiar science, and particularly in a knowledge of the Scriptures, with a view to their acting the part of catechists and preachers. The charge of this institution thus became his chief employment, until the commencement of 1835. Yet he was far from being exclusively devoted to teaching during these years. It devolved upon him to supply the pulpit half the time at the station. He was constant also in holding meetings at the village school bungalows, two or three evenings in the week, and also in itinerating, as license was afforded, into more distant portions of the country. The Seminary flourished under his charge. Instruction there was frequently attended with conversions. Revivals of unusual power occurred also from time to time. An influence likewise went out from the institution far and wide through the community, arresting the attention of the learned classes, and weakening the confidence of the people generally in the correctness of their Puranas. The Heathen were constrained to confess the superiority of the missionaries over their own long trusted guides, and the difficulties in the way of approaching them fast melted away. Besides the advantage thus gained, a corps of able, well trained Christian teachers was soon secured, who manned the stations in the district, and proved valuable assistants to the missionaries. The establishment and maturing of this important institution, well designated by one of the natives, as "the eye of Jaffna," has been considered Mr. Poor's great work in the first half of his missionary career.

Having thus secured a good character and extensive reputation for the Seminary, he was ready to consign the management of it into other hands, and betake himself to the more congenial employment of preaching the Gospel exclusively. Accordingly, in March, 1836, he, by advice of the mission, removed to Madura on the Continent, for the purpose of aiding the brethren labouring there. His preaching and conversation in this new field soon began to excite attention and hopeful inquiry, especially among the intelligent and influential classes. By an adroit use of means, he drew them in crowds to listen to his instruction, and, before the close of the year, there

were opened, mainly through his agency, in this large and idolatrous city, together with its adjacent villages, thirty-seven schools, containing eleven hundred and forty-nine boys, and sixty-five girls. His plan was to mount his horse every morning, and make it his first business to visit all these schools in order. Oftentimes seated upon his docile animal, turning it into a portable pulpit, he would address audiences of adults, who counted upon meeting him at the bungalow. In this way he kept up a constant intercourse with the people, and seemed always to be before them. He threw himself directly as a forming element into the society of the place, and rendered himself essential to its welfare. All classes were brought under his influence,—the young and old, learned and ignorant, and he improved every opportunity to preach Jesus unto them. Science and education were valued only so far as they opened an entrance for Gospel truth. In this delightful work he was soon checked by the curtailment in missionary operations occasioned by the pecuniary embarrassments in 1837; and how he lamented the reverses of that year will never be forgotten by those who heard him at the meeting of the Board in Pittsburgh in 1849. Crippled in his means of usefulness, he yet worked on, as best he could, "bating not one jot of heart or hope" and looking for a return of prosperity. Better times soon came. Funds were contributed both at home and in India. The schools were restored and increased in number, and he entered with new zeal upon his work. In 1840, there were numbered in all the schools of the mission at its three stations, no less than three thousand three hundred and sixteen scholars. Twelve additions were made to the church that year.

In consequence of a failure in health, he found it necessary in 1841, to return to Ceylon, and this too, at a crisis which called for great increase of labourers. Arrived at Ceylon, he occupied the station at Tillipally, where he lived at the first. His old acquaintances here flocked around him, rejoicing at his return. He addressed them all a circular letter, advising them of his aims, his hopes, his plans, and closed by pressing upon them anew the Gospel message. Two peculiarities characterized his manner of working now. One was the visiting of the people in their own homes, taking them in order, and then directly, in close, personal interview, urging upon them the truth as it is in Jesus. These visits were always closed with prayer. In this way he got access to the hearts and minds of thousands who could not otherwise have been approached. Neighbours and friends often clustered together in one house, forming a sort of meeting, which transferred itself from house to house, as he passed on, morning by morning. Another feature of his work was his assembling his Sabbath congregations in classes,—having the children by themselves, the women by themselves, and the men by themselves, in successive hours, thus enabling him to address each company in a style and manner suited best for its edification. These efforts were carried on in addition to the regular operation of the mission, in the management of its schools, in the conduct of its bungalow meetings, in the training of teachers and catechists, and in the building up of the station church. These extensive labours were attended with marked success. Many were hopefully converted, and much truth was put in active circulation.

In the spring of 1848, it was decided, in view of his failing strength and the advantages of a visit to this country, both to himself and the cause of missions, that he have leave to return home. His journey was by way of

England, and he landed in New York, on the 15th of September of that year. He was received by the churches with the warmest enthusiasm, and, during his stay in the country, did much, in various ways, in aid of the great cause to which his life was devoted. He was present and spoke at the anniversaries in New York and Boston, at two anniversaries of the Board,—at Pittsfield and Oswego, at Associations, Consociations, General Assemblies, and College Commencements, from Maine to Ohio. He was all alive to the great subjects of the day, and was ever gathering and imparting information, by letter or conversation.

After two years of canvassing and recruiting, he returned to his labours, embarking from Boston in the autumn of 1850. On his arrival, he settled at Mampy, carrying on here the same system of operations which he had adopted at Tillipally. It appears from one of his later letters written in 1854, that he had just finished his three thousand four hundred and thirtieth visit among the people. Preaching in private and public, in the church, in the school, in the family, along the wayside, was his ceaseless vocation. In connection with this, he kept up his supervision of every other department of labour. He looked after the interests of the Seminary, wrote for "the Morning Star," co-operated in Tract and Bible and Temperance Societies, maintained an extensive correspondence with natives, and English residents, and friends at home, endeavouring in every way to promote the cause of his Master. One measure of his that deserves special notice, was the erection of village churches, at the expense, at least in part, of the natives. One of the last things he did before leaving Ceylon, was to lay the corner-stone of the *first* village church erected under the auspices of the mission, and one of the first things, on his return, was to dedicate this church. Five more were before long in process of erection, securing the ground where they stood, for the Gospel. These were places for stated preaching by the native ministers, who had been reared in the Seminary. In these, therefore, he found the labours of forty years ago, maturing into rich and precious fruit. Nothing delighted him more than the sight of these buildings, going up as the centres of sanctifying influence for that crowded territory, where, through the voice of native preachers, the Gospel should be proclaimed long after he was dead.

The time of his departure was nearer than he anticipated. It had always been his desire to live until seventy years had exhausted all the energy he possessed. But in the very fulness of his strength, the cholera, which was fearfully ravaging Jaffna, arrested his labours, February 2, 1855, and after the short illness of twenty-four hours, he sank to his rest, with his armour on, and exclamations of joy upon his lips. Mr. Spaulding preached his funeral sermon at Tillipally where he was buried. The lamentation over him by the natives, Heathen and Christian, is represented as being very great. His kindness, his faithfulness, generosity, learning, piety, won him the esteem of all ranks and classes. Even the Brahmins revered his character. One of them is reported to have said that "to drink even the water in which Mr. Poor's feet were washed would be enough to merit Heaven." And when it was known that the disease had done its work, there was one burst of grief from the hearts of those who had anxiously watched the issue, and of the still larger number who were suddenly smitten by the sad tidings.

FROM THE REV NATHAN LORD, D. D.

DARTMOUTH COLLEGE, June 24, 1856.

My dear Sir: By reason of absence and many engagements, I have been unable to send you, at an earlier day, my recollections of the missionary Poor.

I knew him first as a student in Theology, at Andover. He was a year my senior. But circumstances led me to an early intimacy with him. We were fully conversant with each other till he left the country; and had occasional correspondence till his death. Immediately on his only visit home, I found him out at the place of his nativity. The mutual recognition, after a separation of thirty years, was immediate, and we fell upon each others' necks.

Mr. Poor was an Apostle John in our brotherhood at Andover,—the most loving, and the most loved, of our then small company. He was easily distinguishable by his low stature, his broad shoulders, his bending head, his light and graceful step, his costume always plain, but neat and fashioned to that of the last preceding generation, his somewhat freckled, but always brilliant, face, his gleaming and dissolving eye, his air of indescribable suavity and gentleness, and his lively and winning speech. His form had not symmetry, nor his countenance beauty, nor his manners secular refinement. But whenever he appeared in any circle, evil spirits fled away, and he was felt to be the genius of the place. All instinctively yielded, and he unconsciously presided: yet not he, but the heavenly love that shone out in every look, and word, and movement, and insensibly assimilated all things to itself.

He was a man of noble intellect, and one of the best of scholars. He read whatever belonged to his course, understood his authors, analyzed their different methods and systems, and subjected them rigidly to his infallible criterion,—the Bible. No master could ever lead him but his only Master in Heaven; and no common man would ever presume to question the accuracy of his knowledge or the soundness of his judgments. Yet we never thought of him as an *intellectual* man. In that day merely intellectual men were not much thought of at all. We were drawn deeper,—to his loving heart, which, however, always kept his active faculties in vigorous and harmonious play, yet subordinate and subservient to the simplicities of revealed truth. He affected not the wisdom that Paul condemns, but the wisdom of faith. We thought of him not as a philologist, a critic, a rhetorician, an adept in logic or metaphysics, though he was behind none, and could have gained the highest honours in any of these departments, if such had been his aim; but as an oracle through whom Christ's loving spirit spoke forth the mind of God according to his word.

He never became otherwise; never less of a believer nor more of a philosopher: and his faith looked down upon what many dignify under that deceitful name, with perfect intelligence of it, but lofty disregard. He knew what it was; but he also knew what it was not, and what was infinitely better. He looked with displeasure upon all affectations of it among his brethren. On his visit to this country, shortly before his death, he was struck and greatly offended by the strained efforts of many preachers who had grown up during his absence, to interpret Scripture, and expound the Divine Government, by the speculative reason. "If they will preach so," he once said to me, "let them go to the East whence this kind proceeded, and learn its highest types. They are but tyros in comparison with the old Brahmins."

Yet he made more of his Tamil schools as means of propagating the faith, than I should have expected of such a mind; or, as I think, he would have done, if they had not grown up under his paternal care. He was, however, perfectly honest in telling what he had not realized from them in fact; and he never exaggerated his actual successes, either in his schools or in his ministry, for the sake of effect upon the churches at home. But his hopes respecting them took their colour

rather from the fervour of his love than from his experience. He trusted that what he greatly desired would come to pass, though neither his general views of propagandism, nor the known course of Providence, justified his benevolent expectations. I do not remember that we ever disputed on any other point. And I could wish that all disputants might be as good-tempered as we were in that respect.

His course was wise, benevolent, dignified, and consistent, through life. I do not believe that a better taught, a truer-hearted, or a more devoted and exemplary, missionary has ever gone out from our churches. He had but one object in life,—to save as many as God should please from among the Heathen, and swell the triumphs of the King of Glory. He never lost sight of it, on the land or waters, till God called him to his rest. Greater purity, unselfishness, unworldliness, greater simplicity of faith, and confidence towards God, I have not known. He did nothing, and he wanted nothing, but for Christ and the souls of men. When this College sent him, spontaneously, a few years ago, an honorary Diploma of Doctor in Divinity, he refused it, saying that it was not for such as he; and adding, with his characteristic frankness and good-nature, that "he, the rather, ought not to accept it, because Alma Mater might not have conferred it if she had known his heresy." But she did know it; or, otherwise, would have thought it no disparagement to his intellectual ability, or his moral worth, that he should believe as he did, in the premillennial coming of his Saviour. Whether he was right or wrong in that respect, though it be made a question, yet it is out of question that, if Christ have a people in this world, he was one of them, and among the chief; or, that whenever, or however the Saviour shall appear, he also will appear with Him in glory.

I am, very truly and with highest regards, yours,

N LORD.

PLINY FISK.*

1815—1825.

PLINY FISK was a native of Shelburne, Mass., and was born June 24, 1792. His parents, Ebenezer and Sarah Fisk, were in moderate worldly circumstances, but were persons of great moral and Christian worth. From his earliest childhood, he evinced an amiable and rather a thoughtful disposition, though he was not destitute of vivacity and good-humour. His early advantages, which were only those furnished by a common district school, were very diligently improved; and, with a remarkable habit of perseverance, which seemed to grow immediately out of his peculiar constitution, his progress in the different branches of study, especially the mathematics, was unusually rapid.

At the age of sixteen, his mind was directed with great earnestness to the subject of his own salvation; and having, as he believed, entered on the religious life, he made a public profession of his faith, and joined the church in his native place, under the care of the Rev. Theophilus Packard.

In connection with the change which he underwent in his feelings on the subject of religion, originated the desire, and if Providence should

* Bond's Memoir.

favour it, the purpose, of devoting himself to the Christian ministry. Accordingly, with the approbation of his parents, he commenced his preparation for College, under the instruction of the Rev. Moses Hallock of Plainfield, Mass. In 1811, he was admitted to an advanced standing in Middlebury College.

During his collegiate course, he was distinguished rather for his great devotedness to the cause of Christ and his eminent attainments in piety, than for any remarkable success as a scholar: indeed, there is reason to believe that he allowed his zeal for the promotion of religion to interfere somewhat with his appropriate College duties. He was graduated in the year 1814; and, having been obliged to incur something of a debt, in order to meet his necessary expenses, he commenced the study of Theology under his pastor, the Rev. Mr. Packard, instead of going immediately to the Andover Seminary, as his wishes would have prompted. He was licensed to preach by the Franklin Association, in January, 1815; and, almost immediately after, accepted an invitation to supply a vacant pulpit in Wilmington, Vt. Here he laboured for some time; and his labours were instrumental, not only in restoring union to a distracted church, but in bringing about an extensive revival of religion.

Mr. Fisk, almost as soon as he determined to study for the ministry, meditated the purpose of devoting himself to a mission among the Heathen; and this purpose he never lost sight of in any of his subsequent arrangements. That he might enjoy the best opportunities of qualifying himself for such a destination, he became, in November, 1815, a member of the Andover Seminary. Here he made respectable progress in each of the various departments of study; though it was his moral, rather than his intellectual, power, that chiefly excited attention. It was an occasion of some embarrassment to him, that his respected Professors had expressed an opinion, if not positively adverse to his going abroad for a field of labour, yet much more favourable to his remaining at home, either in the capacity of a Domestic Missionary or an agent for Benevolent Societies; but, with all the respect which he bore for them, he felt constrained to adhere to his original purpose. Accordingly, he offered himself to the American Board of Missions, to be employed under their direction, in any part of the Pagan world which they might designate. In September, 1818, the Palestine mission was established, and Mr. Fisk, together with his intimate friend and classmate, Levi Parsons, was appointed to that important station.

It was deemed expedient by the Board that Mr. Fisk, before leaving the country, should make a tour through some of the Southern States, with a view to communicate missionary intelligence, and to collect funds in aid of the missionary cause. He accordingly received ordination in the Tabernacle church, Salem, November 5, 1818, and shortly after sailed from Boston for Savannah. On his arrival there, he met with much kindness, though he had to encounter some unexpected obstacles. He laboured in that part of the country, during the winter and spring, dividing his time between South Carolina and Georgia, diffusing information, forming various Missionary Societies, and collecting a considerable amount of money. He returned to the North by land, and at Washington made the acquaintance of John Quincy Adams, then Secretary of State, who kindly offered to furnish him with letters that might be useful to him on his intended mission. He

reached Massachusetts in July, and went immediately to Andover, with a view to continue his studies, till near the time of his embarking for Asia.

Having almost perfected the arrangements for his departure, he went, towards the close of October, to Shelburne, to take leave of his widowed father and other friends who resided there. When he had performed this tender and solemn duty, he proceeded to Boston; and, on the succeeding Sabbath evening, preached in the Old South church an appropriate and impressive sermon, which was published. At the same time, the instructions of the Prudential Committee were read to him and his colleague in the mission, Mr. Parsons. The next Monday, he met a large assembly at the monthly concert of prayer; and on the Wednesday following, (November 3, 1819,) he embarked with his colleague, on board the ship Sally Ann, for Smyrna. After a favourable voyage, the ship reached Malta, on the 23d of December; and, having remained there a little more than two weeks, proceeded onward to Smyrna, where she arrived on the 15th of January.

At Smyrna he was received with great kindness by several persons to whom he had an introduction. After spending several months here, chiefly in the study of the languages, he determined to pass the summer at the Island of Scio, that he might have the advantage of the instruction of Professor Bambas, an eminent scholar and teacher, who withal took a deep interest in the cause of missions. This purpose he fulfilled, and found every thing in Professor B. that he had anticipated. He remained at Scio about five months, and returned to Smyrna in the latter part of October. During this period, he put in circulation thirty-seven thousand Tracts, and forty-one copies of the Sacred Scriptures.

In November, 1820, Mr. Fisk, in company with Mr. Parsons, made a journey of great interest, of about three hundred miles, to visit the places on which stood the Seven Churches of Asia. After they had accomplished this journey, they came to the conclusion that the interests of the mission would be best promoted by their being temporarily separated from each other;—Mr. Parsons proceeding immediately to Syria, with a view to ascertain the most eligible place for a permanent missionary establishment, and Mr. Fisk remaining at Smyrna, to prosecute his studies and carry forward his work in the best way he could. Accordingly, on the 5th of December, the two friends were separated,—Mr. Parsons taking a vessel with a view to go to the Holy Land. This separation continued during nearly a year, as Mr. Parsons did not return until the beginning of December, 1821. It was a season of great trial to Mr. Fisk; as the revolt of the Greeks from the Turkish dominion at various points so excited the jealousy and wrath of the Turks, that they seemed well nigh ripe for a universal massacre; and not unfrequently a single day would witness to the assassination of several hundreds. Mr. Fisk, though in circumstances of great jeopardy, continued his studies, as far as he could, besides performing a considerable amount of missionary labour.

Mr. Parsons had suffered from severe illness during his absence, and returned in a somewhat enfeebled state of health. By the advice of his physician, he resolved to make a journey to Egypt; and Mr. Fisk, unwilling that he should go alone, determined to accompany him. They embarked for Alexandria, on the 9th of January, 1822, and within less than a month after their arrival there, Mr. Fisk had committed his companion in labour and trial to the grave.

Mr. Fisk remained at Alexandria for a few weeks after the death of his colloague, confining his missionary labours chiefly to the Jews. In March following, he proceeded up the Nile to Cairo, with an intention to pass through the desert to India, or to Damietta and Jaffa. At Cairo, he heard of the arrival of Mr. Temple at Malta, and for reasons which he deemed sufficient, hastened thither to meet him. At Malta, where he arrived in April, he continued labouring in various ways till the beginning of the next year; and meanwhile he was joined by the Rev. Jonas King, who had arrived from Paris to take the place of Mr. Parsons. Mr. Fisk and Mr. King sailed together for Egypt early in January, 1823, in company with the celebrated Wolff, who had some years before been converted from Judaism, carrying with them a large quantity of Bibles and Tracts. After stopping a little at Alexandria, they proceeded to Cairo, and thence to Upper Egypt, and in twenty-two days arrived at Thebes. They remained in the country about three months, during which time they distributed nearly four thousand Tracts, and about nine hundred copies of the Bible, selling a part, and giving away a part, as circumstances seemed to dictate.

On the 7th of April, 1823, Mr. Fisk started in company with Mr. King and Mr. Wolff for Jerusalem; and, after a most dreary but most interesting journey through the wilderness, they reached there on the 25th of the same month. For the first few weeks after their arrival, Mr. Fisk confined his labours chiefly to Jerusalem and its neighbourhood; but he subsequently visited the more distant places, distributing Bibles and Tracts as he could find opportunity. Having determined to spend the hot season at Mount Lebanon, he reached there by way of Tyre, Sidon, and Beyroot, on the 16th of July, after a journey of nearly three weeks from Jerusalem.

In the month of September, the Rev. Mr. Jowett, an English missionary, having arrived from Egypt, Mr. Fisk went to Beyroot to welcome him; and they subsequently travelled together to Jerusalem. Here Mr. Fisk resided for the most part for about eight months. He then returned to Beyroot, and towards the close of June set out with Mr. King and Mr. Cook, an English Wesleyan missionary, to visit some of the principal cities in the North of Syria. Having accomplished this purpose, he returned to Beyroot, with an intention of passing the winter in Jerusalem. But, instead of proceeding immediately thither, he and Mr. King took up their residence at Jaffa, where they arrived on the 29th of January, 1825. Here they continued till about the close of March; and when they reached Jerusalem on the 1st of April, they found the city in a state of great consternation, on account of the desperate outrages which were constantly committed by the Pasha's soldiers. Mr. Fisk, however, for some time, kept quietly at his work; but, at length, being satisfied that he could labour to better purpose in some other place, he resolved to return to Beyroot; notwithstanding, owing to the disturbed state of the country, the journey must be attended with some hazard. The Sabbath preceding his departure,—the last that he ever spent in the Holy City,—he preached in Greek, and had among his hearers ten priests of the Greek order. They left Jerusalem on the 9th of May, and reached the mission family at Beyroot on the 18th. Here Mr. Fisk continued prosecuting his studies and his missionary labours, till the close of his earthly career.

In the autumn after Mr. Fisk's return to Beyroot, a malignant fever prevailed there, which numbered many victims. On the 11th of October he

first spoke of being ill; though, for several days. his disease did not assume an alarming aspect. It turned out, however, to be the prevailing fever; and at length it became quite certain that it must have a fatal termination. When he was apprized of his condition, he received the intelligence with the utmost serenity, and dictated, immediately after, several letters to his friends, expressive of the most unqualified submission to the Divine will. He died on Sabbath morning, October 23, 1825, at the age of thirty-three. His funeral was attended the next afternoon, and his remains were deposited in a garden belonging to the mission family.

FROM THE REV ALVAN BOND, D. D.

NORWICH, July 10, 1852.

My dear Sir: The lamented individual concerning whom you inquire, was not only my class-mate but my room-mate in the Theological Seminary at Andover; so that I had abundant opportunities for an intimate acquaintance with his character. My personal recolleetions may have lost somewhat of their vividness, during the lapse of so many years, and some interesting incidents may have passed from my memory; but I think I may recall enough to furnish a likeness which they will recognise, who knew him during the years of his collegiate and theological studies.

The personal appearance of Mr. Fisk was that of manly vigour rather than grace. In stature he was somewhat above the medium height, with broad shoulders, and head inclining forward. A heavy growth of bushy, raven hair, a dark complexion, a black, piercing eye, looking out from a shaded brow, and coarsely chiselled features, gave to him an aspect of intellectual strength and firmness. There was not wanting the bland expression of benevolcnce, sincerity, and cheerfulness,—qualities which were developed in tides of sympathy and hearty cheer in his social intercourse. In his homespun costume and carcless trim, (for he was not a devotee of thc toilet,) he might have been taken for a stalwart farmer, rather than a cloistered student. He affected no airs, made no pretensions, produced no other impression than that of a cheerful, consistent, honest Christian friend and brother, having a heart glowing and flowing with true charity,—"an Israelite indeed in whom there was no guilc." Possessed of much of the spirit of self-reliance, kindness, and energy, he was a person on whom his friends could rely with confidence for support and counsel.

Among the qualities more strikingly exhibited in his life, some of which I will endeavour to specify, I may mention that of quick discernment. With a sort of intuition, he would look into the characters of those with whom he had intercourse, and form an estimate which he would generally have little occasion to modify after a longer acquaintance. Having studied himself with severe scrutiny, thus becoming informed with respect to the little world within, he was aided thereby in forming an estimate of the characters of others.

It was this that gave him sueh facility in adapting his conversation to the peculiar temperament of those whom he might address on the subject of religion. If he encountered a skeptic or an opposer, he would readily detect the position in which his antagonist was intrenched, and meet him with weapons which would be likely to silence, if they did not disarm, him. In conversation with a religious inquirer, he readily detected the points of difficulty with which his mind was embarrassed, exposed them clearly, and gave counsels well suited to the case. If he found a Christian walking in darkness, he seemed to apprehend at once the causes of depression, and directed him to the appropriate sources of comfort and relief.

Another striking characteristic was his ardent love for the Holy Scriptures. No man ever entertained a more profound reverence for the word of God, and

few probably devoted more time to its study. He treasured large portions of it in his memory, and could say in truth,—"Thy word have I hid in mine heart that I might not sin against thee." It was not so much a critical and philosophical investigation of the original Scriptures, that inspired his enthusiasm, as that earnest, devout study, which enabled him to drink freely from those spiritual fountains opened by the Sacred Word. His manner of studying the Bible was systematic; and it was so conducted as to give him a ready command of such portions as he might need in elucidating any doctrine or duty on which he had occasion to speak.

Another quality prominent in his character, as developed in the Theological Seminary, was a burning zeal for doing good, both within and beyond the limits of the institution. It was sometimes thought that his partiality for the activities of Christian life interfered with that devotion to theological studies, which was the primary end of his residence in the School of the Prophets. From communications made by him, after he entered on the difficult duties of missionary life, it is evident that he entertained a higher idea of the importance of extended theological attainments, than while he was prosecuting his preparatory studies. If his zeal carried him sometimes to an extreme in respect to active Christian effort, scarcely compatible with the duties of a theological student, the subsequent fruits of this kind of labour offered, in his case, no slight apology for it. If the limits of this communication would admit, I might instance various ways in which he made his untiring efforts tell most benignly on the spiritual interests of those who were within the reach of his influence.

Perhaps no element in the character of Mr. Fisk was more prominent than common sense. He understood the proprieties of the position he occupied, the duties of the relations he sustained, and adjusted his deportment accordingly. Unsophisticated and unassuming in his manners and bearing, he was uniformly courteous and respectful to superiors in age and station, and in cases of conscious superiority, he was affable, gentle, and obliging. The little child was not repelled from him by austerity or coldness; poverty and ignorance did not hesitate to approach him as a friend of generous sympathies; while acknowledged superiors in rank and learning were favourably impressed with the manly elements of his character, and were delighted with his simple and deferential manner. Without compromising his principles, he manifested towards those who differed from him a candid and charitable spirit, which won their confidence and respect. Firm without dogmatism, and faithful without obtrusiveness, he could approach all classes of people on the subject of their spiritual welfare, without exciting prejudice or creating embarrassment.

In the disposition of his time, and in his diversified engagements, method was a marked feature. He valued time as a precious talent; and, in its expenditure, observed a rigid and habitual economy. His duties were subjected to systematic arrangement, so that when one thing was done, he knew what came next in order. In his devotions, his studies, his exercise, his social intercourse, he was governed by a method so precisely adjusted as to secure to each its appropriate share of time and attention. In this way he was enabled to accomplish much, without ever seeming to be in haste, and when the day was ended, the work of the day was done.

But the feature in Mr. Fisk's character that attracted most attention was his missionary spirit. His interest in the cause of missions commenced almost simultaneously with his conversion. During his connection with the Seminary, he laboured to enkindle in other minds zeal similar to that which glowed in his own bosom. And he succeeded in awakening the attention of at least some of his brethren to personal inquiry as to their duty in relation to this work; and some who subsequently determined to devote themselves to the service of Christ in the foreign field, received from this devoted brother their first missionary impulses.

Such are some of my recollections of the man who nobly carried into execution his purpose to preach Christ Jesus to the perishing Heathen. His term of service was indeed short; but during that time, he was diligent in business, fervent in spirit, serving the Lord.

Yours in the bonds of the Gospel,

A. BOND.

FROM THE REV. JONAS KING, D. D.

ATHENS, (Greece,) February 20, 1852.

My dear Sir: Your letter of the 15th of December, 1851, in which you express a desire to obtain one from me, containing personal recollections illustrative of the character of my former missionary associate in Palestine and Syria, Pliny Fisk, I received the 19th ult.; and my first feeling was that of joy, that an opportunity was thus offered me of expressing publicly, through you, what I had often expressed in private,—namely, that the character of Pliny Fisk appeared to me to exceed, in point of interest, any representation of it that I have seen in print; and I regret that the state of my health, and the unavoidable duties of my mission in this place, do not allow me the time necessary in order to write such a letter with regard to him as I could wish.

Nearly twenty-seven years have elapsed since I bade him adieu, and since he, soon after, in a letter which he wrote on his dying bed, sent me his last "farewell;"—a precious letter which I seldom read without tears.

He was a man calculated to gain the affection and respect of all with whom he had intercourse, by his unaffected simplicity of manners, by that charity which "seeketh not her own," and by that humility with which he seemed ever to be clothed.

During the three years we were together in Egypt, Palestine, and Syria, the dispute never was, I believe, between us, who should be *first*. On the contrary, he used to express a wish that I should come forward and take the lead,—if I may so say,—more than I did. My answer was, that he had the precedence of me in age; that I came to assist him, and desired to conform myself, as much as possible, to his plans and wishes with regard to our movements and missionary operations. This, he said, he did not wish, but insisted that my feelings and opinions should be consulted as much as his. I dwell on this the more because it constituted a lovely trait in his character, and one which is not always to be found in those who are otherwise very excellent people, and even zealous supporters of the truth.

When I went to join him in his mission, my health was delicate. I had been ill of a fever at Paris, and brought so low, that a place was, I believe, chosen for me in "Père la Chaise," not long before he wrote to me to come and take the place of Parsons, his first associate, who had fallen by disease, and whose mortal remains he had, "with a heart overflowing with grief," buried in the land of Egypt. Under these circumstances, it was very natural that he should feel some anxiety with regard to me, and he expressed a fear lest I too should be taken from him before the expiration of the three years for which I had engaged to assist him in his mission. His own health seemed perfect. A rose was on his cheeks, and his strength firm. And as, in travelling, we had sometimes hardships to endure, he endeavoured to make them as light for me as possible. If any thing heavy in the baggage was to be lifted, he lifted it for me. If there was any snug, comfortable place in the tent, or in the corner of a hut, or a stable, in which we sometimes had to lodge, he gave it to me. His heart seemed to be a fountain from which kindness was continually flowing.

ATHENS, May 21, 1852.

My dear Sir: While writing the above letter, I was suddenly interrupted by a summons to appear before the Criminal Court of Athens, to be tried for having

preached and taught doctrines contrary to those of the Oriental Greek Church, and I was obliged to leave every thing else, in order to make preparation for that trial, which terminated, as you have probably ere this learned through the public papers, in my condemnation to imprisonment and exile.

While in prison, I was taken ill, and confined to my bed for seven days; and for some time after, I was too feeble to resume my pen; and when I recovered so as to be able to write, I was too much occupied with my own affairs, in making communications with regard to them, and in preparing to go into exile, to be able to add any thing to what I had written as above. And even now, I hardly feel able to commence anew. I have been wearied by my long struggle, and feel the need of a little repose. Besides, though the sentence of exile has not yet been put in execution, I am expecting every day that the order may be sent for my departure. Under these circumstances, you will pardon me, I hope, if I send you this letter, all imperfect as it is, in the delineation of the character of the person with regard to whom you wished me to write, as exhibited during the time I was connected with him as a missionary.

Our journeyings together for three years in Egypt, in the Desert, and in Palestine and Syria, were full of incidents, which, had I time to recount them, would tend to show his strong faith in Christ, and his fervent love to God and man. His last letter to me, written on his dying bed, has been read by many in Europe, I believe, as well as in America, with great interest.

I will only add that, by his conduct and conversation, by his meek deportment and his prayers, by his zeal in the cause of Christ, by his letters when in health, and when on the bed of death, he showed that he was a faithful messenger of the churches that sent him, and a devoted servant of the Lord.

I am, my dear Sir, yours truly,

JONAS KING.

SERENO EDWARDS DWIGHT, D. D.*

1816—1850.

Sereno Edwards Dwight, the fifth son and child of the Rev. Dr. Dwight, President of Yale College, was born in Greenfield, a village in the town of Fairfield, Conn., May 18, 1786. From very early childhood, he manifested great quickness of apprehension, and was in all respects a boy of unusual promise. It is scarcely necessary to say, living as he did in his father's family, that he grew up under influences the most favourable to both intellectual and moral culture. In December, 1795, when he was between nine and ten years of age, he was removed with the other members of the family to New Haven,—his father having then become President of Yale College. From this time, he was diligently engaged in his classical studies at Hopkins' Grammar School, until his admission into Yale College in 1799. He at once took, and ever after retained, an honourable position among his class-mates; though of about seventy, many of whom have risen to no small distinction, he was one of the two or three youngest, if not the very youngest. He passed through College, distinguished for his talents and scholarship, and with an irreproachable moral character.

* Memoir prefixed to his Posthumous Sermons.

Immediately after leaving College, he, with several other graduates, accompanied his father on one of those journeys through New England, which supplied the material for President Dwight's four volumes of "Travels." On his return from this delightful excursion, he became assistant teacher in an Academy, in the village of South Farms, Litchfield, of which James Morris was Principal. Though he was now but seventeen and a half years of age, he had great maturity of physical as well as mental development, and succeeded admirably, not only in imparting instruction to his pupils, but in commanding their confidence and respect.

Having been thus engaged for a year, he returned to New Haven, and passed the succeeding year as his father's amanuensis. The year after that,—the third from his leaving College, he devoted, as is supposed, to a course of study more or less general. At the commencement of the college year in 1806, he became a Tutor in Yale College, and held the office with great dignity and efficiency until 1810. During this time he prosecuted the study of Law, first under Judge Chauncy, and afterwards under Nathan Smith, Esq.,—both of them among the most eminent jurists in the State. He was admitted to the Bar in New Haven County, in November, 1810,—two months after his connection with the College had terminated.

In August, 1811, he was married to Susan Edwards, the eldest daughter of the Hon. David Daggett of New Haven,—a lady of vigorous and cultivated mind, and fine social and Christian qualities. Their union continued for twenty-eight years. They had but one child,—a daughter, who died in the earliest infancy.

Mr. Dwight was, for several years, engaged in the practice of Law in New Haven, and acquired a high reputation for legal knowledge and ability, though his ardent temperament is said to have been in some degree adverse to his success. About two years after his admission to the Bar, being confined by a lingering fever,—his physician prescribed for him a dose of mercury, which, instead of its usual healthful action, exerted a most noxious influence; producing an eruption that spread itself over different portions of his body, and that proved the beginning of a malady (the salt-rheum) from which he suffered severely during the remainder of his life.

In the summer of 1815, during a revival of religion in the First Congregational church in New Haven, of which Mr. (now Dr.) Taylor was then pastor, Mr. Dwight experienced, as he believed, a radical change of character. In October following, he made a public profession of his faith; and in October, 1816, was licensed to preach the Gospel by the West Association of New Haven County. Shortly after, he preached his first sermon in the pulpit of the First Congregational church; and it was a noticeable circumstance that the first discourse of the son, and the last discourse of the father, were delivered on the same Sabbath and in the same pulpit.

Mr. Dwight was chosen by the Senate of the United States their Chaplain for the session of 1816–17, and accepted the appointment. In the succeeding summer, he was invited by the Park Street church and congregation in Boston to become their pastor, and having accepted the invitation, was ordained on the 3d of September of the same year. The ordination Sermon was preached by the Rev. Dr. Lyman Beecher, and was published. Here he continued labouring with great zeal and success for about ten years. In 1822–23, a powerful revival took place under his labours, which was the

means of adding greatly to the number of communicants as well as increasing the stability and influence of the church.

Mr. Dwight's labours during the revival overtasked his physical strength, and ultimately created the necessity for his taking a protracted season of relaxation. His church, with commendable liberality, voted to release him from his pastoral duties for a year, with a view to his visiting Europe,—at the same time, making ample provision for meeting all the expenses incurred by his tour. He accordingly set sail from New York for Europe in the month of August; and, after visiting France, Switzerland, Italy, Austria, Germany, and Great Britain, returned in August, 1825.

On his return, he was cordially welcomed by his people, and resumed his official duties with his usual alacrity. At the close of January, 1826, in consequence of unusual exertions in speaking in the pulpit, his voice was so much injured that every subsequent effort to speak was attended with much difficulty—an evil which he ascribed at least partly to what he considered the disproportionate dimensions of the edifice in which he preached. As this was an evil which could not be easily remedied, he began now, though most reluctantly, to meditate the resignation of his pastoral charge; and he was actually dismissed on the 10th of April, 1826,—both the people and the council bearing honourable attestation to his fidelity and usefulness.

Soon after his dismission, he returned to New Haven, in which city and its vicinity he resided the seven succeeding years. During this time, he was occupied chiefly in writing the Life of President Edwards,—a work which he had had in contemplation, and for which he had been gathering materials, many years. This Biography, in connection with a new and enlarged edition of President Edwards' works, was published in 1829.

In 1828, Mr. Dwight commenced, in conjunction with his youngest brother, Henry, a large school for boys in New Haven, which was modelled on the plan of the German Gymnasiums. This school was continued not far from three years. Towards the close of the period of its continuance, Mr. Dwight's health became much more seriously impaired, and the malady already noticed as having originated in medical treatment many years before, assumed an aggravated form, and subjected him to frequent and intense suffering.

In March, 1833, he was chosen President of Hamilton College, at Clinton, N. Y. In April following, he signified his acceptance of the appointment, and in August was inducted into office. In September of the same year, he received the degree of Doctor of Divinity from Yale College.

Dr. Dwight's connection with Hamilton College continued until September, 1835, when, in consequence of the unpromising pecuniary state of the institution and some other circumstances, he tendered his resignation. After this, he returned to New Haven, where he resided until the fall of 1838; and, during this period, was employed a few months in an agency in behalf of the Pennsylvania Colonization Society. He now took up his residence in the city of New York, where he remained during the rest of his days. His malady which, by this time, had gained the complete mastery over him, and disabled him, as he believed, for all active service, led him to court retirement; and, for many years, little was known concerning him beyond the fact that he was a resident of New York. In October, 1850, he visited Philadelphia with the purpose of trying the effect of hydropathy. After he had been there a few weeks, he was suddenly seized with chills and fever,

and the attack soon extended to the brain. His brother, Dr. Dwight of Portland, was speedily summoned to Philadelphia by telegraph, and, on his arrival, found him greatly reduced, and, though able to recognise him, yet too feeble in body and mind to hold any continuous conversation. He died on the 30th of November, 1850, and his remains were shortly after conveyed to New Haven, and deposited in the beautiful cemetery which embosoms the dust of many of his kindred.

The following is a list of Dr. Dwight's publications:—A Sermon at the funeral of the Rev. Joshua Huntington, 1819. A Sermon before the Foreign Mission Society of Boston and the vicinity, 1820. Memoirs of David Brainard, octavo, 1822. An Address on the Greek Revolution, 1824. A Sermon at the installation of the Rev. Charles Jenkins, 1825. The death of Christ: the substance of several Sermons delivered at the Park Street church, Boston, 1826. The Life of President Edwards, 1830. The Hebrew wife, 1836.

In 1851, a duodecimo volume of Dr. Dwight's Discourses was published, together with a Memoir by his brother, the Rev. W T. Dwight, D. D., of Portland.

FROM THE REV WILLIAM T. DWIGHT, D. D.

PORTLAND, June 16, 1856.

Dear Sir: In compliance with your request, I shall transmit to you a few brief notices concerning my brother, Rev. Sereno E. Dwight, D. D.

He was more than six feet in height, well formed, rather slender, perfectly erect, and easy and graceful in his motions. His face was oval, his features were regular His forehead was high and broad, and his eye bright with intelligence. He was generally thought one of the handsomest men of his time. His manners were easy, polished, and dignified.

His intellect was naturally both vigorous and acute. These qualities he displayed in very early youth, anterior to his admission into Yale College. One of his instructors, Rev. Dr. Murdock, the learned annotator on Mosheim, described him as the best scholar that himself had ever had under his care. His progress in every department of study while in College was rapid and thorough, and his reputation for scholarship very high, although he was graduated at the premature age of seventeen. Subsequently, as a Tutor, his success in imparting instruction was corresponding. Naturally inquisitive, he very early formed a taste for the acquisition of useful knowledge, and this taste he continued to cultivate through life. His memory was retentive, his imagination,—when he chose to indulge it,—highly poetical, and his logical powers were strong. His natural and acquired resources would have enabled him, independently of the ill health which attended him for the last half of his life, to excel in any department of study, and in any profession. He chose the Law for his profession; and he prepared himself for its practice by close study, so that, when leaving it for the ministry after six years, he was then deemed a learned lawyer. His acuteness of discrimination and his fluency of address, would have almost certainly secured him a very high rank, had he continued at the bar.

He was, from childhood, characterized by uncommon conscientiousness, by sincerity, frankness, and generosity of spirit. These qualities were conspicuous through his life. He was perfectly honest and open in his intercourse with other men, a stranger to all manœuvering and intrigue, and scorning it when adopted by others. He avowed his opinions every where frankly, whether they were popular or the reverse. Constitutionally ardent, he was unfitted to practise concealment; and, like most ardent men, he would occasionally urge his own sentiments

with such earnestness and directness, that the timid and the phlegmatic were silenced rather than persuaded. He was, as those who knew him best doubted not, a truly Christian man; one who feared God and loved the Saviour, and who cherished a large benevolence toward his fellow men. His change of profession from the Bar to the ministry was dictated by convictions of duty; and after he had entered the pulpit, and while he continued to be a pastor, few have appeared so single hearted and devoted to the great work of glorifying God in the Gospel of His Son. His piety was deemed uncommonly elevated and ardent; and he consulted not his own ease, nor sought for popular applause, nor expended a portion of his powers in other and half secular spheres of effort, but he studied, prayed, visited, preached, lived, that the Kingdom of Christ might be extended through a revolted world.

His preaching was marked by its intelligibleness and its directness of appeal to the conscience. Whatever the subject, his own vigour of intellect enabled him to exhibit it clearly, so that every class of hearers received instruction. He was not addicted to metaphysical disquisitions in his sermons, but he aimed at practical and immediate results. He preferred, accordingly, in most cases, brief processes of argumentation; and then, when the subject had been distinctly expounded and illustrated, he brought every thing to bear on the conscience and the heart. The Volume of his Select Discourses, edited by the writer of this brief account, and published at Boston in 1851, is thus characterized. The Discourses on the death of Christ, which it contains, exhibit his power as a reasoner, his attainments as a Biblical critic, and the elevation of his evangelical views on this fundamental topic. The Address on the Greek Revolution, which is also there to be found, treats of a subject requiring a departure from that simplicity and plainness of style, which, on principle, he introduced into his common discourses; and as a specimen of richness and power of thought, clothed in the best language, it is believed to have very few equals among the most eloquent productions of the American pulpit.

His manner, as a preacher, was earnest and solemn. His voice was clear and pleasant, except when raised to a high key, and his enunciation forcible. Had he studiously aimed to excel in the delivery of his sermons,—a matter often overlooked by many preachers, it is thought that his speaking would have been uncommonly impressive.

Very truly yours,
WILLIAM T. DWIGHT.

ELIAS CORNELIUS, D. D.*

1816—1832.

Elias Cornelius, the son of Dr. Elias Cornelius, was born at Somers, Westchester county, N. Y., July 31, 1794. His father was a native of Long Island. Having studied medicine in the city of New York, and the war of the Revolution being then in progress, he entered the army at the age of twenty, as Surgeon's mate in the second regiment of Rhode Island troops, then under the command of Colonel Israel Angell. He was soon taken prisoner and confined, for some time, in New York; but in March, 1778, he escaped and returned to his place in the army. He quitted the service

* American Quart. Reg. IV. and V.—Hawes' Fun. Serm.

in 1781, and settled as a physician at Somers, where he spent the residue of his life. His history was peculiar in this respect,—that he received his first permanent religious impressions *while he was in the army.* It was partly through his instrumentality that a Presbyterian church was gathered in the place where he resided, and he held the office of Deacon in it forty years. He died June 13, 1823. He attained to great respectability in his profession, and was distinguished for his energy, industry, and benovolence.

The subject of the present sketch was one of five children, though he was an only son. His childhood was marked by a strong relish for youthful amusements, and uncommon buoyancy of animal spirits; though the influence of a Christian education was felt, to some extent, even at that early period, in that painful disquietude which results from a consciousness of being estranged from God.

His studies preparatory to entering College were prosecuted, partly under the instruction of the Rev. Herman Daggett, for some time Principal of the Foreign Mission School at Cornwall. It was here especially that he acquired that strict regard to order, that admirable habit of accuracy and systematic arrangement, that gave him such advantage as a man of business, in the various important places which he filled in after life.

In September, 1810, when he was a little past sixteen, he joined the Sophomore class in Yale College. During the first two years of his college life, he made no great improvement in the classics, owing partly to his not suitably appreciating his responsibility as a student, and partly to his attention having become, in a great degree, absorbed in Natural History. He afterwards deeply lamented this neglect, and atoned for it as well as he could, by his vigorous and successful application, especially to the Greek and Hebrew.

In the spring of 1813, during a season of unusual attention to religion in College, young Cornelius became deeply affected, and, for many weeks, if his countenance was a true index to his feelings, (for I was accustomed to meet him in my daily walks,) he was on the borders of despair. At length, the clouds in which his mind had been enveloped, broke away, and he stood forth among those who had been the witnesses and the companions of his gaiety, a striking example of the subduing and renovating power of Christianity. As the great purpose of his life was now changed, so his energies and efforts were all directed in a new channel; and from that period to his dying day, he seems to have been like the great Apostle of the Gentiles,—a man of one idea,—consecrated in all his views, and feelings, and actions, to the honour of his Redeemer and the best interests of his fellow men.

Mr. Cornelius took his degree of Bachelor of Arts in September, 1813. For nearly two years after his graduation, he remained at New Haven, pursuing his theological studies under the direction of President Dwight; after which, he repaired to Litchfield, and completed his preparation for the ministry under Dr. Beecher. He was licensed to preach by the South Association of Litchfield county, June 4, 1816; and, within two or three weeks, received an appointment as an agent of the American Board of Commissioners for Foreign Missions. His first efforts in the pulpit, in aid of the missionary cause, were alike acceptable and successful. The spirit of benevolence was awakened by his earnest appeals, and the most intelligent friends of the cause predicted that, if his life was spared, he would be found a highly efficient auxiliary in the great work of evangelizing the world.

About this time, a deep interest was awakened in behalf of the Indians in the Southwestern part of the country;—an interest in which, not only Christians of different communions, and general philanthropists, but even the national government, participated. To enable the Board to accomplish its benevolent purpose in sending the Gospel among these children of the forest, Mr. Cornelius was appointed, in December, 1816, a special agent to raise the necessary funds. Having visited several of the more important towns at the North, he resolved, with the consent of the Board, to make a tour to the Southwest, as far as the Cherokee country, and then to pass six months as a missionary in New Orleans, under the patronage of the Missionary Society of Connecticut. He was ordained as an evangelist, April 9, 1817, and shortly after set out on his mission. Having preached in the principal towns through which he passed, and made considerable collections for the Board, he reached Brainerd, in the Cherokee nation, on the 19th of September, where he was welcomed by the missionaries with the utmost cordiality. Soon after his arrival, he met both the Creeks and the Cherokees in council, which cost him a journey of ten days, attended with no small exposure.

Mr. Cornelius, after having lingered for some time in the neighbourhood of Brainerd, and performed some important services for the mission, proceeded on his way to New Orleans, where he arrived on the 30th of December. Here he continued until the 2d of April, 1818; and in the mean time was joined by the Rev. Sylvester Larned, in whom he found an earnest, as well as gifted and eloquent, coadjutor. Previous to Mr. L.'s arrival, he preached statedly and frequently to all who would assemble for public worship; but after that, his labours were chiefly directed to the relief and improvement of the ignorant and destitute. He acted as a minister of mercy in the hospitals, in the jail, among seamen, and last, though not least, among the poor Africans.

After leaving New Orleans, he made a visit at Natchez, in which he succeeded in collecting above sixteen hundred dollars in aid of the Indian mission. Twenty-two days from Natchez, during which he suffered somewhat from ill health, carried him to the missionary station, where he had the pleasure of meeting not only the brethren and sisters of the mission, but the devoted Jeremiah Evarts, the Secretary of the Board, who had meanwhile journeyed thither, in aid of the great enterprise. Mr. Cornelius reached Boston in August, after having travelled between eight and nine thousand miles, preached in behalf of the Board three hundred times, and collected upwards of seven thousand dollars. Various interesting incidents occurred in connection with this journey; of which the following is deemed specially worthy of record. As he was on his way to the Chickasaw nation, he met several Cherokees returning from the Arkansas country, and bringing with them a little Osage girl, about five years of age, whose mother they had killed and scalped. He immediately adopted successful measures for the redemption and Christian education of the child; and the story, when it went forth from his full heart and his attractive pen to the Christian community, told with no inconsiderable power on the cause of Indian missions.

In September, 1818, he was married to Mary, eldest daughter of the Rev. Asahel Hooker, who was settled in the ministry, first at Goshen, and afterwards at Norwich, Conn.

The rapidly extending operations of the American Board, at this period rendered it desirable that permanent provision should be made for the support of the Corresponding Secretary, so that he might give his whole time to the duties of his office. Mr. Cornelius undertook to collect funds for this purpose, and actually did collect several thousand dollars. In the spring of 1819, he was invited to the pastoral charge of the First church in Charlestown, Mass., but declined the invitation on the ground that a pastoral engagement in so important a place would leave him with no time for those more general duties of Christian benevolence, to which he felt himself so strongly attracted.

In the early part of 1819, Mr. Cornelius spent some time in attending on the public lectures and other exercises of the Theological Seminary at Andover. On the 21st of July, 1819, he was installed as Colleague pastor with the Rev. Dr. Worcester over the Tabernacle Church in Salem. The stipulation was that Dr. Worcester, on whom had devolved a large share of both the labour and the responsibility of conducting the operations of the American Board, should be at liberty to devote three-fourths of his time to the missionary cause, while three months should be allowed to Mr. Cornelius to plead directly for the same object. Notwithstanding Mr. C. had had a strong impression that he ought to devote himself to the foreign missionary service, without reserve, the arrangement into which he now came, in being associated with Dr. Worcester, seemed, in some degree, to satisfy his missionary aspirations; and he entered upon his duties as a pastor under circumstances favourable alike to his comfort and usefulness. His pastoral duties he discharged with the utmost exactness and fidelity; and, at the same time, addressed himself to a vigorous course of study, in the several branches more immediately connected with his profession. An extensive revival of religion took place in connection with his ministry, which resulted in about one hundred persons being added to the church.

The death of Dr. Worcester occurred in June, 1821. How afflictive the event was to Mr. Cornelius, and how happy he had been in the relation of a colleague pastor, may be learned by the following extract from the sermon which he preached on occasion of Dr. W 's death:—

"You will doubtless expect that I should say something of the character of Dr. Worcester as an *associate* pastor. On this subject I scarcely dare to trust my own feelings. I may, however, be permitted to say that I shall ever regard the period of my connection with him as one of the happiest portions of my life. And whatever may have been the history of other connections of a similar nature, with heartfelt gratitude to God I desire to record of this, that no incident ever occurred, which was known to interrupt its peace, or to mar its enjoyment, for a moment. I weep while I think its endearments are at an end; and that I shall sit at his feet and receive his paternal instructions no more."

Mr. Cornelius, from an early period of his ministry, had taken a deep interest in the education of indigent young men for the Gospel ministry. Before he commenced his South Western tour in 1819, he received a commission from the American Education Society, to labour in its behalf, as he might find opportunity. In 1824, he was appointed Secretary of the Society, but declined the appointment. In the spring of 1826, the same Society employed him as an agent for three months, during which time he secured the extraordinary sum of *forty thousand* dollars, in the form of permanent scholarships, of one thousand dollars each. In the summer of 1826, he was again elected Secretary of the Society. This occasioned him great embarrassment in respect to his duty; but it was finally submitted by

him and the church to which he ministered, to a mutual council, and, after deliberating for several days on the subject, they decided in favour of his acceptance of the appointment. He was dismissed from his pastoral charge in the early part of October, and shortly after removed to Andover, and entered upon the duties of the Secretariship. In this field of labour he continued till January, 1832,—somewhat more than six years. During this period, he travelled from fifteen to twenty thousand miles, and raised funds to the amount of between a hundred and twonty and a hundred and fifty thousand dollars. When he entered upon his office, the Society had been in existence eleven years, and had afforded aid to five hundred and fifty young men. When he retired from it, after about six years, the entire list of beneficiaries of the same Society amounted to about thirteen hundred. His benign influence was felt, not merely in enlisting public attention and charity in aid of the object, but especially in guarding the avenues to the ministry, and raising the tone of spiritual qualification in those who aspired to it.

In 1829, the degree of Doctor of Divinity was conferred upon Mr. Cornelius by Dartmouth College. He was chosen Professor of Divinity in that institution, but declined the appointment. He also declined the Secretariship of the American Bible Society.

The office of Secretary of the American Board of Commissioners for Foreign Missions having been vacated in May, 1731, by the death of Mr. Evarts,* Dr. Cornelius was chosen in October following to fill the vacancy.

After having given to the subject between two and three months of serious deliberation and earnest prayer, he accepted the appointment, with great confidence that, in doing so, he was obeying a call of God's providence.

He entered upon the duties of his new office with a zeal corresponding to the almost overwhelming sense which he had of the responsibility involved in it. Having spent about a month in Boston, in the most earnest efforts to rouse the Christian community to a higher tone of action on this subject, he set out, on Saturday, the 4th of February, for New York. He passed the Sabbath at Worcester, and reached Hartford, Conn., the next day; and, though he was seriously ill, he attended the monthly concert of prayer in the evening. He continued ill during the week; but no serious apprehensions were entertained concerning him until Saturday. Then his disease seated itself in the brain, and all hope of his recovery was quickly abandoned.

* Jeremiah Evarts,—probably a descendant of John Evarts, who lived in Guilford, Conn., in 1650, was born in Sunderland, Vt., February 3, 1781. His parents, after a few years, removed to the town of Georgia, in the Northern part of Vermont. He fitted for College under the instruction of the Rev. John Elliott of East Guilford, and was graduated at Yale in 1802, having joined the College church during his Senior year. In 1803–4, he had charge of the Academy at Peacham, Vt., and afterwards studied Law with Judge Chauncy of New Haven, where also he commenced the practice of Law in July, 1806. In May, 1810, he removed to Charlestown, Mass., and became editor of the Panoplist, which had been previously conducted by Dr. Morse. In 1812, he was chosen Treasurer of the American Board of Commissioners for Foreign Missions, and the next year, one of the Prudential Committee. He served as Treasurer till 1822. In 1821, he succeeded Dr. Worcester as Corresponding Secretary, and held the office till his death. In February, 1831, he took a voyage for the benefit of his health, which had become greatly reduced, to the Island of Cuba; and thence, in April, to Charleston, S. C., where, in the house of the Rev. Dr. Palmer, he died on the 10th of May, aged fifty. Besides his labours in editing the Panoplist, he wrote the ten Annual Reports of the American Board from 1821 to 1830; also, Essays, twenty-four in number, on the Rights and Claims of the Indians, under the signature of William Penn, which were published in 1829; and various other pieces on the same subject, one of which forms an article in the North American Review. He also edited the volume of Speeches on the Indian Bill, and wrote the Introduction. He was distinguished for a clear, powerful, and vigorous mind, for unswerving integrity, and for the most intense and efficient devotion to the cause of missions.

His sufferings, during his last hours, were extreme; but he was sustained under them by the sublimest actings of faith. He died at eight o'clock on Sabbath morning, February 12, 1832, in the thirty-eighth year of his age. The funeral services were performed on the Wednesday following, in the Centre church, and an impressive discourse delivered on the occasion, by the Rev. Dr. Hawes from John XVII, 24. It was published. His remains were interred in the North burying ground, and a fine monument has been erected over his grave.

The following is a list of Dr. Cornelius' acknowledged publications:—God's ways not as our ways: A Sermon occasioned by the death of the Rev. Samuel Worcester, D. D., 1821. A Sermon delivered at the Tabernacle church, Salem, at the ordination of Edmund Frost, as a Missionary to the Heathen, and of several Evangelists, 1823. The moral and religious improvement of the poor: A Sermon delivered in the Tabernacle church, Salem, 1824. A Sermon on the doctrine of the Trinity, 1826.

Beside the above, he published several controversial pamphlets, &c., which were anonymous.

It was my privilege to know Dr. Cornelius at various stages of his life, and in different spheres of action. I knew him in College when he was the centre of a circle of gaiety; and even before I was acquainted with him, I used to admire his fine face and noble form, as I saw him from day to day. I knew him when he was smitten with a deep conviction of his guilt, and it seemed as if the arrows of the Almighty had drunk up his spirits. I knew him when he was engaged in his preparation for the ministry, and afterwards when he had a pastoral charge, and, at a still later period, during his connection with the American Education Society; and I can truly say that I always regarded him as an uncommonly fine specimen both of a man and of a Christian. I always found him sincere, generous, warm-hearted. I never heard him preach but twice; and one of those efforts, if judged by the effect it produced in opening the hearts and the hands of his audience, was of the highest class. I doubt whether there are any who knew him well, who did not respect his character, and who do not now honour his memory.

FROM THE REV EDWARD W HOOKER, D. D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT EAST WINDSOR.

EAST WINDSOR HILL, November 18, 1848.

Dear Sir: My acquaintance with the Rev. Dr. Cornelius commenced in 1816. He had then recently been licensed to preach the Gospel; and was residing in Litchfield with the Rev. Dr. Beecher. I first heard him preach in the pulpit of the Rev. Samuel J. Mills in Torringford, in a time of religious revival. His text was, "I have somewhat against thee, because thou hast left thy first love;" Rev. II. 4. His own warm heart led him to appeal with great earnestness and solemnity to such as were in a backslidden state. The appearance of the venerable Mills is fresh in my recollection, as he stood by the side of the eloquent young preacher,—his countenance indicating that he felt the solemnity and interest both of the subject and of the occasion.

What Mr. Cornelius was in the essential elements of his character as a preacher, on that occasion, he continued to be from that day forward to the close of his life. At an anniversary of the American Education Society, after his death, a well known advocate of Christian benevolence, connected with a New England Theological Seminary, speaking of several departed friends of the Kingdom of

Christ, added—"And there was CORNELIUS, too, with his tongue of silver and his soul of fire." One short sentence could not have better given his character as a preacher.

God blesses some men in the sacred office with peculiar personal, as well as mental and spiritual, endowments; makes their ministry attractive and acceptable by things which strike the eye and the ear pleasantly. When Mr. Cornelius arose in the pulpit, the good-will and attention of the audience were at once and effectually secured. A messenger of Divine truth stood before them, whose erect and noble figure and commanding person gave impressions of more than common dignity. A countenance full of the benignity of the "Gospel of Peace," and an eye which seemed to see every hearer, and make each one feel that he saw him, began the work of impression, even before the announcement of his text, or the utterance of his first sentence. Then his clear, melodious, full-volumed voice seemed made for the proclamation of Divine truth. His elocution was distinct, without preciseness; deliberate and easy, without formality or sluggishness; and forcible, without excessive vehemence. When necessary and appropriate, his delivery was rapid, but without haste or compromise of the dignity of pulpit oratory. The modulations of his voice were skilfully varied, easy, and natural. When the sentiment required, he could utter a sentence with a depth of intonation, and a solemnity, directness, and weight of emphasis, which I have rarely known equalled,—never surpassed. His attitudes, movements, gestures, and general expression of person, were peculiarly dignified and graceful; yet without his seeming to be anxious that they were so.

It appears remarkable that Mr. Cornelius and his friend, the Rev. Sylvester Larned,—two young preachers so much alike in some of the capital points of pulpit oratory,—should have been sent, in Divine providence, to labour together in such a city as New Orleans was in 1817 Had inquiry been made through the country for two men best adapted in personal as well as professional qualifications, and in powers of attractive speaking, to go to that wicked city and call thoughtless men to hear the Gospel of Christ, no two could have been found to surpass them. With perfect fraternity of feeling too, they met and pursued their labours in that city;—Mr. Cornelius, on a temporary engagement, and Mr. Larned, with reference to permanent establishment in the ministry there. Mr. Cornelius loved, respected, and admired Mr. Larned; and Mr. Larned testified how strong was the hold which Mr. Cornelius had taken upon his affections, when, on a visit in New England, afterwards, he said in his characteristic and noble-spirited manner, "*That Cornelius,—he has a heart large enough to hold the world.*"

From the fact that Mr. Cornelius' early preaching was principally extempore, his manner combined simplicity and dignity in an unusual degree. This method rendered his style a little diffuse at first. But the simplicity of manner which it promoted, continued, when his pulpit style became formed; and when the popular licentiate had become established in the habits of study and writing, appropriate to the pastor of a large church and congregation.

To what extent, or by what particular methods, Mr. Cornelius cultivated pulpit elocution, is not known to me. It is obvious that he felt it not only important to write a good sermon, but to do it, and the truth it contained, justice, by preaching it well. His example may be commended to all young preachers especially, who would early learn not to lose the intellectual toils of the study by a careless and slovenly delivery in the pulpit.

Excellent, however, as was the manner of his preaching, still more to be commended was the matter of his sermons. One who often listened to him with the feelings both of a Christian and of a scholar, has justly remarked of his preaching, "It was doctrinal. He dwelt particularly on the essential truths and duties of religion. It was concentrated; the ideas clustered around, or grew

out of, the theme he was considering. It was eminently catholic; his topics were generally such as all evangelical Christians were agreed upon. It was strikingly practical; his thoughts were designed and fitted to make an immediate impression on the feelings and conduct of his hearers: to be useful was his manifest object."

Whenever he was called to state and defend what he believed to be the great doctrines of the Gospel, whether in the pulpit or through the press, Mr. Cornelius was firm and fearless to the utmost. He aimed, at all times, so to set forth Divine truth as to reach the conscience and take a strong grasp upon the heart. And no one who sat under his ministry as a pastor, could say of him that he shunned to "*declare all the counsel of God.*"

Nor did he preach in vain. One who enjoyed opportunities for knowing, has remarked to me,—"The instances were numerous in which, when he was travelling, persons introduced themselves to him, and inquired whether he remembered preaching at a certain place, mentioning the time, the text, &c., and then have added that that sermon was God's instrument for their conversion."

Interesting as are these reminiscences of Dr. Cornelius as a preacher, equally so are those which respect him in the domestic relations, in the walks of the student, the pastor, and the public servant of Christ and the Church. We are always interested to know what the faithful and eloquent preacher is in his home; what as a husband, father, friend, neighbour, and one who receives and entertains visitors; what he is also when abroad, a guest among his friends, or a traveller among strangers.

The home of Dr. Cornelius always felt an influence comporting with the impressions he made in the pulpit. There was no domestic incongruity with the character in which he appeared in "the great congregation," as the earnest, affectionate, fervid "ambassador for Christ." The husband, son, brother, father, kinsman, friend, hospitable entertainer, and brother in the ministry, never dishonoured the eloquent preacher. He earnestly desired to have an elevated religious standard manifested in his family home. His public duties led him much abroad and among strangers; and, at some periods of his life, into portions of the country where he was to be seen, heard, and known, for a day only, or for a few hours, while he paused in his journey. It is not easy to explain how it was; but, in a social, moral, and Christian sense, it might be said of him, as he moved along the sea of human society, "he made a path to shine after him." Wherever he went, he left impressions, by his preaching, conversation, efforts for the good and happiness of those into whose society he was thrown, which were lasting as the lives of those who were "to see his face no more." One secret of this was probably the kindness with which he ever treated those with whom he was surrounded. He was never selfish in his deportment or manner, because he might be where he was not known. One who knew him as an intimate friend, said of him, "I never once discovered in him an indication of selfishness; he was remarkably *un*selfish." He also remarked that in a long residence at the South and West, and when he met with people who were interested in New England, he had often asked if they had ever seen Mr. Cornelius. If they had, as was frequently the fact, one of the first things of which they would speak was his *kindness*. This same trait of character was manifest around his home, as well as among strangers. The instances were many within a few months after his death, in which persons little known to his family,—perhaps even entire strangers, would speak to Mrs. Cornelius of him, and say with a sigh, "I lost a good friend when he died;" or "He was very kind to me."

Connected with this point of reminiscence respecting Dr. Cornelius was his courtesy,—the spontaneous expression of his benevolent and generous feelings; and an amenity and readiness for interchange of views on subjects interesting to men of intellect, science, taste, and general intelligence. These characteristics,

appearing in him, when abroad and among strangers, rendered observing people desirous to know who he was, and they caused him to be remembered almost with the interest of personal friendship, by those who had been once in his society. While this was the fact, he himself was observant of character in those with whom he met; and was ever interested in meeting with intelligent strangers, in whom he discovered evidences of refined taste, cultivation, and just views of the great interests of morals and religion.

In his views and habits as a student, Dr. Cornelius was enlarged and thorough. He had no sympathy with those ready, superficial, and, in some sense, popular, men, who rely upon the inspiration of that pressure into which indolent and procrastinating habits bring them; or upon the spirit of occasions and the impulse given by an audience, in substitution for the preparations for public duty which should be made in the retirement of the closet and the study, and in "the assurance of a good conscience," as respects the thorough investigation of subjects. And when the call of duty separated him from his office as a pastor, and from his studies as a preacher, it interrupted favourite plans and habits of study, which had already given him eminence in theological attainments. Had he continued a pastor, the habits of study would have ensured him a still higher rank among the strong men of the New England ministry.

His character as a pastor harmonized with those of the student and preacher. He loved and assiduously prosecuted the labours which were to be done from "house to house," for the various purposes to be answered in pastoral visiting. After he ceased to be a pastor, he delighted in such labours in vacant churches, when, from time to time, called to them. He was a faithful counsellor of the anxious and inquiring sinner, and of the Christian experiencing the varied exercises and vicissitudes of the religious life. His views were eminently sound on the kind of instruction to be given to the sinner, whether unconcerned or awakened. The anxious inquirer was sure to find him a faithful counsellor and guide. On the style of Christian character to be promoted in the members of the church, his sentiments were thoroughly those of the orthodox ministry in New England; and his preaching, private instructions, and the kind of religious reading which he recommended to Christians, were all adapted to promote a serious, deep-seated, spiritual piety. The right formation of Christian character, as an object for the constant contemplation of the pastor, was felt by him in its solemnity and importance.

"To visit the fatherless and widows in their affliction," and to make himself the friend of the sick and the sorrowful, were objects which he kept ever in view. The tender assiduities with which he laboured for the comfort and the spiritual good of the afflicted, wherever they were to be found, were such as became a "good minister of Jesus Christ."

The widows and orphans of deceased ministers especially received the tokens of his kind sympathy and desire for their consolation and their comfortable maintenance. It is worthy of notice that, much as he was devoted, in the latter periods of his life, to objects of public benevolence, conducted upon a high and extensive scale, yet no one could exceed him in giving attention to the minutiæ of a case of this description, calling for his kind offices. He who was the successful solicitor of thousands and ten thousands for the treasury of the American Education Society, or for the American Board of Commissioners for Foreign Missions, could pause in his course for a few hours, and throw his whole soul into an effort to raise a purse of a few hundreds for the widow of a poor minister, and, if need be, assist her in its advantageous investment or its judicious expenditure.

It would not have been surprising if the man who had been such a preacher and pastor, and whose domestic habits were so happy, and his ties to home and to parochial society so strong, had been spoiled for an executive officer of a great

benevolent association, who must give up residence at home for weeks and months in succession, have his home every where, superintend hundreds of young men in the course of education for the ministry and scattered in a score of Colleges, or concern himself for the missionaries of a great national Board scattered in the ends of the earth. That Dr. Cornelius, however, was not unfitted, by his habits as a pastor and a lover of home, for the duties of a Secretary of a Society, is explained by this fact,—that, from the day of his conversion to God, his affections and his services were pledged to the great cause of the world's evangelization, in whatever field or line of service he should be needed. When, therefore, he was transferred from a pastorship to the office of a Secretary, he only passed from one loved sphere of labour to another; into the duties of which he could enter with almost equal fervency. He had a soul to throw into a new sphere with such ardour, that it seemed, in its wholeness, almost as though it was his "first love." Nor did this arise from love of change. It was a power of self-adaptation in mind and soul to a new scene and work assigned him by his Lord and Master, and by which he was prepared to labour any where for the good of mankind.

Dr. Cornelius may properly be regarded as the leader, if not the founder, of a new profession in this country,—that of benevolent agency. He has left deep and abiding impressions upon the American Churches of his wisdom, skill, efficiency, and powers of persuasion and of eloquence in pleading the cause of Christian missions especially. His principles of agency have been followed and exemplified by every successful agent since his first services for the American Board of Commissioners for Foreign Missions; but no one has gone beyond him in the acceptableness and success with which he performed his work. Divine Providence seemed to have raised him up, to show how the claims of a dying world can be pleaded to the heart of the Church, so as to be irresistible; so that men not of a religious character should find it difficult to refuse his solicitations. And yet Dr. Cornelius was not a man to pause in his work, and say, "What great things we have accomplished!" He seemed to forget the things done, in his serious and heart-felt contemplation of the much that remained to be done; and anticipated an increase of the liberality of the churches, and an extension of the scale on which benevolent enterprises would be conducted in future periods, in comparison with which, all he saw done or helped to do, would be insignificant.

In this connection, should be noticed the impressions which Dr. Cornelius made upon men in commercial life,—in his character and habits as an Agent of Christian benevolence. Such was his energy, wisdom, enterprise, and capacity for transacting on a generous scale, and for enlisting the feelings of the business man in his counting-room or ware-house, that a gentleman of the city of New-York once said of him, "Were Dr. Cornelius a merchant, it would be perfect pleasure to me to go with him into an extensive commercial enterprise."

With all his activity and enterprise, however, he was eminently prayerful in his habits. He has left impressions on this point upon the memories of his near relatives and friends, which testify that he lived by that precept, "Pray without ceasing." He seemed to love to be "in audience with the Deity." And in his devotional habits is to be found the secret of his success in whatever he attempted for the Kingdom of Christ.

There was in the character of Dr. Cornelius a remarkable and happy blending of elements, which are not often combined in the same person. As prominent may be mentioned the following. He was a man of great energy of character; and yet there was a gentleness in him, which seemed to be in entire harmony with his energy. He was possessed of great firmness and perseverance, and yet he had not a particle of obstinacy. He was independent in the fullest and best sense of the word; and yet he was never wanting in a becoming deference to the opinions and judgment of others. And with all these, when he was seeking know-

ledge and on the track of inquiry, there was a tractableness of spirit, which his coadjutors have spoken of as child-like. Other like blendings of the elements of the strong man with those of the tender-spirited Christian and the man of refinement and loveliness, might be mentioned; but these are sufficient as illustrating this general trait of character. They never made him to seem paradoxical or inconsistent with himself; but only showed him as uniting in himself traits of character, which, in many other men, seem to have a separate existence.

Dr. Cornelius was in the habit of making very deliberate and solemn examinations of questions of duty in which he was concerned. He was repeatedly called to decide questions relative to his entrance upon important stations and services. No man of his time was accustomed to approach a decision by a train of more careful examination of the claims of the proposed object, of his own heart, and of the reasons which should influence his decision, or more earnestly sought that "wisdom which is from above" to direct his way. His decisions thus made were firm as the mountains.

Dr. Cornelius seemed to have reached the height of his holiest aspirations, as respected a station for usefulness, when he accepted the office of Corresponding Secretary of the American Board of Commissioners for Foreign Missions. When appointed to that station, he was at the head of the American Education Society, and had formed the system of Christian effort which was brought forward by that Society, and which has been followed in some degree by several other Societies for raising up young men for the ministry. To his instrumentality, thus, hundreds of young men have owed their attainment of the high privilege of "preaching the unsearchable riches of Christ." But when the American Board of Missions called him to be their principal executive officer, he felt that a question was before him, of even higher interest and solemnity than he had ever before contemplated. He advanced to that station with "prayer and fasting;" with solemn, anxious, and yet heavenly aspirations, and as being conscious that the eye of the Head of the Church was upon his every thought, wish, motive. When he accepted the appointment, it was in the exercise of the deepest humility, in a tenderness of spirit respecting the condition of the heathen world, an intensity of solicitude to help on its conversion and salvation, which, united with his surprising labours immediately undertaken, proved too much for even his noble constitution.

The last month of his life which elapsed after Dr. Cornelius entered upon his new office, was a month, the intense and solemn interest of which could be appreciated by none but his family, and could be fully known only by his Lord and Master. It now appears that the Most High had given him to see, as he had never seen before, *the amazing scene of a dying world.* And with this scene before him, he could endure to exist, only in doing with his might whatsoever his hand found to do, in spreading the Gospel of Christ's salvation. Meanwhile, "what God was about to do" with him, his nearest and dearest friends then dreamed not. But, during that last month, there was a solemnity in his conversation, preaching, deportment,—an elevation, a heavenliness of his thoughts expressed on the Kingdom of Christ, and a consecration of spirit to his Lord and Saviour and to the interests of a perishing world, which impressed the minds of all in whose society he was.

And when he had so suddenly gone down to his grave, leaving his family, friends, and the Churches of America, in tears; and when his fathers and brethren in the Christian ministry, weeping, exclaimed, "How is the strong staff broken and the beautiful rod!"—then was explained the mysterious solemnity and the heavenly deportment which had been seen in him, in those,—his last days on this side of Heaven. He seems to have heard a voice, perceived by none else,—saying to him, "The Master is come and calleth for thee."

With Christian salutations, I am, dear Sir, yours respectfully,

E. W HOOKER.

LEVI PARSONS.*

1817—1822.

LEVI PARSONS was the second son of the Rev. Justin and Electa Parsons, and was born in Goshen, Mass., July 18, 1792. In his childhood, he was remarkable for a gentle and loving spirit, which gained the hearts of all who knew him. His parents were earnestly desirous that he should become a minister of the Gospel; and they sent him abroad to school, in the hope that that wish might ultimately be realized. He was more or less concerned for his salvation in his childhood and early youth; but, during a revival of religion in 1808, he became more deeply and permanently impressed, and made a public profession of his faith by uniting with the church under his father's pastoral care.

He became a member of Middlebury College in 1810, his father having meanwhile removed with his family to Whiting, Vermont, and become the pastor of the Congregational church in that place. During a revival in Middlebury, which occurred soon after he entered College, he was thrown into a state of spiritual anxiety and distress bordering on despair; but though, for a time, he believed that he had never felt the power of religion, yet, after he emerged from this state, he was still inclined to date his conversion back to the period at which he had originally fixed it. From the time that he regained a spirit of composure and trust in the Divine promises, he manifested a greatly increased interest in religious things, so that this season of despondency may be said at least to have exerted a happy influence upon his spiritual progress.

While he was a member of College, owing to his somewhat straitened worldly circumstances, he spent some of his vacations in teaching school. He graduated, a highly respectable scholar, in 1814; and selected as the subject of his exercise at Commencement, "The character of John Knox."

Almost immediately after leaving College, he joined the Theological Seminary at Andover. He had been, for years, silently agitating the question whether it might not be his duty to engage in the work of foreign missions; but it was not till some time in the year 1816, that his mind was definitely made up in favour of such a course. During his connection with the Seminary, he showed himself most intent on doing good; and he accounted it a great privilege when, in any of his vacations, he could find an opportunity to labour in a revival of religion.

Mr. Parsons was licensed to preach by the Salem Association, about the close of April, 1817. Being immediately after appointed an agent of the American Board of Commissioners for Foreign Missions, to solicit pecuniary contributions for the Society, he repaired to Vermont, and entered on his agency. Having spent a number of weeks in this service, he returned to Andover, and in September following took leave of the Theological Seminary, having accomplished the prescribed course of study.

On the 3d of September, he was ordained to the work of a minister and a missionary, in Park Street Church, Boston, at the same time that the Rev. Sereno E. Dwight was ordained as pastor of that church, and several

* Memoir by Morton.

young men were set apart as missionaries. The sermon on the occasion was preached by the Rev. Dr. Lyman Beecher, and has had an enduring celebrity.

Mr. Parsons, feeling a deep interest in the religious welfare of Vermont,—the State in which he had spent a considerable portion of his life,—accepted an appointment from the Vermont Missionary Society to labour awhile in some of their destitute towns, previous to his departure from the country. He continued thus engaged, witnessing in some instances the most favourable results from his labours, until the close of September, 1818, when he left the service of the Society, to make the requisite preparation for embarking for the East. After this, however, the Prudential Committee of the American Board thought proper to send him on an agency into the State of New York; and he, accordingly, in the early part of November, left Boston to fulfil this somewhat unexpected appointment. In this agency he laboured eight months, and returned to Andover about the 1st of July, 1819. On the 15th of October, he attended the organization of the Mission church at Boston, which was destined to carry the Gospel to the Sandwich Islands. The next day, he set out to make his farewell visit to his relatives in Vermont; and he was enabled to sustain himself, throughout the affecting scene, with the utmost composure and dignity.

On the morning of the 3d of November, 1819, Mr. Parsons sailed for Symrna, in company with his friend and fellow labourer, Pliny Fisk. Having stopped, for a short time, at Malta, they continued their voyage, and arrived at Smyrna on the 15th of January, 1820. Here they remained till the 10th of May, and then sailed for the Island of Scio, where they continued, pursuing their studies, and performing labours of love among the inhabitants, till the close of November, when they returned to Smyrna.

In order to the carrying out of the object of the mission, it became necessary that either Mr. Parsons or Mr. Fisk should proceed to Palestine, with a view to ascertain what arrangements could be made there for a permanent missionary establishment. It was agreed that Mr. Parsons should undertake this service; and, accordingly, he embarked, on the 5th of December, for the Isle of Cyprus, where he arrived, after a dreary passage, on the 25th of January, 1821. Here he was received with great cordiality, especially by a Greek Bishop, who had two hundred churches under his direction. After stopping here a few days, he proceeded on his way to Jaffa, the ship's ultimate destination. Here he received from two English travellers the somewhat startling intelligence that, in consequence of the arrival of a new Governor at Jerusalem, the country was rising into a state of revolt, and that it was hazardous to travel in that direction. He, however, felt it his duty to proceed on his journey, and reached Jerusalem in safety on the 12th of February.

Mr. Parsons remained in the Holy City nearly three months, during which time he received great kindness from the Bishops and Priests, and enjoyed every facility for prosecuting his inquiries and investigations with reference to the numerous localities and monuments which are especially consecrated by Scripture associations. From the time that he arrived in Jerusalem till he finally left it, he sold ninety-nine copies of the Psalter; and from the time of his leaving Smyrna, he sold forty-one Greek Testaments, two Persian, seven Armenian, one Italian, besides distributing gratuitously quite a number in different languages. The result of his visit

was a full conviction that there was an opening for a mission at Jerusalem, well worthy of the consideration of the American Board.

On the 8th of May, he left Jerusalem for Jaffa, and on his arrival at the latter place, found a vessel bound to Scio, in which he immediately took passage. This he did the rather, as he learned that on account of the deadly hostility that existed between the Greeks and Turks, it would be dangerous for him to remain longer in that region. He made the voyage, not however without great peril; and on two different occasions while he was on board the ship, there were hostile demonstrations of a most threatning character. He, however, arrived at Samos in safety, where he gratefully accepted the hospitalities of the English consul and remained for some time. His health had now become considerably impaired, and he was advised to take a short voyage, as a means of restoring it. He accordingly left Samos, on the 29th of June, in a Genoese vessel for Tinos; but, in consequence of a violent wind, the Captain found it impossible to enter that port, and laid his course for Syra,—another island in the same neighbourhood, which, being under the protection of the French flag, afforded a safe retreat from the alarm and agitation incident to the war.

Mr. Parsons, though not in vigorous health, continued his labours here till the latter part of August, when he became suddenly and alarmingly ill, and for twenty days was entirely bereft of reason, and for fifty, was confined to his chamber. When his health was so far recovered as to justify him in attempting to travel, he sailed from Syra to Smyrna, and arrived at the latter place on the 3d of December, where he had the pleasure of again meeting his colleague, Mr. Fisk, after a year's separation.

It was now no longer a matter of doubt that disease had taken such strong hold of Mr. Parsons' constitution, as to require immediate and careful attention; and, by the advice of a physician at Smyrna, it was determined that he should try the effect of a voyage to Egypt. Arrangements were accordingly made for his speedy departure, and Mr. Fisk accompanied him. They reached Alexandria from Smyrna on the 14th of January, after a passage of five days; but the passage evidently served to reduce Mr. Parsons' strength, rather than increase it. From this time his disease, which was a species of consumption, made constant progress; and, though he noted each successive step, his mind was uniformly in a state of perfect tranquillity. He died on the morning of the 11th of February, 1822, being within five months of thirty years of age. His funeral was attended on the afternoon of the same day, by several English gentlemen, the captains of ships, a large number of the Maltese, and several merchants from different parts of Europe. As the Maltese understood Italian and not English, Mr. Fisk read to them in Italian, as they came in a little before the funeral, a portion of Scripture suited to the occasion; after which, they moved in procession to the grave. The body was interred at the church yard in the Greek convent, where the English, resident at Alexandria, usually bury their dead.

FROM THE REV GEORGE A. CALHOUN, D. D.

COVENTRY, Conn., January 12, 1853.

Rev. and dear Sir: It was in the autumn of 1814, that, as a student, I first took my place in the Lecture Room of the Andover Theological Seminary. There I found myself in company with twenty-two young men,—most of them strangers

to me, who had devoted themselves to the ministry of the Gospel, and who, with myself, were about to commence a course of preparation for it. Looking around on these strangers, who were to be my future class-mates and associates, my attention was arrested by the appearance of two of the brethren, who sat near to each other. In their form, age, outline, features, and tones of voice, they strikingly resembled each other. They were rather below the common stature, well proportioned, more youthful than the majority of the class, and very amiable in their appearance. On inquiry, I was informed that they had just graduated at Middlebury College, where they were class-mates and room-mates; that they also occupied the same room in the Seminary, and that one was Levi Parsons of Pittsfield, Vt., and the other, Philanthropos Perry of Cleaveland, Ohio. Mr. Parsons had rather more maturity of age, and appeared as if he might be the leading spirit of the two. While his appearance was quite youthful, it by no means indicated the want of mental culture: indeed it was more than commonly attractive, and at once bespoke the favour of all who saw him. The engraving attached to the "Life of Parsons" does injustice to his appearance, and I have never looked upon it with pleasure.

Subsequent acquaintance with Mr. Parsons confirmed my first impressions in regard to the amiableness of his character; but the recitation room is the place where intellectual powers and mental acquisitions are developed. There he held a respectable standing among his associates. Though his mind was not one of remarkable force or brilliancy, his judgment was very sound, and his faculties altogether well balanced. His disposition was unusually modest and benevolent, his manners winning, and his intercourse with his instructers and fellow students well fitted to secure their respect and esteem.

But the most prominent feature in Parsons' character was his ardent piety. In this he was eminent among his associates; and most of the time he appeared to enjoy, in an unusual degree, the presence of God.

In March, 1815, a day of Humiliation, Fasting, and Prayer was observed by the officers and students of the Seminary. I have a vivid recollection of it, as a day of the right hand of the Most High in that School of the Prophets. In the former part of the day, the students, in separate classes, met for prayer and conversation. I never can forget the scene of that meeting,—the shining faces, the earnest supplications, and the joyous expressions, of two of our number, who are now mingling together in yet brighter scenes,—namely, Parsons and Baldwin. Evidently did Parsons, in connection with that occasion, receive a baptism from on high to prepare him for his future labours, and especially for the endurance of the afflictions with which his Heavenly Father was about to visit him. About this time, disease selected the beloved Perry for its victim. And while a quick consumption was hastening him to the grave, Parsons, with the fondness of a brother's love, watched over him, day and night, and administered to him the consolations of the Gospel. Their souls had long been knit together, and they had fondly hoped that they should not be separated in the field of their future labours. But Mr. Perry was cut down like "a morning flower"; "and devout men carried" him "to his burial, and made a great lamentation over him." It was not long before Mr. Parsons was again called to drink of the bitter cup. His youngest sister whom he ardently loved, and for whose conversion he had prayed and laboured much, it pleased God to take away by death. He was greatly afflicted, but he manifested a cheerful and submissive spirit.

Those who have read the "Life of Parsons," are informed of the great success in winning souls to Christ, and in collecting funds in aid of the mission to Jerusalem, which attended his labours, while he remained in this country. He was a very acceptable preacher, and a great favourite in the churches which he visited. And this resulted not from the intellectual power, originality of thought, or cultivated taste, displayed in his sermons, but rather from a plain, simple, judicious

exhibition of the Gospel, attended with gentleness, tenderness, and ardent love for the souls of men. His hearers were convinced that, though a young man, he was a man of God, walking with God, and preferring the glory of God in the salvation of men to all other considerations.

My intimate acquaintance with this beloved class-mate and brother in Christ led me to expect for him a useful life, however short, and a peaceful death; and I was not suprised to learn that, at Alexandria in Egypt, in the thirtieth year of his age, three days before his death, he should give utterance to his emotions in a strain like the following:—"My mortal frame grows weaker every hour; but my imperishable spirit becomes more and more vigorous. The world fades away and recedes from my view; while Heaven comes nearer and grows brighter. The world will soon vanish forever, and all will soon be Heaven."

I am, dear Sir, yours truly,

G. A. CALHOUN

ORIN FOWLER.*

1817—1852.

ORIN FOWLER, the eldest son and sixth child of Captain Amos and Rebecca (Dewey) Fowler, was born at Lebanon, Conn., July 29, 1791. His early years were spent in labouring upon his father's farm; though he was engaged for two winters,—when he was sixteen and seventeen years old,—in teaching a school. He fitted for College under the instruction of his pastor, the Rev. Mr. Ripley, and entered Williams College in the autumn of 1811. At the end of the first term, he took his dismission; and, after studying again, for a while, under Mr. Ripley, and also, for one term, at the Academy at Colchester, he entered the Sophomore class in Yale College in October, 1812. Here he maintained an excellent standing as a scholar, being distinguished in the more solid, rather than in the more graceful, branches. A few months previous to his graduation, he accepted the Preceptorship of the Academy at Fairfield, Conn., and held the place,—discharging its duties with great fidelity and acceptance,—until the autumn of 1816, when he resigned it, that he might devote himself more exclusively to theological studies,—Dr. Humphrey, then minister of Fairfield, afterwards President of Amherst College, taking the direction of them. He was licensed to preach on the 14th of October, 1817, by the Association of the Western District of Fairfield county.

Having preached occasionally in different places, chiefly in Fairfield county, but without any reference to settlement, he decided, in March, 1818, to go on a mission to the Western country. He was ordained with a view to this at Farmington, at a meeting of the North Association of Hartford county, on the 3d of June following, and the same day rode twenty-one miles toward his field of missionary labour. Having spent about one year labouring in Ohio, Kentucky, and Indiana, and perhaps some other of the Southwestern States, he returned to New England, by way of Virginia, in the summer of 1819.

* MS. from Mrs. Fowler.—Speech of the Hon. Zeno Scudder, on announcing his death to the House of Representatives.

Having preached with acceptance at several different places, he accepted an invitation to supply the pulpit at Plainfield, Conn., in the winter of 1819–20, and shortly after received a call to become the pastor of the church. In due time, he signified his acceptance of it, and was installed on the 1st of March, 1820.

Mr. Fowler remained the pastor of the church at Plainfield for nearly eleven years, when, owing to some peculiar circumstances existing in the parish, it was thought expedient that he should be dismissed from his pastoral charge; and this, accordingly, took place on the 27th of January, 1831. The Council, in dissolving the pastoral relation, rendered an unqualified testimony to his Christian and ministerial character.

Almost immediately after leaving Plainfield, his services were required by the church at Fall River; and he was installed there on the 7th of July of the same year; the installation sermon being preached by the Rev. Dr. McEwen of New London.

In the year 1841, Mr. Fowler delivered three discourses containing an historical sketch of Fall River from 1620 to that time. In this sketch he referred to the boundary line between Massachusetts and Rhode Island, that had then been in dispute for about a century. Not long after, at a meeting of the citizens of Fall River on the subject of the boundary, Mr. Fowler, without his consent or even knowledge, was placed upon a committee to defend the interests of the town before Commissioners appointed by the two States. This service he promptly and ably performed; but the Commissioners came to a decision in which the people of Fall River were little disposed to acquiesce; and they resolved upon an effort to prevent the establishment by the Massachusetts Legislature of the line fixed upon by the Commissioners. Mr. Fowler now published a series of papers in the Boston Atlas designed to present before the public mind the historical facts sustaining the claims of Massachusetts; but even his most intimate friends did not know that he was the author of them. When the authorship was ascertained, there was a general voice in favour of his being chosen to the Senate of the Commonwealth, at the next session of the Legislature. He was accordingly elected in the autumn of 1847, and the Senate, chiefly, it is said, through his influence, rejected the Report of the Commissioners by a unanimous vote. Such was the estimation in which he came now to be held as a legislator, that in the autumn of 1848, before his senatorial term had expired, the people of his district elected him to the thirty-first Congress. Here his influence was extensively and benignly felt, and his advocacy of the cheap postage bill particularly is said to have been highly effective.

Mr. Fowler, during the time that he was a member of the Massachusetts Senate, supplied his own pulpit, either in person or by proxy, and continued to perform his pastoral duties until the last of November, 1849, when he left Fall River to take his seat in Congress. Agreeably to a previous understanding, he was dismissed from his pastoral charge by the same council that installed his successor in the spring of 1850. During his connection with Congress, he often supplied the pulpits in Washington and the vicinity, and preached for the last time in the autumn of 1851.

On the night of the 27th of August, 1852, he had a slight attack of illness; but the next day was able to be in his seat in Congress as usual. A day or two after, the attack was repeated, but relief was again obtained, after a few hours. It was soon found, however, that his disease so far from

being dislodged from his system, was taking on an alarming form, and that his system was rapidly sinking under it. After he became convinced that his recovery was hopeless, he requested to be left alone with his wife, when he offered a comprehensive and affecting prayer, without wandering or repetition,—mentioning especially both the churches of which he had been pastor. After this, he began to speak of his spiritual state, and said—"I have tried to live in peace with God and man;" but the difficulty of respiration did not allow him to proceed. He languished until the 3d of September, and then gently fell into his last slumber. His remains were taken for burial to Fall River, and were received by his former charge as well as his fellow citizens generally with every testimony of consideration and respect. His funeral sermon was preached by his successor, the Rev. Mr. Relyea.

Mr. Fowler was married October 16, 1821, to Amaryllis, fourth daughter of John How Payson of Pomfret, Conn. They had no children.

Besides various speeches in Congress and contributions to periodicals, newspapers, &c., Mr. Fowler published a Sermon at the ordination of Israel G. Rose at Canterbury, 1825; a Disquisition on the evils attending the use of Tobacco, 1833; Lectures on the mode and subjects of Baptism, 1835; History of Fall River, 1841; Papers on the Boundary, 1847.

I have many pleasant recollections of Mr. Fowler; for he was my classmate in College, and though our fields of labour were always somewhat remote from each other, I saw him not unfroquently, and we were ever in the most agreeable relations. He had rather a large frame, indicating what he really possessed,—a vigorous constitution; an open, manly, and intelligent countenance; an air of great dignity,—bordering perhaps a little upon stateliness; a mind of much more than ordinary capacity,—always delighting in hard labour; an eminently social and friendly spirit; and a disposition to turn all his talents and opportunities of doing good to the best account. All that I knew of him fully accords with the testimony rendered concerning him by his friend and neighbour, the Rev. Dr. Shepard.

FROM THE REV THOMAS SHEPARD, D. D.

Bristol, R. I., July 5, 1856.

My dear Sir: During the last seventeen years of Mr. Fowler's life, he was one of my nearest ministerial neighbours. From the fact that a portion of his congregation lived across the line, within the bounds of our State, he and his church became connected with our Consociation. He was also an active member of our Association, a body composed wholly of ministers, and meeting quarterly.

With him it was a matter of principle to be always present at the stated meetings of both these bodies, and punctually so at their opening, unless providentially prevented, which seldom happened. Before the construction of railroads in this vicinity, he travelled in his own carriage. And so uniform was his arrival at the place of meeting, that the brother at whose house we met, could calculate, by reference to his watch, very nearly the moment when the well known horse and chaise would be seen entering his door-yard. Seneca was wont to say, that "time is the only thing of which it is a virtue to be covetous." This virtue Mr. Fowler possessed in an eminent degree. He enjoyed vigorous health; rose early,—generally, I believe, at four in summer and five in winter; took exercise about his garden, barn, and wood-house; and was ready to sit down early in his study, which he rarely left until one o'clock. The afternoon was usually spent in parochial visits.

Mr. Fowler's mind was not of that class which take in things intuitively. He was a severe student. His books of Hebrew, and Greek, and historical reference were always near by, and showed marks of being often used. The bent of his mind was rather for facts, than consecutive reasoning. He made thorough work with historical documents. His most elaborate performance for a single discourse, was a Lyceum "Lecture on Cotton," which was listened to by large audiences, in several manufacturing towns, with deep interest.

Mr. Fowler was a man of unbending principles. He entered understandingly and thoroughly into the more conservative reforms of the times in which he lived. He was the known friend of the strict observance of the Sabbath, of total abstinence from the use of intoxicating liquors and of tobacco in all its forms. He was a consistent and persistent enemy to slavery, though by no means what would be called an ultra abolitionist. His robust, healthy physical form, his distinct emphatic accentuation, and, above all, the plain Saxon English in which he was accustomed to utter his sentiments from the pulpit and the platform, sometimes gave the impression that he was denunciatory and overbearing. If such were occasionally the indications of his public or private addresses, it was to be attributed to the manner, and not to the disposition of the man. He was earnest in what he believed to be right, but ever willing to concede the same to others who differed from him, and to weigh their arguments with candour.

Seldom, if ever, have I been acquainted with a pastor who could perform unremittingly such an amount of labour. His ministry, as might be expected, though not without its trials, was successful. He did not deem it derogatory to the character of a student or a minister of the Gospel, to use a wise forethought in the various branches of domestic economy He was accustomed to expect and receive prompt payments from his parish, and those merchants who supplied him with groceries and articles of apparel, could calculate without failure upon the very day on which their bills would be settled. Does it diminish aught from the reputation of a minister to say that he was a thorough economist?

Mr. Fowler's transition from the ministerial office to that of the statesman, was a matter of surprise to some, and of reprehension with others. And it must be confessed that there is something apparently out of place in turning aside from the high and holy office of the Christian ministry, after having borne it with success for thirty years, to take up the business of legislation. At the same time, a little reflection will convince us that there are circumstances in which it may be right and consistent to make such a change. Else why did some of the ablest and most excellent Divines of our country, in its earlier history, adopt such a course? The same district represented by Mr. Fowler, in the Congress of the United States, had been previously represented by two distinguished ministers of the Gospel. My space forbids that I should here go into a detail of the reasons which induced our friend to consent to occupy those eminent stations in political life, to which he was introduced without any agency of his own. Being on terms of confidence with him, he unbosomed his mind to me on the subject, as he probably did to no other brother. And suffice it to say that I was satisfied that he was following the evident leading of Providence, in accepting the offices of State, which were repeatedly imposed upon him by the free suffrages of his fellow citizens.

The abandonment of the ministry, so far as preaching the Gospel is concerned, never entered the mind of Mr. Fowler. And he never did thus abandon it. He preached while at Washington, wherever and whenever there was a destitute congregation that needed his services. He was in the habit of attending a weekly prayer-meeting, composed of pious members of both houses,—himself being the life and soul of it. When at home in Fall River, he preached in the neighbouring pulpits, as his labours were desired, with even greater unction and earnestness, in the opinion of many of his hearers, than in preceding years. Often

have I heard him say,—"I may never again become a settled pastor, but my chosen profession is to preach Christ and Him crucified, and, God giving me strength, I intend to do this, wherever there is an opening, while I live."

The labours of representing a populous and wealthy district in Congress were too complicated and onerous even for his iron constitution. Before the close of his first term of two years, his health failed. Travelling so far restored him, as to lead him and his friends to hope that he might go through the second period, for which he had been elected with greater unanimity than at the first. But their hopes were disappointed. That same indomitable disposition to do up all the work that came before him, and to do it punctually and satisfactorily to all concerned, became the shaft that pierced his heart and let out the current of life.

With sincere esteem, I remain as ever,

Your obedient servant in the Gospel,

THOMAS SHEPARD.

CARLOS WILCOX.*

1818—1827.

CARLOS WILCOX was a son of Ebenezer and Thankful (Stevens) Wilcox, and was born at Newport, N. H., October 22, 1794. Both his parents were worthy Christian people; and his mother particularly was distinguished, not only for great gentleness and sweetness of character, but for a well balanced and well cultivated mind. He was the eldest child of his parents. His mother, on whom chiefly devolved the care of educating him during his earliest years, has given the following account of the developments of his childhood:—"As soon as he began to talk, I began to teach him to repeat the Lord's prayer, the Assembly's Catechism, and devotional Hymns. He was very active and appeared much delighted in receiving instruction. He early showed a great fondness for books. When only two years old, he would ask me to instruct him. When I was engaged in necessary domestic avocations, and informed him that he must wait, he would stay by me or follow me, with his book in his hand, until he had repeated his lesson. The winter after he was two years old, while sitting by his father, and seeing him at work, after watching him a considerable time in silence, with great earnestness he exclaimed, 'Papa, what are you doing? Making all things out of nothing by the word of your power?' He could read and spell correctly before he attended any school. He was healthy, active, persevering, in every thing he did, whether at his lessons, work, or amusement."

When he was about four years old, his parents removed to Orwell, Vt., where the period of his youth was chiefly spent. He had a naturally good constitution, but in his tenth year he gave himself a wound in his knee with an axe, which cost him much suffering, and the effects of which continued to the close of his life. During the period when his suffering was the greatest, he evinced a dignified patience and calmness that might have put to shame many persons of mature age; and so deeply was his physician impressed by it, that twenty years after, he spoke of it with deep emotion. When he was so far recovered as to be able, by the use of crutches, to make his way to the school house, he eagerly availed himself of the privilege of being

* Memoir by Rev. L. Hyde.

there, and his proficiency showed a rare measure of both talent and diligence. Being, by this casualty, disabled for agricultural labour, and exhibiting, at the same time, very uncommon intellectual tastes, his father resolved to assist him in obtaining a collegiate education. When he was in his thirteenth year, he was sent to an Academy at Castleton, where he soon acquired much distinction as a scholar; and at fourteen he was well prepared to enter College; and, but for his youth and feeble health, would actually have offered himself for admission. About this time, he had some alarming symptoms of a pulmonary affection; but, in the summer following, his health considerably improved, so that his parents consented that he should review his studies with reference to joining College. Accordingly, he entered at Middlebury in September, 1809.

During his whole college course, his behaviour was most exemplary, and as a scholar he stood at the head of his class. He excelled especially in the languages and belles lettres, and most of all as a writer; and in the course of his Junior year, he wrote, and pronounced, at a public exhibition, a poem which was received with marked favour. He graduated in 1813, with the highest honour.

Notwithstanding he had had a religious education, and, no doubt, as the result of it, many serious impressions, his mind seems never to have taken a decidedly religious direction, till after his admission to College. During his Freshman year, religion became a subject of great and general concern in Middlebury, and then, for the first time, he was brought to realize deeply his own sinfulness and the importance of looking to Christ for salvation. His exercises at this period, as described by himself in a letter to his parents, were of the most pungent and overwhelming kind; but the gloom of his mind finally vanished, and the joy and peace in believing succeeded. From this time, he resolved to devote himself, not only to the service of his Redeemer, but, also, if the way should be open, to the Christian ministry.

Mr. Wilcox spent part of the winter immediately succeeding his graduation, with a maternal uncle in Georgia; and then returned and made his preparation for commencing the study of Theology. He joined the Theological Seminary at Andover in the autumn of 1814. During the succeeding winter, his health was so delicate that he was obliged to omit some of the exercises of his class.

While a student at College, he had begun to develop a pretty strong passion for poetry; and his most cherished desire now was to serve his Master by composing a lofty song of praise to Him, taking "Benevolence" as his theme. His friends to whom he communicated this fact, earnestly advised him to hold fast to his original purpose of entering the ministry. One of them whose judgment he highly valued, wrote to him as follows:—"I have no objections to your drinking occasionally at the fount of Helicon; but I have great fears that you will tumble in and be drowned."

Mr. Wilcox finished the prescribed course of study at Andover in 1817, and remained, several months after, a resident graduate. In the spring of 1818, he returned to his father's house, where he spent a year, during which he projected the plan of his poem, entitled the "Age of Benevolence." At the close of the year, his health being considerably improved, he commenced preaching, and preached, with scarcely the intermission of a Sabbath, for twelve months. The first three months he preached at Pittstown, N. Y.;

after which, he visited the Western part of Connecticut, and preached in Huntington, (New Stratford Society,—now Monroe,) Newtown, and Norwalk.

He left Norwalk about the first of April, 1820, after a sojourn there of some three months; and, by relaxation and exercise, considerably improved his health, which had been, for some time, not a little reduced. But he still clung to his favourite idea of writing a poem; and the next two years, with the exception of a few weeks, were employed at the house of a friend in Salisbury, in endeavouring to carry out his purpose. He found the labour, however, much greater than he had anticipated; and, instead of accomplishing the whole in a few months, he had only completed the first book after the lapse of two years. In connection with this, he prosecuted literary pursuits of a more general kind, while he was all the time a diligent student of Theology, especially as it lies in the Bible. During these two years, his life was, for the most part, one of great retirement; but he was uniformly cheerful, and when he allowed himself to mingle in society, he was always both agreeable and instructive. He preached a few times, but never without suffering from an aggravation of his disease, which was now ascertained to be an affection of the heart.

In the spring of 1821, he spent about ten weeks in the family of a friend at East Haven, which he regarded as one of the happiest periods of his life.

At the expiration of the second year, he had extended his poem to about nine thousand lines, and had prepared the first book for the press. By the advice of a friend in whom he reposed great confidence, but contrary to the judgment of almost all others whom he consulted, he determined to publish the first book by itself, intending to follow it with the remaining parts of the work. His sensitive mind was not a little disturbed by the carelessness of both the printer and the binder, which led him, about that time, to begin a letter to one of his friends, with—"Oh that mine enemy had written a book!" A thousand copies were printed, and met with as ready a sale as could reasonably have been expected, considering that it was only a fragment.

He seems now to have been deeply impressed with the idea that he must preach the Gospel, even though his health should fail, and his life be cut short, by the effort. He did not, however, despair of finishing his poem, and supposed that he might proceed with it, in connection with his labours as a minister,—perhaps at the rate of one book in a year. He was still indebted several hundred dollars to his father for his education, and this seems to have rested as a heavy weight upon his conscience, as well as upon his generous filial sensibilities.

In December, 1823, he received an invitation to become the pastor of the church in Southbury, Conn. He was somewhat inclined to accept it, especially as he had become tired of being without a home; but, after mature reflection, he came to the conclusion that that was not the place that Providence had designed for him, and therefore declined the call.

During the summer of 1824, he was chiefly occupied in writing a poem, which he pronounced before the Phi Beta Kappa Society of Yale College, at its succeeding anniversary. This was among the last of his literary labours.

About this time, he accepted an invitation to preach as a candidate for settlement in the North Society in Hartford, which had then just been organized. His labours there were highly acceptable, and, about the begin-

ning of October, they gave him a call to become their minister. He accepted it with great diffidence, and was ordained in December following—the ordination sermon was preached by the Rev. Dr. Spring of New York.

He was exceedingly happy in his new relation, and, as far as his character and services were concerned, was every thing to his people, both in the pulpit and out of it, that they could desire. Nothing seemed to cast a shade over their prospects, but the uncertain and at best feeble state of his health. Much as he delighted in the appropriate duties of the pastoral office, it soon became apparent to himself that he could not long sustain the amount of labour that was devolved on him. His sermons were not only written with great care, but were delivered with much feeling; so that the studies of the week and the exercises of the Sabbath completely exhausted him. In the summer of 1825, he was absent from his people about two months, for the benefit of his health, when he visited his parents in Vermont, for the last time. He returned to Hartford in September, and resumed his labours, though without much expectation of being able long to continue them. Before the close of the year, his disease had made such progress that he considered it as past all doubt that he must resign his charge; and, on the 1st of March, 1826, he actually addressed a letter to the society, tendering his resignation. Unwilling that the relation should be dissolved till every possible expedient had been tried for the recovery of his health, they voted unanimously to grant him leave of absence for a year, with the continuance of his salary. But so fully persuaded was he that such an experiment would only disappoint them, that he declined the generous proposal. He was accordingly dismissed by an ecclesiastical council, amidst expressions of affection and regret on the part of his people, which quite overpowered his exquisite sensibilities.

Shortly after passing through this severe trial, he went to Newport, intending to pass some time there for the sake of bathing in the surf, and enjoying the sea breezes. But, after remaining about a fortnight, he found that the damp air was manifestly unfavourable to him, producing a stricture in his breast, attended with pain and soreness. He left Newport about the 15th of July, with a view to make a tour into the Northern part of New England, including an excursion to the White Mountains. It so happened that he arrived at the White Mountains immediately after the desolating storm in which the family of Mr. Willey perished, and by which the whole neighbourhood was thrown into unprecedented consternation. Mr. Wilcox, on his arrival at Hanover, a few days after, wrote a letter containing a most graphic description of the terrible scene, which was published in many of the newspapers of the day, and attracted great attention.

After passing the summer of 1826 in journeying and visiting various places, he stopped during the autumn in Boston, and preached there almost every Sabbath. Near the close of the year, he accepted an invitation to supply the pulpit in Danbury, Conn. He arrived there sometime in December, and entered upon his labours with a good degree of alacrity, and with somewhat improved health. But, about the middle of January, he began to suffer from an inflammation of the throat, accompanied with a severe cough, which, however, did not oblige him immediately to discontinue his public labours. After a few Sabbaths, however, he found himself inadequate to the effort of preaching, and from that time he gradually declined, though not without occasional intervals of hopeful improvement. By the

middle of May, his disease had made such progress that he could no longer doubt that the time of his departure was drawing near, and he set himself to arrange his affairs with reference to the expected change. From this time, his mind seemed entirely absorbed in invisible and eternal realities. Not a few of his apt and impressive sayings were preserved, which show how sublime and heavenly were the tendencies of his spirit, while it was yet lingering on the shores of mortality. His last words were—"I have some hope, all my hope is in the promises of God in Christ Jesus." He died on the 29th of May, 1827. His funeral was attended at Danbury, and there his remains were first interred; but they were afterwards removed to Hartford, and buried in the North Cemetery.

After his death, a volume was published containing a memoir of his life, his "Age of Benevolence," and Poem before the Society of Phi Beta Kappa, together with a selection of his Sermons. One of the Sermons had been previously published in the National Preacher.

I became acquainted with Mr. Wilcox about the time of his settlement in Hartford, and during his residence there frequently met him, and in one instance exchanged pulpits with him. He always impressed me as a most gentle, amiable, and loving spirit, with as much of the ethereal in his countenance as I remember almost ever to have seen. It was manifest that he was struggling with disease; and yet I never saw him when he was not entirely cheerful, though it was evidently the cheerfulness of a very devout spirit, and was qualified by great humility. He seemed to rejoice in every one's happiness, and to regard it a privilege to do all in his power to promote it. There was poetry in his countenance and manners, as well as in his mind and heart.

FROM THE REV JOEL HAWES, D. D.

HARTFORD, November 10, 1852.

My dear Brother: Your request for my recollections of the Rev. Carlos Wilcox carries me back to the earlier periods of my life. Our first meeting was at the Theological Seminary at Andover, where we were students together, and were in habits of daily fraternal intercourse; and our intimacy was renewed and increased some years after, on his accepting a pastoral charge in this city. Notwithstanding we differed materially in some respects in our tastes and constitutions, there always existed between us the most agreeable intercourse, and I believe I may say, a feeling of mutual confidence and attachment.

Nobody, I think, that knew Mr. Wilcox, will doubt that he was, in some respects, among the most remarkable young ministers of his day; but he passed away so early and so long since, that even now, there are comparatively few with whom his fine qualities are a matter of personal recollection. His whole character, physical, intellectual, and moral, was in admirable keeping. In his person, he was of about the ordinary stature, rather thin and delicately formed, with a frame that seemed little capable of endurance, and a countenance expressive of great meekness, and benignity, and intelligence withal, shaded with a slight pensive hue, which was admirably fitted to awaken sympathy and heighten the general effect of his appearance. His manners, though not highly cultivated from extensive intercourse with the world, were naturally in a high degree bland and attractive; and you could not converse with him in the most casual way, without feeling that some gentle and genial spirit was breathing upon you. He treated every one's feelings with the most delicate consideration,—never allowing himself, by an equivocal word or look, to run the hazard of needlessly

inflicting a wound upon any human being. He was a person of strong sympathies, but they were perhaps rather intense than expansive—he was indeed kind to all with whom he had intercourse, but he evidently delighted more in the company of a few choice friends, than in mingling indiscriminately in general society.

Mr. Wilcox was naturally and essentially a poet. His taste was most delicate and exact, and his imagination easily kindled, and was at home amidst all grand and beautiful scenes, whether in nature, providence, or grace. I would not say that he was deficient in the reasoning faculty; for he sometimes reasoned very skilfully and effectively; but that was not his predominant intellectual characteristic. He may be said to have possessed an uncommonly elegant, polished, finished mind, joined to a temperament and spirit of the most delicate and unearthly cast.

Of what my friend was as a preacher, you may form some idea from what I have said of his intellectual and moral constitution. He had a voice of very considerable compass, and he modulated it with uncommon effect. It was susceptible of one note on the minor key that was well nigh irresistible; and I think it was this, in connection with his singularly gentle and meek appearance, that constituted the chief power and charm of his manner. His sermons were very elaborately and carefully composed, and were replete with beauty of thought and expression. They were full of evangelical truth, and contained many serious and earnest appeals to the heart and conscience; but I am not certain that their effectiveness was not diminished by an excess of tasteful decoration, and that the mind of the hearer was not sometimes too much occupied with admiration of the drapery, to feel the full power of the truth around which it was thrown. There is, however, a class of minds to which such preaching as his would be especially adapted; and, indeed, we can hardly imagine that there is any class, whether of high or low degree, to which it would not be at once acceptable and useful.

Mr. Wilcox's standard of sermonizing was far beyond his own reach, or I may add, that of any body else. His organ of ideality, speaking phrenologically, was immense; and his ideal preacher evidently cast into the shade all the actual preachers of whom he had ever heard or read. He wrote with the greatest effort; every sermon was like an epic poem; and he could never write at all, unless his mind were wrought up to a high pitch of excitement. I remember his once coming to me Saturday night, and asking me if I would exchange with him half of the next day, and giving as a reason that he had been trying, during the whole week, to write a sermon, but had found it absolutely impossible. On another occasion, when he had returned to his labours after a temporary absence on account of ill health, we conversed somewhat at length in regard to the prospect of his being able to continue in his work; and I said to him, with reference to what seemed to me the unattainable, almost unapproachable, standard which he had formed for himself, that I was quite confident he would sacrifice himself to it, whether he succeeded in reaching it or not—that if he reached it, he would kill himself in the effort; and if he did not reach it, he would die from the disappointment.

I will only add that, in his religious character, he was devout and consistent. In the pastoral relation, he was conciliatory and sympathetic, and endeared himself greatly to the people of his charge. In our community, and wherever he was known, he was regarded as eminently lovely, gifted, and attractive.

Yours affectionately,

J. HAWES.

SAMUEL GREEN.*

1818—1834.

SAMUEL GREEN was the fourth son of Thomas and Anna Green, and was born at Stoneham, Mass., on the 3d of March, 1792. His father was a farmer and mechanic, in moderate circumstances, and, though not a professor of religion, was a punctual attendant on public worship, and sustained, in all respects, an irreproachable moral character. His mother was a plain, but amiable, sensible, and energetic woman, and shortly before the birth of this son, became an uncommonly earnest and devout Christian, and it was chiefly to her influence that he was accustomed, in subsequent life, gratefully to refer the early moulding of his character.

His early advantages for education were only such as were afforded by a common district school, taught from three to six months of the year. But, from the time that he entered school, he evinced a great fondness for books, and was usually in advance of most of his associates in his juvenile studies. As his mind developed, he was especially fond of Arithmetic and other branches of mathematics, and whatever of leisure he could find, when out of school, or in the intervals of labour, was sure to be devoted to these and kindred studies. In the spring of 1807, when he was a little more than fifteen years of age, he was apprenticed to a mason and brick-layer in South Reading; though his aspirations, even at that time, evidently did not fall short of a liberal education. While he attended strictly to the duties devolved upon him by his new relation, he still indulged his passion for books, as he could find opportunity, and even went so far as to write essays on Astronomy and other subjects, which were at the time occupying his attention. He continued in this situation till about the close of his eighteenth year, when he ventured to suggest to his parents the idea of abandoning his trade, and entering on a course of study with a view to a collegiate education. Though his father at first discouraged the project as altogether impracticable, yet, on more mature reflection, and especially on consulting, at his son's request, the Faculty of Phillips Academy at Andover, he was induced to yield his objections, and consent that the long cherished wish of his son should be gratified. Arrangements were accordingly made with the person to whom he had been apprenticed, and he repaired to Andover and began the study of Latin in February, 1810.

He remained at Andover, a diligent and successful student, for about two years and a half. In August, 1812, he became a member of Harvard College, where he enjoyed the full advantage of the charitable provisions which exist there for indigent young men. As a scholar, he stood nearly at the head of his class, being more especially distinguished in mathematics and metaphysics. During his Freshman, Sophomore, and Junior years, he taught schools, two or three months each winter, to good acceptance, at Cambridge and Stoneham. In June, 1813, he was seized with the measles, and returned to his father's house, to enjoy, during his illness, the alleviations and comforts of home. His mother watched over him with the tenderest

* Storrs' Memoir.

solicitude, but she took the disease from him and fell a victim to it. His reflections on the occasion of her death were most pertinent and affecting.

As soon as his health was sufficiently restored, he returned to College, where he remained prosecuting his studies with unremitting assiduity till July, 1815, when his constitution, naturally athletic and capable of great endurance, yielded to long continued sedentary habits and unintermitted mental effort. A severe fever ensued, which entirely prostrated his bodily strength, and for a time deprived him of the use of his reason. From this attack he gradually but slowly recovered, so far as to be able to ride and walk, but not to resume his studies at College. He, however, received the degree of Bachelor of Arts in August, 1817,—a year subsequent to the graduation of his class.

In November, 1816, having devoted the greater part of the previous year to relaxation and exercise, in the hope of regaining his health, he entered the Theological Seminary at Andover; though he was still so feeble as to be inadequate to any very continuous or intense mental effort. Notwithstanding his hope of having experienced a spiritual renovation dated back to the time of his connection with Phillips Academy, he had, owing probably to a want of confidence in his own exercises, deferred making a public profession of his faith until after he joined the Theological Seminary. He performed this solemn act on the 2d of March, 1817, in connection with which, he exhibited to the church at Andover of which he became a member, a document, containing an impressive and somewhat minute account of his religious experience.

After spending a year at the Theological Seminary, he became satisfied that his health required that he should at least partially suspend his theological studies, and he accepted a pressing invitation to a Tutorship in Bowdoin College, Brunswick. He entered on the duties of this office in the autumn of 1817, and continued in them till the close of the summer of 1819; meanwhile, prosecuting his theological studies, as his health would permit, under the direction of President Appleton. He sustained the office of Tutor with great dignity, efficiency, and acceptance.

While at Brunswick, in 1818, he was licensed to preach the Gospel; and he entered on the services of the sanctuary with equal humility and delight. He was strongly solicited to settle in the ministry at Topsham, a town in the neighbourhood of Brunswick; but he declined, partly at least on the ground that he felt it to be his duty to return to Andover, and avail himself of the advantages of the Seminary a few months longer, before taking a pastoral charge. After his return to Andover,—in the latter part of 1819, and the early part of 1820, he preached for some time at Topsfield, Mass., and made a most favourable impression; but, on account of his feeble health, declined to be considered a candidate for settlement.

On the 29th of May, 1820, he was called to the charge of the South church and parish in Reading, Mass. On the 22d of July following, he returned an affirmative answer, and on the 20th of September, was ordained. Previous to his settlement, the church had been in a divided state; but his prudent and conciliatory spirit quickly availed to heal the existing divisions; and shortly after this, commenced a revival of religion, which continued with great power almost to the time of his resigning his pastoral charge. In October, 1821, he became connected in marriage with Louisa, daugh-

ter of Samuel Ropes, Esq., of Salem, Mass. They had three children,—a son and two daughters.

In 1822, the Essex Street church, Boston, became involved in difficulties from which there seemed to be no other way of escape than by a division of the original church, and a new organization of a respectable minority as a distinct church, and the settlement of a pastor whose talents, prudence, and piety should be such as to qualify him for a somewhat difficult station. This course was accordingly resolved upon, and Mr. Green was the man selected to fill the place. His people objected strongly to his removal; but, after consulting a number of persons whom he thought best qualified to form an impartial judgment in the case, he decided that it was his duty to accept the call. Accordingly, he did accept it, and was installed over the church and congregation in Essex street, March 26, 1823.

Mr. Green, on entering upon his new charge, found himself in a field which required unceasing effort; and happily, his health, for several years, was such that he was able to labour without much interruption. In the summer of 1829, however, his general health, and particularly his voice, was so much affected, that he was obliged temporarily to suspend his labours; but, after passing some time in the family of his friend, S. V S. Wilder, Esq., of Bolton, Mass., where he had the advantage of pure air, as well as the most hospitable attentions, he was able to return to his accustomed duties.

Early in the year 1831, his health again suddenly failed, and so entirely as to oblige him to desist from all pastoral labours, and to resort to the most efficient means for recovery. After making a short visit at Northampton and Hartford, he returned to Boston without any perceptible improvement of his health. It was now determined, as the result of the best medical advice, and with the consent of his congregation, that he should try the effect of a European tour; and, having taken an affectionate leave of his people, he embarked at New York, on the 20th of May, in the ship Great Britain, for Liverpool, where he arrived on the 24th of June.

After spending a short time in Great Britain, he proceeded to the Continent, visiting France and Italy, thence passing on to Sicily, and thence to Malta, where, after a sojourn of about two months, he embarked, on the 29th of April, 1832, for Gibraltar. On arriving at this latter place, he found the ship Empress just ready to sail for New York, and he took passage in her, and was safely landed on the 20th of June. His tour was in many respects one of great interest; but it was a sad disappointment both to himself and to his people that his health had not materially improved by it. He met them on the first Sabbath after he reached Boston, but could only address to them a few touching remarks relative to his and their peculiar circumstances. A few weeks subsequent to this, he made another effort to speak to them on the subject of observing a day of fasting and prayer in view of the threatened judgment of the cholera.

In July, he made a journey to New Milford, Conn., in order to avail himself of the advice of an eminent physician there; but the experiment proved unsuccessful. He returned to Boston about the beginning of October, and soon retired to Dorchester, where, for a short time, he seemed to be improving; though the favourable change proved to be but temporary. On the 2d of November, he left Boston for New York, accompanied by his wife and one of his children, to make one more trial of what he considered the

best medical skill. Here he remained, with the exception of a few weeks in which he took a journey on horseback into New Jersey and Pennsylvania, for about six months. He returned to Boston towards the close of May, 1833, with his unfavourable symptoms somewhat mitigated, but by no means removed. Early in July, having become satisfied that there was little prospect of his being able to resume his labours, and feeling that the interests of his church would suffer from so protracted an interruption of a stated ministry, he addressed to them a communication tendering the resignation of his pastoral charge. They accepted it with great reluctance, and passed resolutions expressive of the warmest attachment, one of which was to present to him a thousand dollars, whenever his connection with the church should cease. That, however, did not formally take place until the following March, when the Rev. Nehemiah Adams was installed as his successor.

In August, he removed to Lancaster, Mass., with his family. where he took board for a few months, in the hope of deriving benefit from retirement and from the pure air of the country. In November, he transferred his residence from Lancaster to Braintree; and though he continued in a feeble state, he was able to move about, and to meet occasional demands for pastoral service. In June, 1834, he made another visit to New York, which he says was "one of much interest, that is, compared with any thing I have enjoyed of the kind for these three years of disease and infirmity." For a week previous to his last illness, his spirits were unusually good, and he had begun to indulge the confident expectation of being able, at no distant period, to resume his labours. On Sabbath P M., October 19, he attended worship at Essex Street church; and his friends were struck with his unusually healthful countenance; but, before the close of the exercises, he was seized with a pain in his side and a chill, which proved the harbinger of a pleurisy or lung-fever, which no medical applications were sufficient to control. It very soon became apparent to himself as well as his friends that he was rapidly nearing the dark boundary; and the few days that remained to him, though days of great bodily suffering, were marked by a calm, humble, and triumphant confidence in his Redeemer. What added greatly to the severity of the affliction was that his wife, in the midst of his sufferings, was stricken down by a severe illness; and it seemed, for a time, as if, perhaps, they might traverse the dark valley together. But it pleased a merciful Providence to spare her, and to enable her to be at his bedside again before his departure. The parting scene was one of most sublime tenderness and serene triumph. It was the 6th of November when he entered into the joy of his Lord. His funeral sermon was preached by his successor, the Rev. (now Dr.) Nehemiah Adams.

FROM THE REV RICHARD S. STORRS, D. D.

BRAINTREE, April 18, 1856.

My dear Sir: It was not till Mr. Green's settlement in Boston, that I had opportunity to know him intimately; nor even then was my intercourse with him as frequent and familiar, as that enjoyed by many other ministerial brethren. Still, such were his fraternal sympathies, largeness of heart, and habitual amiableness, that it required neither much time nor close proximity, to know him well. Providence, too, often brought us together in committees, conventions, councils,

public assemblings, and more retired scenes of ordinary ministerial labour, where the prominent traits of his character were variously and fairly developed.

In person, he was rather above than below the middle height, erect, of fine proportion and noble mien. His countenance was open, animated, and highly expressive of the shining qualities of his mind and heart. His movements, while easy, were firm, indicative of strong purpose and its sure accomplishment.

His manners were those of the true Christian gentleman,—unaffected and respectful, graceful and refined, making both the friend and the stranger at once at home with him, attracting the love of the child, commanding the reverence of the youth, constraining the respect of age, inviting the confidence of the timid, checking the impertinence of the forward, and inspiring with admiration his superiors in wealth and standing.

That he had superior intellectual strength and cultivation might readily be inferred from the fact, that he secured the high respect and entire confidence of two intelligent congregations that came successively under his charge, and also that he was called to abundant occasional labours in other churches; but, inference aside, he was known to possess a clear and well furnished mind, that in no exigency disappointed expectation. He was a diligent student, an earnest thinker, and just reasoner, though he certainly could not be classed among the most original and profound scholars of his generation. The truth is, he had loftier conceptions than are common, of the sacredness of his office as the "ambassador of God." He was too much engaged for the salvation of men from sin and death, to permit him to read as extensively and speculate as freely as many are wont to do, on other than strictly theological subjects. His ruling passion, equally strong in life and death, was to transform sinful man into the image of God, and fit him for Heaven. Of himself he thought little—Christ was his "all in all." Though he despised not literary attainments, nor shunned metaphysical discussions, nor discarded the claims of science, he yet habitually and conscientiously subordinated every thing to the Kingdom of Christ in the heart and throughout the world. For this he was ever ready to spend and be spent, even when the exclamation was forced from his lips—"Lord! who hath believed our report?"

The meekness and gentleness of Christ, pre-eminently characterized his spirit. If, among the "brethren" with whom he sympathized and laboured side by side, one resembled Paul, another Peter, a third James or Jude, none could question that in *him*, "the disciple whom Jesus loved" had a living representative; for while surpassingly bold and earnest in defence of what he believed to be "the Faith once delivered to the saints," and ready to make any sacrifice for maintaining it, he yet affectionately leaned on Jesus' bosom,—tenderly loved all in whom he recognized the Saviour's image, and regarded, not with hostility, but with anxious concern, those whom he considered as holding dangerous errors.

In the pulpit he was a strong man, but in the closet stronger. His sermons were uniformly rich in thought, clear in method, and forcible in delivery; yet they revealed too much of the simplicity there is in Christ, and were too little invested with logical forms, splendid metaphors, and rhetorical flourishes, to satisfy the itching ear. His manner, invariably solemn, tender, and earnest, became the man of,

> "Theme divine,
> "His office sacred, his credentials clear."

Few men have more largely possessed, or successfully exerted, the power of stirring the fountains of pious emotion in the Christian bosom to their lowest depths, or of convincing "ungodly men of the ungodly deeds they have ungodly committed." His intimate acquaintance with the heart prepared him to dissect and lay it open to the inspection of every man; and his clear knowledge of the mind of God fitted him to bind up the heart, when broken, and apply the healing balm.

I have alluded to his prayerfulness; and on this point it would be pleasure to dwell more at length, but for the delieaey of a subjeet lying so exclusively between God and the individual soul. That he was eminently a man of prayer, none who knew him eould doubt—the faet was revealed by his every feature and movement, at home or abroad, in the soeial meeting or the ordinary intereourse of life. A single ineident illustrates this. Called, on one oeeasion, (as he often was,) to assist in the organization of a new ehureh in a village some twenty miles from Boston, he started in the morning in a close earriage, with a brother minister and two delegates, while yet the roads were "unoecupied" by the multitudes on their way to the eity, and immediately proposed that the three or four hours of the ride be spent in prayer and devotional eonversation. Aecordingly, each of the four brethren in sueeession offered audible prayer, intermingling the exercise with words that ministered to godly edifying, thus inereasing their own spirituality, and seeuring the blessing of God on the solemn transaetions of the day. Correspondent with this was the whole frame work of his spirit and ordinary deportment.

It would give me pleasure, were it not for the fear of making this communieation too long, to indulge here to reminiseenees of his earnest care for the lambs of the flock, and his devotedness to the religious and edueational interests of the whole rising generation; also, of his abundant pastoral visits and watehful solicitude for the holy walk and conversation of his brethren in Christ; also, of his anxieties and labours to reeover wanderers from the fold, to heal the siek and the wounded, and to bind up the torn and bleeding, whether of his own or the eharge of others; also, of his constaney and zeal in upholding soeial meetings for prayer and conferenee by his presenee and personal efforts; also, of his readiness to render all service in his power to his ministerial brethren, far and near, when he knew them to be oppressed by the greatness of their labours; also, of his wisdom in eounsel and energy in action, on all oeeasions requiring penetration and moral courage; more than all, of the strong faith that kept his soul in continued peaee, his countenanee ever lighted with a smile, and his heart ever expanded with Love to Christ, to the Church, and to a world lying in wiekedness. If not superior to many others in native strength of understanding, or in the extent of his researches into the deep things of the God of nature and revelation, or in the heights and depths of his philosophy, he was inferior to few, and fell not a whit short of any, in the depth of his piety, the fervours of his devotion, or the entireness of his eonsecration to "Christ and the Chureh."

With great respeet and affeetion,

Yours in the Lord,

R. S. STORRS.

ARTEMAS BOIES.*

1818—1844.

ARTEMAS BOIES was the seventh son of David and Dorotha Boies, and was born at Blandford, Mass., on the 8th of September, 1792. His father was an industrious New England farmer, and both his parents were persons of great moral and Christian worth, and highly respected by all who knew them. He early manifested a preference for study; and his frail constitution rendering him unfit for the heavy work of the farm, it was decided that he should have the benefit of a collegiate education. For two or three winters, he taught a common school. He fitted for College, partly under the instruction of the Rev. Dr. Cooley of Granville, and partly at the Westfield Academy. He entered Williams College, one year in advance, and graduated in 1816. After leaving College, he passed several months in teaching a select school at Longmeadow, Mass.; and in 1817 became a member of the Theological Seminary at Princeton. He was licensed to preach by the Presbytery of Albany, in October, 1818. Early in 1819, his health became so much impaired that he was obliged prematurely to close his theological course; and, by the advice of his friends and physician, he started on horseback for the South, in pursuit of health,—almost, however, despairing of ever again realizing it, and apprehending a speedy decline. The effect of his journey and of a change of climate was greatly to invigorate his system, insomuch that, at no distant period, he was able to enter upon the duties of the ministry. He was dismissed from the Presbytery of Albany to join the Presbytery of Fayetteville in February, 1819. After preaching, for some time, with great acceptance to the Presbyterian church in Wilmington, N. C., he received a call to become their pastor; and though his partiality was for a Northern residence, yet, as the climate had proved so favourable to his health, and other circumstances seemed promising in regard to both comfort and usefulness, he thought it his duty to accept the call, and was, accordingly, in due time, ordained and installed pastor of the church.

After he had been at Wilmington about a year, the church edifice belonging to his congregation was destroyed by fire, in consequence of which, not long after, he went by request into South Carolina to endeavour to obtain funds to assist in repairing the loss which the congregation had sustained. While in Charleston, he preached to the church which had then lately been rendered vacant by the death of Dr. Henry,—and with so much acceptance that, soon after, they invited him to become their pastor. Though he was not a little embarrassed by this call, especially in consideration of the afflicted state of his congregation at Wilmington, he made up his mind, after mature reflection, that the indications of Providence were in favour of his accepting it. He accordingly did accept it, and removed to Charleston in the year 1821.

In the winter of 1822–23, Mr. Boies had the pleasure of witnessing an extensive revival of religion in connection with his labours, which resulted in the addition of a large number to his church. But the anxiety and

* MSS. from his family.

increased amount of effort to which he was thereby subjected, brought on great physical debility and prostration, and the result was that, in the summer of 1823, he resigned his pastoral charge and returned to New England. His ministry in Charleston is understood to have been characterized by great fidelity, earnestness, and tenderness; and he left behind him not a few, who referred to it as the instrumentality by which they had hopefully been born into the Kingdom.

Early in 1824, his health having become somewhat recruited by relaxation and rest, Mr. Boies accepted a call from the church and society, in South Hadley, Mass., and was installed there in February,—the sermon on the occasion being preached by the Rev. Dr. Osgood of Springfield.

In the winter of 1829–30, he made a visit to Charleston, S. C., his former field of labour, in connection with an agency under the American Bible Society for supplying every family in the States of South Carolina and Georgia with the Bible. The visit was one of great interest, and was accompanied with many demonstrations of kind remembrance on the part of his old friends.

Mr. Boies continued to labour diligently and successfully in South Hadley for six years. At the end of this period,—in the autumn of 1834, he received a call to settle as pastor of the Pine Street church, Boston, which, in view of all the circumstances, he thought it his duty to accept; though he was bound to his people at South Hadley by a strong tie, which it cost him a severe pang to sever. He was installed in November,—the installation sermon being preached by the Rev. Thomas T. Waterman, then of Providence.

Mr. Boies remained in connection with the Pine Street church until October, 1840, when, in consequence chiefly of the pecuniary embarrassments of the church, he resigned his charge. In March, 1841, he was installed pastor of the Second Congregational church in New London,—the installation sermon being preached by the Rev. Dr. Nehemiah Adams of Boston. Here he found a place eminently suited to his tastes, and every thing to induce the wish that it might prove, as it actually proved, his last settlement. His people were devotedly attached to him, and his labours, from time to time, were attended with a manifest blessing.

About the beginning of September, 1844, he was attacked with the typhoid fever, which, however, in its early stage, did not assume a specially threatning aspect. After it became probable that it might have a fatal issue, and the patient himself became impressed with this idea, his spirit was not only peaceful but triumphant,—a circumstance the more noticeable from the fact that he had been all his life time in bondage to the fear of dying. He died on the morning of the 25th of September, a little less than three weeks after he had passed his fifty-second birth day.

Mr. Boies was married in the autumn of 1821 to Abigail, daughter of Ethan Ely, Esq., of Longmeadow, Mass. She died at South Hadley, greatly lamented, in April, 1826, leaving two children, one of whom *William Ely*, has since graduated at Yale College and is a licensed preacher. He was married again in September, 1827, to Susan Lamson of Keene, N. H.,—a lady who was admirably adapted to his peculiar temperament, and proved an efficient helper to him in his work. By this marriage he had five children.

Among all my friends who have departed, there are few whose memories I cherish with warmer affection or more unmingled pleasure than that of Mr. Boies. We met first at the Theological Seminary at Princeton, where we were class-mates during the time that we both remained there; afterwards we were for several years in the same neighbourhood as pastors on the Connecticut river; and when we were thrown farther apart by a change of residence, our intimacy was still maintained by correspondence and occasional visits. About a year before his death, I spent several days with him at his home in New London, in the most delightful intercourse, and, at the close of my visit, parted with him for the last time.

In person, Mr. Boies was somewhat below the medium height, but well proportioned. His countenance, when in a state of repose, was of rather a sombre cast; but it took but little to clothe it with the most genial smile. I never knew a person of more imperturbable good nature; and withal he had a vein of keen but delicate wit, that rendered him specially attractive in the social circle. Indeed, when he was in a certain state of mind, his very look was irresistible; he would make me laugh without opening his lips. His spirit was eminently affectionate and confiding, and as guileless as that of an infant, while yet he was by no means lacking in discernment of character. His mind moved easily and gracefully; and his taste, as I remember to have heard Dr. Alexander once say, in criticising one of his exercises in the Seminary, was exquisite. His sermons, whenever I heard him preach, were well wrought, strongly evangelical, and deeply serious, and his manner much more than ordinarily fervent and impressive. His discourses on the Sabbath were generally written; but he extemporized with great readiness and propriety. I recollect being struck with the remarkable appropriateness and grace of the Right Hand of Fellowship which he delivered to the Rev. Mr. (afterwards Dr.) Spencer of Northampton, and to have been surprised to learn afterwards that not a word of it was written.

Mr. Boies' Christian character was eminently consistent and beautiful; and the more so, as the graces of the Spirit were combined with so much of natural loveliness. It was impossible to be with him long, without gaining the evidence that his affections had a constant tendency upward. There were seasons, however, when he was oppressed with the most painful doubts in respect to his spiritual condition, and one instance, which I well remember, in which his agony became so intense, as to awaken the fear that it might issue in absolute derangement; though there was reason to believe that the mental malady was occasioned by a disordered state of his physical system. He was, I think, constitutionally inclined to be meditative rather than active; but this tendency, so far as it was excessive, was counteracted, to a great extent, by his conscientiousness and his benevolence. In the discharge of his various duties, there was fidelity mingled with prudence and tenderness. He passed through life, multiplying friends, and I may safely say, not leaving behind an enemy.

Mr. Boies published a Thanksgiving Sermon at South Hadley, entitled "Characteristics of the times," 1828, and an Address before the Society of Inquiry in Amherst College, 1834.

FROM THE REV JOSEPH HURLBUT.

NEW LONDON, Conn., July 9, 1856.

Rev. and dear Sir: It affords me a melancholy pleasure to comply with your request to furnish you some reminiscences of our esteemed and lamented friend, the Rev. A. Boies. Though the period of my acquaintance with him was far more limited than your own, yet while he was pastor of the church in New London my intercourse with him was most intimate and confidential. He was then in the maturity of his powers and ripeness of his Christian character, immediately preceding his translation to that higher sphere, where, in the clear light of his Heavenly Father's countenance, he now enjoys that holy communion, unalloyed by sin, for which he so often longed.

The spontaneous expression of my heart, in speaking of Mr. Boies, is,—"He was a good man, full of faith and of the Holy Ghost." His foundation was laid upon the Rock of Ages—Christ, the Saviour of lost sinners, was all in all to him, and his atonement and intercession the sole ground, not only of his hope of Heaven, but of his hope in the ministry. The Bible, the whole Bible was the only rule of his faith and practice. All he had to ascertain was, "what saith the Scriptures," and he never stopped to cavil, but went forward in the path of duty, with unshaken confidence in the result. He used to say that the word of God, to him, was manna in this wilderness, and he needed it fresh every day, with a double portion for the Sabbath. This enabled him to break the bread of life to others, and give to the saints, and even to babes, the food of Angels. Here was his power in the pulpit,—and rarely have I heard more simple and beautiful illustrations of Divine truth poured forth from a kind heart, glowing with love to God and his fellow-men. He was naturally eloquent—with a pleasant voice, a benevolent countenance, and graceful, fervent manner, he rarely failed to make good and lasting impressions. This is abundantly testified by the result of his labours in New London. During his pastorate of three years and six months, we were blessed with two periods of revival, or, I might rather say, with a constant refreshing from the presence of the Holy Spirit. One hundred and three members were received by him into the church,—most of them by profession of their faith, and many of them in the morning of life. Truly, the savour of his name is fragrant in all our families, and to mine doubly so, as my beloved son, whom he then received into the church at the age of fifteen, is now united with him in the mansions of the blessed. His manner in prayer was most impressive, the tones of his voice tender and fervent, his spirit humble and confiding, while he poured out his petitions with a pathos which carried his audience with himself into the very presence of Deity. He was a man of deep humility, and had a low estimate of his own services. In one of his pastoral charges before coming to this place, I have been informed that, at a period of much excitement, he was personally arraigned and censured by an officer of his church in a public meeting, very unjustly. But, instead of resenting it, he rose, with his face beaming with mildness, and while the tears rolled down his cheeks, he thanked the brother for his fidelity, and expressed the hope that he might profit by it. In less than a year that brother was laid upon a dying bed; and there, in broken accents, asked the forgiveness of his beloved pastor, and told him that his heavenly spirit had not only disarmed his prejudices, but been greatly blessed to his soul.

The theological views of our friend, you know, were rather of a "strong cast," and he was conservative in his character. When he was first settled here, he was under the impression, (an impression which others shared with him,) that there was not as strict conformity to the views of Edwards, Bellamy, and men of that school, in this vicinity, as formerly. And after he

had been here some time, he received a letter from an excellent and influential brother, rather censuring him for his want of zeal in the cause of true orthodoxy. This letter, with his reply, he read to me; and it was truly characteristic of his honesty and ingenuousness. He assured his friends that the impressions which they had entertained of ministers in this vicinity were entirely unfounded,—that they were as orthodox as themselves, and worthy of all confidence and affection.

Another incident will illustrate the breadth and benevolence of his Christian character, and his hearty sympathy with human suffering. He was at first afraid that the Washington movement in temperance would be productive of disastrous results; and it must be confessed that it proved so in some instances. But returning with him one evening from a prayer-meeting, as we passed the Temperance hall, I urged him to go in. He complied with reluctance. But, as he came in, a man advanced in years was relating with deep feeling his sufferings, and those of his poor family, while he had been the victim of intemperance, and then appealed to Christians and those who had power with God to plead with Him for his restraining and sanctifying grace;—for nothing else could save him. I saw the tears glistening in the eyes of the dear man of God, as he listened to the thrilling appeal of his suffering fellow man. He rose and responded to it in the true spirit of his Master, and from that time forward did all in his power to give the movement a right direction, and make it subservient to the cause of Christ.

Mr. Boies was a man of refinement and sensibility, and had an eye appreciative of the beautiful in nature and art. His love of music, especially sacred, was highly cultivated, and he enjoyed it much in the family and the "great congregation." Need I say that he was a most affectionate and considerate husband, father, and friend.

As I have said before, he was removed to a higher sphere in the maturity and vigour of all his powers. His mind was clear to the last,—his faith unshaken, his resignation entire, his peace like a river. The parting scene with his dear family and friends was most affecting and instructive. Every mark of respect and affection was manifested, not only by his own church and congregation, but the whole community. A very suitable obelisk has been erected by his church over his remains, with a concise epitaph, which happily expresses his ministerial character,—"Speaking the truth in love."

With sentiments of regard, I am

Yours very truly,

J. HURLBUT.

LOUIS DWIGHT.*

1819—1854.

LOUIS DWIGHT was the youngest son of Henry W and Abigail (Wells) Dwight, and was born at Stockbridge, Mass., March 25, 1793. In consequence of the death of his father in 1804, his domestic education, after he was eleven years of age, devolved entirely upon his mother, whose fine intellectual and moral qualities, as well as consistent and elevated piety, eminently qualified her to give direction to the minds of her children. In March, 1806, he went to Bethlem, Conn., to prosecute his studies preparatory to College under the Rev. Dr. Backus, and in July following, his mother records, concerning him, with a heart overflowing with gratitude, the delightful fact that she had "a child born into the family of God." His subsequent life justified the record which she then made; for, as his character became more mature, his Christian graces became constantly brighter and more unquestionable.

He entered Yale College in 1809, and graduated in 1813, having maintained an excellent reputation, both as a scholar and a Christian, during his whole course. In his Senior year, he suffered a severe hemorrhage of the lungs, in consequence of inhaling the "exhilarating gas," while attending a lecture on Chemistry,—an event that seemed to cloud his prospects of usefulness, and brought deep sadness to the heart of his mother. In November succeeding his graduation, he made a tour to the South for the benefit of his health, and returned the next May, (1814,) much invigorated and improved, but still doubtful whether he should be able to engage in professional life. He, however, determined to pursue the study of Theology, and, with a view to this, became a member of the Theological Seminary at Andover.

In 1819, while he was yet connected with the Seminary,—having become convinced that the weakness of his lungs disqualified him for that degree of public speaking which would be required of him as a settled minister, he determined to accept an agency of the American Tract Society. In this cause he laboured with great fidelity, often overtasking his strength, until the spring of 1823, when he received an urgent request from the Directors of the American Education Society that he would become *their* agent,—which was pressed on the ground that the proposed change, while it would meet an important exigency, would introduce him into a yet wider field of usefulness. The arguments by which the application was urged proved availing, and Mr. Dwight, shortly after, accepted the appointment, and brought to the Education Society the same zeal and energy which had marked his course in connection with the Tract Society.

On the 20th of May, 1824, Mr. Dwight was married to Louisa H., daughter of Nathaniel Willis, who was then editor and proprietor of the Boston Recorder. About this time, in addition to his other duties, he became an assistant to his father-in-law in his editorial labours; but, after the trial of a few months, it was found that he could not sustain this additional tax upon his strength, in consequence of which, his connection

* Memoir by the Rev. Dr. Jenks.

with the paper ceased. Before the close of July, he had another attack of hemorrhage, which disabled him for all exertion, and led him to try the effect of a journey on horseback to his native place. The result was decidedly favourable, and, on his return to Boston, he was greatly encouraged in respect to his prospects of life and usefulness.

But scarcely had he returned to his accustomed labours, before he had evidence, which he could not resist, that it was unsafe for him to continue in them. Accordingly, about the close of October, he again took leave of his friends in Boston, and commenced a long journey on horseback, not merely for the benefit of his health, but with a special view to carry Bibles to those who were destitute of them in *prisons*. In order to facilitate the object, it was thought desirable that he should obtain the sanction and co-operation of the American Bible Society, and should procure through them, if possible, a large number of Bibles for distribution among the prisoners whom he might visit. The subject was accordingly presented to the Managers of the Society at a meeting in New York, and met their cordial approbation; and a resolution was unanimously passed, authorizing Mr. Dwight to obtain any quantity of Bibles from the Depository of the National Society, that he might deem necessary.

Having stopped long enough in New York to satisfy himself in regard to the general condition of the prisons in that city, he proceeded to Philadelphia, thence to Baltimore, Washington, and as far South as Carolina, fulfilling his benevolent mission in visiting all the jails and State prisons that lay upon his route. After an absence of more than six months, during which time he had ridden on horseback more than a thousand miles, he returned to Boston in May, 1825, with his health apparently restored, and had the happiness to find an infant daughter who had been born to him some time after he left home.

The attention of many benevolent individuals in and about Boston had previously, for some time, been directed to this form of public charity; and as early as 1819, not only were religious visits made to the inmates of the old jail in Boston, but a religious service was established and kept up there for some time. This was a fitting preparation for the appalling communication of facts made by Mr. Dwight on his return; and the result was, that a distinct Society, devoted to this object, was, soon after, formed, and Mr. D. was appointed its agent. The First Annual Report of the Society appeared in 1826.

From this time till the close of life, the subject of Prison Discipline and Reform was the one great subject on which Mr. Dwight's energies were concentrated. It is scarcely possible to imagine that Howard himself could have laboured with more singleness of purpose, or more intensity of effort, or more indomitable perseverance, than he evinced, from the time that he entered this dark and difficult field, till he was called to his rest and his reward. In 1846, as Secretary of the Prison Discipline Society, he visited Europe, to inspect several of the principal prisons both in Great Britain and on the Continent. The visit was one of great interest to him, and of great importance to the cause in behalf of which it was made; and its results were given to the public in the Report for the succeeding year. Indeed the whole series of these Reports are, to a great extent, a record of the life and labours of Mr. Dwight during a period of thirty years. They not only contain a vast amount of valuable information, which is nowhere else

to be found, and mark the progress of the cause of Prison Discipline from its very commencement in this country, but they contain an indirect testimony in respect to himself, which must always give him a place among the benefactors of the age.

On the 13th of June, 1853, as he was returning from the Court, where he had been attending to the case of a poor drunkard, he was attacked with paralysis, from which, however, he so far recovered in a few weeks as to be able to attend to his ordinary duties. But from this time, it was manifest that his physical energies were not what they had been before. In the spring of 1854, though he was unable to use his own hand for writing, he dictated to his daughter the Twenty-ninth Annual Report of the Society, with which he had been so long and so usefully connected. On the 29th of May, he attended the Society's annual meeting, and took his accustomed part in reading extracts from the Report; though his feeble tones left an impression upon the minds of all, that that was the last anniversary at which he would be present. On the last Sabbath in May and the first in June, he was prevailed upon by the earnest entreaties of his friends, to intermit, at least for that day, his duties at South Boston, where, for many years, he had preached the Gospel to the insane poor. But, on the second Sabbath in June, he actually preached to the inmates of the Asylum, as usual, and on his return, thought himself benefitted, rather than injured, by the exertion. His presence was most gratefully welcomed by the afflicted beings who constituted his audience; and, at the close of the service, they gathered around him with many warm expressions of good will and affection. In the course of the night following this service, he was attacked with congestion of the brain, which soon deprived him, in a great degree, of consciousness, and terminated fatally on the evening of the 12th of July. His remains repose in the cemetery at Mount Auburn, and upon the stone that marks the spot, is the following inscription:—"Died July 12, 1854, Louis Dwight, aged sixty-one. Founder, and thirty years Secretary, of the Prison Discipline Society. A benefactor of man; a friend to the prisoner; a reformer of prisons; a preacher of the Gospel."

FROM THE REV A. L. STONE.

BOSTON, July 19, 1856.

My dear Sir: It is now nearly eight years since I made the acquaintance of the late Mr Dwight, when I first became the pastor of the church of which he had been then for twenty-five years a member. I look back with unqualified pleasure upon the long and friendly intimacy with him, which, in a relation so tender, I was permitted to maintain. His face and form are still before me, distinct and clear out of the past. He was of about the medium height, and strongly built; and, though at one period of his life, afflicted with ill health, he was, during my knowledge of him, both muscular and active. As an instance of this, that took me somewhat by surprise, I recollect that some three or four years ago, when a scaffolding was erected around the spire of my church for repairs, Mr. Dwight guided me quite to the summit of the spire, with a celerity and vigour of movement which were quite remarkable. The expression of his face, to a stranger, would seem stern, there being, as its habitual aspect, a serious and weighty earnestness in it, characteristic of the man. But to those who knew the kindliness of his disposition and the real benignity of his spirit, the lines of his face were all softened in keeping with the tone of his real feelings. His voice

also, at the first hearing, confirmed the stern expression of his face, being deep, full, and strong; but it uttered, only and always, the warmth of a truly benevolent heart. The grasp of his hand, in friendly recognition, was of a singular heartiness and cordiality, and spoke volumes for the temper of his social affections and the ardour and fidelity of his attachments.

He was a man of thorough discipline of mind, of much general reading and information, wrote with considerable facility, perhaps even beyond what the style of his public documents would suggest. He was fond of collecting and arranging various statistics, and was both comprehensive and minute in this department of his knowledge, and perfectly reliable.

As an extemporaneous speaker, in which capacity alone I had the fortune to hear him, he was always clear and methodical, and at the same time was carried forward with an earnestness which not unfrequently rose to great fervour and vehemence. As a preacher to those who so long shared his Sabbath ministrations, he was, as I have often been told, happy in the adaptation of the truth, and, not unfrequently, very tender and winning. The last public service in that capacity which he rendered, when his health was most unequal to the effort, was especially pathetic and faithful, as though he felt he might never renew his admonitions.

His whole soul was absorbed in the work to which he devoted so many and the best years of his life,—the cause of the prisoner. It was not a field of labour chosen by him as a means of livelihood. Not one of its duties was ever discharged by him in a perfunctory manner. His heart was given, as with the ardour of a first love and the constancy of an unchanging devotion, to this department of philanthropic effort. He might almost be said to have created in this country the cause of Prison Discipline Reform. The many eminent men who have been associated, as patrons, with him in this cause, always looked up to him as especially raised up and designed in Providence for the work. Not for one moment did he flag or falter in it. Up to his strength and beyond it, from first to last, he prosecuted his benevolent mission, and had the satisfaction, before he left the world, of seeing all the great ideas of that Reform, for which he had contended, accepted and installed.

He possessed great energy of character and an indomitable persistence of purpose, united, as I have hinted, in private and social life, with a gentleness and affectionateness of spirit and manner that made him a sure abiding place in many hearts.

I cannot avoid adding that, as a member of the Park Street church, he was most abounding in Christian labours and fidelities; constant in his attendance upon meetings for prayer, in which he specially delighted. He felt a lively interest in the young, and spoke of them often, and always remembered them in his social intercessions. The Concert of prayer for Colleges was an occasion of great interest to him, and one for which he seemed to have been preparing for the whole year. In his relation to myself, he manifested the utmost delicacy of character, with a very high sense of honour and a true and deep sympathy.

It is easy now to go on in these memorials of him,—easier than to stop, but I must remember that the space you can give to such reminiscences must be very brief.

All of us who knew him, bless God for his useful and balmy life, for his peaceful Christian death, and for the preciousness and fragrance of his memory.

Yours faithfully,

A. L. STONE.

FROM N. P. WILLIS, ESQ.

IDLEWILD, July 25, 1856.

My dear Sir: The great pleasure I feel in complying with your request is mingled with some sense of surprise, that the tribute of my most week-day and worldly pen can throw any light upon the eminence in the sacred profession which it is the object of your work to illustrate. A second thought suggests, however, that it is the common mason who builds the pedestal to the statue, and that the hallowed character of the clergyman may be lifted into its best light and relief by showing separately how he stood upon the common level as a man. Mr. Dwight was my brother-in-law and intimate friend; and, by that nearness to his purity and goodness, (a nearness which, I pray God, may be renewed and strengthened in the better world to which he has gone,) I am enabled, perhaps, to speak more definitely than another of his unprofessional qualities.

The life of the friend of whom I speak was given, so wholly and successfully, to the cause of "Prison Discipline," (Prison Mercy, it should more properly be called, by the feeling always uppermost in his mind,) that it would seem as if, by his devotion to it and his success, he had fulfilled but the one errand, allotted to him by Providence with his constitution and temper. But I always thought that his more prominent natural qualities were left unemployed by his profession. The early original choice of it (by his parents and friends, for him) was probably owing to the very legible imprint upon his countenance of his mere qualities of heart,—the sincerity and earnestness that, as the natural expression of the face, seem to mark it for the pulpit. Truthfully and unmistakably as thus much was told by his features, however, there was something in the mould of his face, in the eye, and the occasional expression, as well as in the build and movement of his frame, which told of stronger qualities. He was born for some one of those leaderships of life that require great energy and courage. Heroically fearless, prompt, and self-sacrificing, he would have been the patriot for his country's critical hour, the soldier for the "forlorn hope," the martyr for the trial of principle and nerve. Championship and danger were Louis Dwight's natural element.

You will pardon me for saying that there was a charm, for me, in my first acquaintance with him, (he was then a Divinity student at the Institution near which I was at school,) in the frank and every-day joyousness of good-fellowship that marked his manners. Never wanting in good advice, or in religious influence at its time and place, his sincere piety gave no unnatural restraint to his demeanour, no affectation to his look or tone, no reluctance to his sympathy with common life. His constitutional and habitual reverence of feeling was neither expressed in a "phylactery," nor in "making broad the hem of his garment;" but he breathed it, and wore it, and inspired it familiarly. It was in the unconscious magnetism of his voice and bearing. To hear him pray was to be no less "hold of his hand" than to ramble with him in the fields. He had not gone into the presence of God to speak for you—he had taken you with him.

To the last day of Mr. Dwight's life, I had with him an unlimited interchange of confidence. With his own spotless pilgrimage of duty and with my chequered and worldly experience there would be thought to be little sympathy; yet his tender and familiar interest in all that concerned me, his counsel, his frank blame or encouragement, were as ready as the grasp of his hand. We had one taste in common, it is true. His love for a fine horse was a passion. We both rejoiced in the power to add the strength of a fine animal to our consciousness of life and motion. The very last walk we took together (if I may mention such a trifle in connection with the memory of such a man) was to show me a pair of spurs of a peculiar construction, which he had found at a harness-maker's in Boston. We were both, at that time, trusting to the saddle, (under God's Providence,) as a

last hope of recovering from desperate illness. He drove me out to show me his favourite horse; but the remedy (which had, repeatedly before, rescued him apparently from the jaws of death) failed the one of us who was best prepared to abide its issue.

Mr. Dwight had great physical strength. He was built for an athlete; and his keen eye, aquiline nose, and strong jaw, with the well-set muscular neck and full chest, would have given him the pre-eminence of a Coeur de Lion in the times of tourney. With these superiorities wholly uncalled upon, however, (and, doubtless, to a degree, weighing upon his life and health as unemployed faculties will,) he was the more subject to that overtasking of the brain and the powers of attention which ultimately proved fatal to him. With a horse under him, he had a reminding consciousness of what should be a large proportion of his daily life, vigour of sensation and ample exercise; but the demand was upon his scope of moral management, the cultivation of statistics, the contrivance of projects of private benevolence and State charities. His strength lay in his body—his mind only was put in harness for the load.

My letter I fear, proves simply that I have nothing to say. In Mr. Dwight's sacred devotion to his profession lay all the events of his life. He was too good, too unambitiously and monotonously exemplary, to be a subject for the writer's pen. We mourned his death with the rest of the world, for what the prisoner had lost in his zeal and perseverance. But I mourned him with my inmost heart, as a brother, and all who could claim him as a relative, mourned him as a loss irreparable.

Trusting that my brief letter may serve the humble purpose which I proposed to myself at starting,—the throwing Mr. Dwight's professional eminence into stronger relief by suggesting what he was, more familiarly, as a man,—I remain, my dear Sir, Yours sincerely and with the highest respect,

N. P WILLIS.

AUSTIN DICKINSON.

1819—1849.

FROM THE REV PROFESSOR W C. FOWLER.

AMHERST, October 10, 1855.

Rev. and dear Sir: I very cheerfully comply with your request, that I would furnish some notices of the life and character of the REV. AUSTIN DICKINSON. As I had the pleasure of a personal acquaintance with him, and have had familiar intercourse with his family friends who reside in this town, and as I collected some facts for an obituary notice of him, at the time of his death, I can conveniently furnish a statement which will enable others to form a sufficiently correct estimate of the principal passages of his life, and the principal features of his character.

Mr. Dickinson was born in Amherst, Mass., February 15, 1791, from a line of pious ancestors. He was the son of Mr. Azariah Dickinson, and Mrs. Mary Dickinson, daughter of Mr. Joseph Eastman, one of the first settlers of Amherst. In his filial gratitude, he was wont to say that he "studied Theology under the teachings of his mother." From her he seemed to have

derived that deep sense of religious obligation, for which he was distinguished in every part of his life.

He entered Dartmouth College in 1809, in the twentieth year of his age. Notwithstanding the weakness of his eyes, which, for months, made him dependant for his lessons on his room-mate, who read aloud to him, such was the vigour of his mind, and the retentiveness of his memory, that he took his place among the best scholars of his class. For a period, he boarded in the family of Professor Moore, who was afterwards President of Amherst College, and thus was brought under the personal influence of that excellent man. While in College, he was distinguished in his class as a deep thinker and a ready writer, as possessing a penetrating intellect and a lofty imagination.

After his graduation in 1813, he appears, for something like four years, to have been in feeble health, in darkness and doubt with respect to his spiritual condition, and unsettled in his plans. In that period, besides attending at home to general reading, for the sake of doing something, he studied Law, for a year or more, in the office of Samuel Fowler Dickinson, Esq., in Amherst.

In 1817, he entered the family of General Mason of Georgetown, D. C., as a teacher. Here he united himself with a church in 1818. He afterwards studied Theology at Princeton, and also with the Rev. Dr. Perkins of West Hartford, Conn. He was licensed to preach on the 2d of February, 1819, by the North Association of Hartford county.

Afterwards,—in July, 1819, for the benefit of his health, he travelled to the Southern and the Southwestern States, visited Colleges, Seminaries, and Ecclesiastical bodies, and, with a truly Christian spirit, enjoyed a free intercourse with Christians of various denominations. His health not allowing him to settle in the ministry, he declined a call to settle in Camden, S. C., though very powerful inducements were held out to him.

While in Tennessee, he entered on the enterprise of raising funds for the endowment of a Theological Seminary with so much earnestness and practical wisdom, that, in conjunction with Mr. Harden, he obtained in a short time, a sum amply sufficient for that purpose, and far surpassing the most sanguine expectations of his friends. And it should be mentioned, to the credit of General Jackson, that sagacious judge of character, that he received him into his family, gave him his confidence and his patronage, and furnished him with letters to his friends in New Orleans and elsewhere, which were of great service to him in accomplishing the object of his mission.

On his return from the South, he stopped at Richmond, Va., in the family of the Rev. Dr. John H. Rice. Here he issued a prospectus for a religious paper in that city, entitled the FAMILY VISITOR; and in the course of a few months, he obtained four thousand subscribers for it.

He returned to Amherst in June, 1822, when he entered upon a series of labours for Amherst College, then just coming into existence. Besides being largely concerned in raising the charity fund of fifty thousand dollars, which has been a source of permanent prosperity to the College, besides being especially efficient in raising the fund of thirty thousand dollars for general purposes, he exerted as much influence as perhaps any other man in obtaining a Charter for the College.

In 1826, he was ordained at Amherst as an evangelist. About this time, he established in the city of New York, the National Preacher, which, under

his editorship, had twelve thousand subscribers. While connected with this work, he gratuitously appropriated a considerable part of the year 1827, to the service of the American Tract Society, as editor. He was the author of Tracts Nos. 283, 276, and 384.

In June, 1831, Mr. Dickinson visited England mainly for the recovery of his health. In the words taken from a printed memoir of his life, prepared for insertion in the "Biographical Notices" of his College class, and from which some of the facts herein stated, were taken, "in company with his friend and travelling companion, the Rev. Mr. Nettleton, he attended many pastoral meetings, and preached almost every Sabbath. He carefully informed himself respecting the educational and benevolent institutions of Great Britain, and made many valuable acquaintances among the distinguished clergymen of different religious denominations."

In the autumn of 1838, owing to feeble health and the weakness of his eyes, he relinquished the charge of the National Preacher. In the spring of 1844, he commenced his last great enterprise, namely,—that of endeavouring to enlist the secular press in favour of the religious movements of the day, so far at least as to publish articles prepared by himself, communicating religious intelligence. He knew that the secular newspapers have great influence on the public mind for good or for evil; and he anxiously sought to bring that influence to bear upon the promotion of truth, virtue, and happiness. Accordingly, he persuaded a considerable number of editors of those newspapers in the large cities to open their columns to his articles, for simultaneous publication; so that every week he could speak to thousands of the readers of the leading journals, or of those other newspapers which should copy their communications from them. For this delicate and important service he was eminently qualified by his familiar acquaintance with all the great schemes of benevolence, in operation, and by his style of writing, which is direct, graphic, and impressive. He had been engaged in this important service when he met the angel of death.

So rapid was his disease,—the bilious dysentery, that, in less than two days, it had done its work. He died in New York on the 14th of August, 1849, in the fifty-ninth year of his age, at the house of his brother, the Rev. Baxter Dickinson, D. D. His body was brought, on the 16th, to Amherst, for interment, to rest by the side of kindred earth; where a sermon was preached by the present writer, and funeral solemnities were conducted in the Centre church.

In person, Mr. Dickinson was tall and well proportioned, but not compactly built. His countenance was, in its contour, strongly marked; and in its expression, there was certainly an habitual appearance of intensity, if not of severity, though often beaming with kindness. He was of a high, nervous temperament, was very earnest in his tone of mind, and was dignified rather than graceful in his manners and conversation. He was a solemn and impressive preacher, though he is said to have written but few sermons. Some of his sermons were published in the National Preacher. He exhibited great ingenuity and sagacity in forming plans of benevolence, and, as some might say, a full share of worldly wisdom as well as great energy and perseverance in carrying them out. It has been said that he was successful in every plan which he undertook. He will long be remembered as having accomplished a great amount of good for the cause of Christ, even though his "life was one long disease."

Mr. Dickinson married, April 26, 1836, Miss Laura Whittlesey Camp, then of New York, eldest daughter of Mr. Joel Camp, of Litchfield, Conn., by whom he had one daughter that died in infancy.

Very truly your friend and brother,

WILLIAM C. FOWLER.

DANIEL TEMPLE.*

1820—1851.

DANIEL TEMPLE was the son of Deacon Daniel and Sarah (Beard) Temple, and was born at Reading, Mass., December 23, 1789. He was the eldest of thirteen children, of whom eleven lived to adult age. He learned the shoe-maker's trade, and continued to work at it in his native place, till after he had reached the age of twenty-one.

In the year 1810, during an extensive revival of religion, he became, as he hoped, a true Christian; and in December of the same year, united with the Second or South Congregational church in Reading. In the course of that winter, he read Dr. Buchanan's Christian Researches; which probably gave the first permanent direction of his thoughts toward the subject of foreign missions. Early in the following summer, he commenced his preparation for College at Phillips Academy, Andover. He entered Dartmouth College in 1813; and, having sustained himself well as a scholar, and eminently so as a Christian, during his whole course, he was graduated in 1817. While a member of College, he received about forty dollars a year from the funds of the Union Academy, N. H., and the rest of his support he earned by teaching, in his winter vacations, both Grammar and Singing schools.

Immediately after leaving College, Mr. Temple became connected, as a student, with the Theological Seminary at Andover, where he continued three years. He was licensed to preach at Billerica, by the Andover Association, in August, 1820. After being employed as an agent for the American Board of Commissioners for Foreign Missions, one year, in Massachusetts, he was ordained at North Bridgewater, October 3, 1821,—the Rev. R. S. Storrs of Braintree preaching the sermon.

In December of the same year, he was married to Rachel B., daughter of Col. Timothy Dix, of Boscawen, N. H.

On the 22d of January, 1822, the preliminary arrangements having been made, Mr. Temple sailed from Boston for Malta, carrying with him, through the benevolence of a few individuals in Boston, the first printing press that was taken to the East.

On the 15th of January, 1827, Mrs. Temple died, leaving four children, the two youngest of whom survived their mother but two or three months. The other two,—both sons, have since graduated at Amherst College, and have devoted themselves to the ministry.

* Goodell's Fun. Serm.—MS. from Mrs. Temple.

After the death of his wife, Mr. Temple returned to this country; and on the 4th of January, 1830, was again married at Hartford, Conn., to Martha, daughter of Deacon Nathaniel Ely, of Longmeadow, Mass. Immediately after this, he sailed a second time, for Malta; and in December, 1833, removed from Malta to Smyrna, carrying with him his whole printing establishment. He was connected with the press during the whole period of his connection with the mission.

Mr. Temple left Smyrna in June, 1844, in consequence of the relinquishment, by the Prudential Committee, of the Greek department of their mission in Turkey, which had specially occupied his attention, during the last ten and a half years of his missionary life. The other missionaries, who had laboured among the Greeks, being young men, were transferred to other departments; but he being too far advanced in life to acquire a new and difficult language, it was thought best by the Committee that he should return, and seek a field of usefulness in his native land. So long and so completely had his interests been identified with those of the mission to the Mediterranean, that it was no ordinary trial to him to leave it. It cost him a greater sacrifice of feeling even, than it did to leave his native land at the commencement of his missionary life. But he cheerfully submitted to what seemed to him to be the Divine will. He arrived in Boston with his family on the 16th of August.

His firm constitution had become, to some extent, enfeebled, by his long residence in a warm and enervating climate; but the change of air, and rest from his labours, which he enjoyed during his voyage of seventy-one days, so invigorated his system, that he appeared, on his arrival in Boston, to be in perfect health.

In September, he went to Cleaveland, Ohio, then the residence of a sister of the second Mrs. Temple. During the succeeding winter, besides preaching occasionally in Cleaveland, he preached several Sabbaths in a small, destitute village in the vicinity, which was then considered missionary ground; and also spent several weeks in Painesville, Ohio, where he was instrumental in harmonizing a sadly divided church. During the spring, he was employed as an agent of the American Board of Foreign Missions in Cincinnati and its vicinity; and was employed in the same capacity, during the summer and autumn, among the churches in New England and the State of New York.

Near the close of the autumn of 1845, he went to Concord, N. H., where he supplied the place of the Rev. D. J. Noyes, whose failing health required the suspension of his pastoral labours. Here he laboured most assiduously as well as acceptably, nearly a year. About the close of summer, after exerting himself manifestly beyond his strength, during some weeks of excessive heat, a great and sudden change of temperature occurred. He took a severe cold which seriously affected his vocal organs, and rendered speaking difficult and painful. Pastoral duties still pressing upon him, however, he continued to discharge them, regardless of personal discomfort, and apprehending no permanent injury, until a slight hemorrhage of the lungs warned him of his danger. This was the commencement of the disease that terminated his life.

After suspending his labours a few weeks, he resumed them, speaking at first with great caution. In February, 1847, he went to Phelps, N. Y., and, after preaching to the First Presbyterian church about three months,

accepted an invitation to become its pastor, and was installed in June. He laboured here for two years, with some slight interruptions occasioned by hoarseness, and then left his charge, for a few weeks, as he supposed, in the hope that change of air and rest would improve his health, which had gradually failed. But, finding himself unable to resume his professional duties, he resigned his pastoral charge in the autumn of 1849.

After this, the progress of his disease, though gradual, was very apparent. Still he occasionally preached in different places, anxious to spend all his strength in his Master's service, and did not relinquish the hope of being again actively engaged, till within a short period of his death. He died in the perfect confidence of a better life, on the 9th of August, 1851, in the midst of his relatives, and in the paternal home in which he first saw the light. His funeral sermon was preached by the Rev. William Goodell, missionary at Constantinople,—then on a visit to this country. It was published.

It is not known that Mr. Temple ever published any thing in English, except a Sermon preached in the Old South church, Boston, in 1822, on the Sabbath evening previous to his first leaving the country, and some occasional articles in different periodicals. In his editorial labours in connection with the missionary press, he prepared many books which were published in the modern Greek, Italian, and Armenian languages. Besides elementary works for schools, he wrote many Scripture Historics, as the Lives of Abraham, Moses, Joseph, David, Daniel, Paul, and others. He also wrote many articles for a Monthly Magazine, of which he was the Editor, published in Modern Greek.

FROM THE REV. WILLIAM GOODELL,

MISSIONARY AT CONSTANTINOPLE.

DEDHAM, July 16, 1852.

Rev. and dear Sir: With that man of God, of whose character you wish me to give you a sketch, I had more opportunity for being intimately acquainted, than almost any other person. Two years at Phillips Academy under our good Preceptor Adams, four years at Dartmouth College, and three years at Andover Theological Seminary,—*nine years* we studied together, the last seven of which we occupied the same room, slept in the same bed, sat at the same table, and prayed in the same closet. After we left this country, our families lived together nine months under the same roof at Malta; and, though we subsequently occupied different stations, yet we occasionally visited each other, and our correspondence, always frequent, was, during all the latter years of his sojourn in the East, as often certainly as once a week. Several hundreds of his letters I must have preserved at Constantinople, all of which are as fresh and good as though they had been written in the New Jerusalem above, rather than at Smyrna in Turkey here below. In the remarks then, which follow, you will understand me to "speak that I do know, and to testify that I have seen."

The appearance of Mr. Temple was truly patriarchal and apostolic. Whoever saw him, would be likely to think at once of Abraham, Isaac, Jacob, Peter, or Paul. Though always kind and courteous in his manners, yet he was as venerable as we can well imagine any of those ancient worthies to have been. He always secured the respect of men, even of the most thoughtless and gay. At College, neither the ambitious on the one hand, nor the idle and dissipated on the other, were ever known to trifle with his name or character. He was never nicknamed. Whenever he spoke, he commanded attention, and every

voice would be at once hushed, however noisy and boisterous before. It was not his logic, but his goodness,—not his great reasoning powers, but his great candour of mind and courteousness of manner, that always secured for him a patient hearing. For, though he was a good scholar, and stood much higher in the estimation of his Tutors and class-mates than in his own estimation, yet it was not his scholarship, but the moral excellence of his character, that made him so great, and that gave him such influence.

His manner in the pulpit was always serious and impressive. His voice was sonorous; his demeanour dignified; his thoughts weighty and solemn; and his fine, open countenance would be generally lighted up with a bright glow of animation. His sermons would never fail to secure the close attention of all his hearers; but they would be especially prized by all the inquiring, the praying, and the spiritually-minded ones, of the congregation. With metaphysics and politics he never meddled. The Scriptures were his metaphysics. The Scriptures were his Theology. The Holy Spirit and his own experience were his Masters, and he knew no other. It is believed that but very few could, from Sabbath to Sabbath, "bring forth out of their treasures things new and old," for "the edifying of the body of Christ," like this good brother.

His acquaintance with the Scriptures was wonderful. He was familiar with every part of them. He drank deeply into the spirit of them. "The word of Christ" dwelt in him "richly;" nor was this in a foolish or in an unprofitable manner, but it was "in all wisdom." All his prayers and his preaching, and even his common conversation, showed his familiarity with these spiritual classics. Though he did not always quote them, yet his allusions to them were constant, and were most natural and happy. He loved them; he reverenced them; and he used them in a manner no less reverent than pertinent.

His manner of explaining the Scriptures was most simple and easy; and, from the beginning of the year unto the end of it, he could sit and explain them all day long in a manner the most familiar, instructive, and unostentatious, and with a glow of countenance which indicated how deeply his own heart was affected with the truth. In this respect I never knew his equal. In this respect he was "higher from his shoulders and upward than any of the people." This habit made him a very instructive and agreeable companion; and it fitted him most admirably to take a prominent part in little social prayer meetings. For all meetings of this kind he always seemed as ready as though he had just received a fresh "unction from the Holy One;" by virtue of which, he had clear and impressive views of truth and duty, and "knew all things."

The habits of Mr. Temple were always devotional, and that to a very extraordinary degree. His hours for retirement were most sacred. He had daily intercourse with the Father and his Son Jesus Christ. His prayers were always pertinent, fervent, and copious; and those who united with him, might well wonder why he ever finished them; for he always seemed to have as much to say at the close as when he first began.

This man of God never obtruded himself "where he ought not." From the first day of my acquaintance with him till the last, in all his intercourse with his fellow-students, or with any others, I never knew him to take any other than "the lowest place;" and that place he always kept till called upon by those present to "go up higher." He was indeed, (in the language of one of his parishioners in this country,) "as complete a gentleman as St. Paul himself." He was no Frenchman in his manners, but he was as emphatically "*courteous*" as that liberally educated Apostle enjoins all his Christian brethren to be.

Though he was not so acute a reasoner as some, yet he was exceedingly fond of religious discussion; or rather, so great was his love for religious truth, that he could not refrain from conversing about it with every body, even with opposers. But his patience under interruption and contradiction, and his forbearance

with all the ignorance and self-conceit frequently manifested by such persons, were truly astonishing. He always made such discussions a personal matter with them, and pointed out their danger with great plainness; but withal he manifested such a sincere and tender regard for their temporal and especially eternal welfare, that they seemed to feel that he was their best friend, and it is believed he never made any one his enemy by such plain dealing.

When Mr. Temple commenced his studies, he could not be prevailed upon to take any exercise. During his whole College life, it is not believed he ever took three steps for the sake of exercise. He felt the need of none, and took none. But he enjoyed good health all the time, and studied full three or four times as much every day as his chum was able to do. In after life, however, he found it necessary for his health to take exercise, and he attended to it with much regularity. So, in the former part of his religious course, he very seldom indulged in a real hearty laugh. He thought it savoured of levity. And when he saw his less scrupulous room-mate indulging himself in this respect beyond what he thought was meet, (which was by no means an uncommon event in those days,) he would bring down his fist with mighty energy upon the table and exclaim, "I said of laughter, it is mad; and of mirth, what doeth it?" But, in after life, he found this also conducive to health, and he did not hesitate, at proper times, to indulge in it with great freedom, as though he had all confidence in the efficacy of the medicine. Indeed his spirit was more cheerful in the latter part of his life, than it was in the former part; and so much the more, as he "saw the day approaching."

The character of this good man, as a Missionary, can be readily inferred from his general character as a Christian. All that spirit of candour, of prayerfulness, and of entire consecration, which distinguished him as a Christian, he carried with him into the missionary field. On account of his connection with the press, however, his labours did not tell as the labours of some others have done. He was connected with the press from first to last, though this connection was rather an unnatural one, as being much less suited to his taste than more spiritual labours, which would bring the very tones of his voice into contact with the consciences and hearts of men. But he was "faithful in that which is least." The first mission press sent to Western Asia, he took with him, when he sailed from Boston to Malta. But though he set up the press in that Island, and was a missionary *in* Malta, yet he was not a missionary *to* Malta; for all the operations of the press were for the regions beyond. In 1833, he removed with the press to Smyrna, and fought its battles there, when it was ordered out of the country; but though he continued with it there till he left the mission in 1844, yet after all he was never, properly speaking, a missionary to Smyrna. Schools among the Greeks indeed he superintended there, and the glorious Gospel of the blessed God he preached there, generally in English, as indeed he did with great power and success at Malta; but his principal labours were in connection with the press. And whoever would see what he did, must go to Constantinople, to Aintab, and indeed through the whole length and breadth of the land. Wherever the numerous books that issued from his press were sent or carried, there it was, our brother spoke; and in whatever city, or town, or village, or family, the reading of those books was blessed to any individual, there the fruits of his labours appear.

There was one kind of missionary labour very faithfully performed by our brother, which is deserving of special notice, viz: *He was a missionary to all his missionary associates.* By his example before them, his prayers for them, his intercourse with them, or his letters to them, he endeavoured to make them all better missionaries. He rejoiced in *their* success as in his own. And indeed their success *was* his, being the result of his own labours and prayers, perhaps

in some cases, even more than of theirs, though he would himself be the last person to entertain any such thought.

I fear, my dear Sir, that the meagre sketch I have thus given you, will be as far from meeting your expectations as it is from meeting my own wishes; and could I only sit down in my own study at Constantinople, I could easily recall so many interesting reminiscences of that good brother as to be able to do much better justice to his character. But in this country, I am so driven about from place to place, that, in writing the above, I had to pen a few lines here, and a few there, as I could find a moment's leisure.

Yours in the bonds of the Gospel,

W GOODELL.

BENJAMIN BLYDENBURG WISNER, D. D.*

1820—1835.

Benjamin Blydenburg Wisner was born in Goshen, Orange county, N. Y., September 29, 1794. He was the eldest son of Polydore B. and Maria (Blydenburg) Wisner; both of whom were professors of religion. His father was one of the first settlers of Goshen, and one of the founders of the Presbyterian church in that village. He removed to Geneva, Ontario county, when this son was three years old. He was a lawyer by profession, and, for several years previous to his decease, held the office of District Attorney for the Western part of New York. He died at the age of forty-four, when his son Benjamin had just reached the age of twenty. On his return home from a tour of official duty, he was seized with a violent illness, which quickly had a fatal issue.

The youthful days of the son were spent under the paternal roof, partly in study, and partly in the pursuits of agriculture. To the circumstance of his having been accustomed to labour on a farm, he attributed much of the physical vigour for which he was distinguished in subsequent years. He pursued his studies preparatory to entering College under the tuition of the Rev. Dr. Axtell, then pastor of the church in Geneva. He joined the Sophomore class in Union College, Schenectady, in 1810, and graduated in 1813, at the age of nineteen.

His first year after leaving College he spent as Principal of an Academy at Johnstown, N. Y. At the close of the year he returned home; and, as his father died about this time, he was occupied nearly fifteen months in settling the estate and managing the farm. He had entered his name as a student at Law in the office of the Hon. Judge Platt; but, on his way to Orange county, where he had business to transact, he stopped at Schenectady, and was strongly solicited to accept a Tutorship in the College. He did accept it, and continued in the office from the autumn of 1815 to the close of the collegiate year of 1818. He has been heard to say that he found much advantage in what the worthy President told him was a law for the officers of that institution, "never to be angry but by rule."

* Communication from Mrs. Wisner.

While he was a student in College, those religious impressions which had been the result of a faithful parental training, seem to have been revived and deepened, and without any thing like a strongly marked experience, he indulged the hope that he had become reconciled to God. In the early part of 1816, while he held the office of Tutor, he joined the Presbyterian church in Schenectady, and commenced the study of Theology under the direction of the Rev. Dr. Andrew Yates, then a Professor in the College. During the period of his Tutorship, he evinced his desire to be useful, by gathering, in connection with a fellow Tutor, a small congregation of coloured people, whom they addressed on Saturday evening in relation to their spiritual interests, and met on Sabbath morning for the purpose of communicating Sabbath school instruction.

He resigned his Tutorship, and became a member of the Theological Seminary at Princeton, in November, 1818. He entered the Seminary one year in advance, having previously made himself quite familiar with the Hebrew. As a Theological student, he was most diligent and laborious; and, in addition to his other duties, he was an active superintendent of a Sabbath school. In June, 1820, he was licensed to preach, and, during that summer, preached as a candidate to the Presbyterian church in New Brunswick, N. J., and received a unanimous call to become their pastor,—which he declined. On the recommendation of Dr. Miller, he was invited to preach as a candidate in the Old South church, Boston, then vacant by the death of the Rev. Joshua Huntington. He accepted this invitation in September following, at which time he left the Seminary: the result of his probationary preaching was, that, in the succeeding November, that church extended to him a call to become its pastor; which, after due deliberation, he accepted.

He was regularly introduced to the pastoral office in the Old South church, February 21, 1821. The ordination sermon was preached by the Rev. Dr. Woods of Andover. Here he continued his labours during a period of twelve years. In October, 1832, he was appointed Secretary of the American Board of Commissioners for Foreign Missions; and in November following he resigned his charge, with a view to accept this appointment. His health had begun to decline a year previous to his dismission; and, in February, 1832, he repaired to a Southern climate, in the hope of invigorating his constitution; but, on his return to Boston in June following, he found himself still too feeble to resume his pastoral duties. He spent the summer in Connecticut, during which his health considerably improved. It was in these circumstances, though not without much anxious deliberation and consultation, that he accepted the new and responsible office proffered to him.

He addressed himself with great vigour and success to the arduous duties which now devolved upon him; and his natural energy of character, his remarkable aptitude for business, and his absorbing interest in the missionary cause, rendered these duties at once easy and pleasant. He travelled extensively in different parts of the Union, forming new missionary organizations, and, by his effective addresses, elevated the standard of missionary feeling and effort. His health, meanwhile, became increasingly vigorous; and, at the time when he was overtaken by his last illness, he felt that he was enjoying an almost renovated constitution.

But, in the midst of a career which seemed full of promise and hope, he was suddenly arrested. On Wednesday the 4th of February, he was taken ill, and the disease, in its progress, developed itself as scarlet fever. On the succeeding Friday night, it first assumed a threatening aspect, and soon all his faculties sunk under its power. In his delirium, his mind fastened almost continually upon subjects pertaining to the Kingdom of Christ, and especially to the cause of missions. He died on the 9th of February, 1835, in the forty-first year of his age.

Mr. Wisner received many testimonies of the high estimation in which he was held by the churches and by the public at large. He was honoured with the degree of Doctor of Divinity from Union College in 1828. He was a member of the Board of Directors of the American Education Society, and of the Prudential Committee of the American Board of Commissioners for Foreign Missions; was a Trustee of the Theological Seminary at Andover, &c. During his ministry, he was invited to occupy several different spheres of usefulness, among which was the Professorship of Ecclesiastical History and Pastoral Care in the Theological Seminary at Andover; but his strong predilections for the appropriate work of a minister led him to decline them all.

Dr. Wisner published a Sermon on the death of Mrs. Miriam Phillips, 1823; a Sermon before the Foreign Missionary Society of Boston and vicinity, 1824; Review of Dr. Channing's Dedication Sermon, (anonymous,) 1826; a Sermon on the death of Hon. William Phillips, 1827; a Sermon before the Society for propagating the Gospel, 1829; History of the Old South church in Boston, in four Sermons, 1830; a Sermon on Sabbath schools, 1830; Review of "the New Divinity tried," (anonymous,) 1832.

Dr. Wisner was married in November, 1820, to Sarah Johnson, of Johnstown, N. Y., who still (1850) survives. They had no children.

My acquaintance with Dr. Wisner commenced when he became a student in the Theological Seminary at Princeton, and soon passed into a friendship which continued till the close of his life. I was impressed from the beginning, as I believe all who knew him at Princeton were, with his substantial and enduring qualities, particularly his sound judgment, his severe intellectual discipline, his thoroughness in every thing that he undertook, his unvarying cheerfulness and good nature, and his deep interest in the work to which he had devoted himself. When he was ordained at Boston, I was a member of the ordaining council, and from that time till his death was a frequent visitor in his family. In his private intercourse, he was free and cheerful, but never forgot the decorum that belonged to his office. He was a true and generous friend, and there are many besides myself, who remember with pleasure and gratitude his warm and whole-souled greetings. His preaching was eminently sober and instructive; his style was rigidly correct, without any attempt at ornament; and his delivery was somewhat that of a lawyer engaged for his client. He was rather below than above the medium stature, and had a face expressive of much vigour and intelligence. His manners were simple and natural, indicating an independent spirit, and yet far from any thing forward or assuming. He was thoroughly, even sternly, true to his convictions, whatever sacrifice it might cost him.

FROM THE REV FRANCIS WAYLAND, D. D.,

PRESIDENT OF BROWN UNIVERSITY.

PROVIDENCE, October 15, 1850.

Rev. and dear Sir: My acquaintance with the late lamented Dr. Wisner commenced in the spring of the year 1811. At that time, I joined the Sophomore class in Union College, of which he was a member. We soon, of course, became known to each other, and were on intimate terms until the day of his death.

When I first saw Mr. Wisner, he was, I think, in his seventeenth year, just approaching manhood, and remarkable for personal beauty. His bearing was frank, open, and prompt; his manners well formed for a person of his age, and conveying the idea that he was intended to command rather than to obey. We belonged to the same Literary Society, and in the recitation room sat near to each other,—I had therefore every opportunity of observing his character and estimating his scholarship. Still it may be proper to remark that I was not so intimate with him while we were in College as at a later period. He was a far better scholar, and of a much maturer mind, than myself. He was a leader both in our literary fraternity and in the class. I could claim no such distinction. He was naturally more intimate with those who held a rank similar to his own.

To those who have known him in subsequent life, I can best convey my conception of his character in youth, by saying that years produced less change in him than in almost any person whom I have ever known. He was just such a person in youth as they would have expected from the developments of his maturer life. The features of his intellectual and moral character became more massive, and were more strongly developed, but their relative proportions remained the same, from the beginning to the end.

Mr. Wisner was one of the two best scholars of the large class of 1813. I say one of the two best, for the question of precedence between him and his nearest competitor, Mr. Gifford, was never fully decided. It had previously been the custom to appoint the first scholar in the class, Valedictorian; and to place his name first in the assignment of parts. In this case, however, the usage was departed from, and Mr. Wisner's name was placed first, with the appointment of the Salutatory oration, and Mr. Gifford's second, with that of the Valedictory addresses. The friends of each claimed for their champion the highest rank. Mr. Gifford was several years older than Mr. Wisner, and after giving high promise of usefulness, died of consumption, while pursuing his professional studies.

Mr. Wisner, while a student, was remarkable for thoroughness and readiness of scholarship. I presume that no one ever heard him fail or even trip in the recitation room. No matter how difficult might be the lesson, he was always prepared. I distinctly remember how, when several of those around him shrunk from encountering a difficult demonstration, he would, when called upon, go through it with perfect ease, to the admiration of both his instructer and his class-mates. He was a sound and accurate linguist, a correct and forcible writer, but I think was most distinguished as a mathematician. He was, throughout his life, remarkable for exact system, and rigid punctuality. I presume that throughout his whole collegiate course, he was never absent from an exercise, unless he were unavoidably detained. His anxiety to improve his time to the utmost was intense, and the literary labour which he, at this early period, accomplished, seemed to his contemporaries almost incredible. On one occasion, his love of study was nearly the cause of serious misfortune. He was attacked with the measles during his Junior year, and, from using his eyes before they had recovered their usual strength, he contracted an opthalmia inflammation, which was with difficulty arrested, and of the effects of which, I think I have heard him, late in life, complain.

In the Literary Society to which we belonged, Mr. Wisner was, during his time, decidedly the leader. Fond of composition, and still fonder of debate, he always took a prominent part in all the discussions which arose amongst us. His memory was strong and admirably disciplined, his command of language superior to that of most of his competitors, his voice clear, and his utterance perfectly distinct. With these advantages, he was certainly one of the best extempore speakers of his age I have ever known. As he grew up, and especially after he was settled in the ministry, I think he did not improve as a speaker, but the contrary. The reason I supposed to be that the delivery of written discourses was less suited to the habits of his mind than the speaking in debate; and that, being obliged to preach in a house of worship too large for the powers of his voice, the simple effort to be heard destroyed many of those more delicate intonations on which effectiveness of public speaking so much depends. At this early period, he was distinguished for his skill in managing men, and in adjusting the opposing claims of conflicting parties. It was very rare that he ever failed in carrying any measure in the meetings of our Society upon which he had deliberately resolved. The prevalent impression among his acquaintances was, that he was designed for the Law,—the profession of his father. Such was, at this time, his own intention. No one, at all familiar with the character of his mind, can doubt that he would have attained to as high distinction in this profession as he did in that which he subsequently adopted.

We were graduated in July, 1813, and I believe I did not again meet Mr. Wisner until I was appointed Tutor in Union College in the year 1817. He was then, with his usual ardour and success, devoting himself to the study of Hebrew and Theology. His attention was now confined almost exclusively to preparation for his future profession. He had made abstracts of books, transcribed lectures of eminent theological teachers, and written dissertations on questions in Divinity, until his manuscripts at this time would have furnished no contemptible stock in trade to a Professor of Theology.

At the close of the first year of my Tutorship, Mr. Wisner left Union College and joined the middle class at the Princeton Seminary. Of his standing and attainments while there, others can speak from actual observation. After this, we had no studies in common, unless our conversations on our pastoral duties and pulpit preparations can be called such. Of this part of his life, however, it is not necessary that I should speak, as others are more competent than myself to do justice to the subject.

Very truly yours,
FRANCIS WAYLAND.

FROM THE REV RUFUS ANDERSON, D. D.

Missionary House, Boston, October 27, 1851.

My dear Sir: Dr. Wisner came into connection with us, as one of the three Corresponding Secretaries of the American Board of Commissioners for Foreign Missions, in the autumn of 1832; and we were favoured with his co-operation till his decease in February, 1835. His was the home-department in the correspondence,—having special charge of the system of means for raising funds and procuring missionaries. This was before the General Assembly's Board for Foreign Missions was formed, and the entire broad field covered by the Congregational, Presbyterian, and Reformed Dutch, Churches, was before him. In fact the Presbyterian Churches of the South were organized for action in aid of Foreign Missions in direct connection with his official agency. He had been four years a member of the Prudential Committee of the Board, previous to his election as Secretary, and was enabled to enter at once on his duties with the advantage of a large stock of appropriate information.

The three Secretaries were co-ordinate, each having his own distinct and well-defined department of labour. This was then, I believe, a novel arrangement among the benevolent Societies of this country,—a new species of colleagueship; and there were circumstances not now worthy of mention, that might easily have created friction and uneasiness. But nothing of the kind ever occurred. It was a most pleasant connection while it lasted, and its early and unexpected termination came upon his surviving associates as an overwhelming calamity.

The truth is, Dr. Wisner had the rarest qualifications for a secretariship in a great missionary institution. In the thirty years of my connection with the Board, with all my opportunities for observation, I have never known his superior, and I might even say, his equal. His spirit, naturally, perhaps, somewhat overbearing, had been softened by a partial failure of health, while in the pastoral office, and by pastoral trials. Cheerful, social, rejoicing in the usefulness of his associates, and of all about him, his fine conversational powers made him a most agreeable companion. His public spirit made him ready for every good work; and such was his love for work, that he seemed never to grow weary in well-doing. He did every thing promptly and thoroughly, and little things and great things equally well; not with eye-service or to have glory of men, but because he loved to be doing good, and because nature and grace made him happy in doing with his might what his hand found to do. So it was always and every where; and this made him the man for committees and sub-committees, on which he was generally to be found, when work was to be done, trenching largely upon the hours usually appropriated to rest and sleep. I love to remember Dr. Wisner as a business man. He was a model in that respect,—wakeful, cheerful, collected, judicious, laborious, devoted, disinterested. It was no mere official interest he had in his duties. The public welfare was his own. He felt a responsibility for the course of events. His heart was in the great cause of missions,—in every part of it. Having preceded him in the general duties which devolved on him by half a score of years, I was able to trace,—which I did with great delight,—the progress of his mind and heart, as he entered more and more into the work of missions, regarded as a science and as an art. He lived not to see the unwonted tokens of success which of late years have gladdened the people of God; nor any thing like the full unfoldings of the great and difficult problems that have since so much taxed the ability of those who survived and succeeded him; but what pleasure would he have found in those elementary discussions under the guidance of experience, and apostolical example, and instruction, by which such problems are to be solved!

Dr. Wisner's forte was executive. But he had great power also in debate in deliberative bodies. As a writer, he did not readily adapt himself to the popular mind. There was a lack of fancy and imagination, of the discursive and illustrative power, and of flow in thought and style,—defects, I have supposed, that were in part owing to some infelicity in the manner of his education. But, as an extemporaneous debater, he would have commanded a respectable attention on the floor of either house of Congress. He seemed, at the very outset of the discussion, to have an intuitive perception of the leading points, in their natural relations and order, and to be at once prepared for a logical, instructive, convincing argument. This always gave him influence in deliberative bodies. There his tact and ability seemed never to be at fault.

His mental powers came early to maturity, and comparing his labours and influence with those of other men, he needed not three score years and ten to stand with the more favoured men in the impression made upon his age. Yet his early death has ever seemed to me among the greater mysteries of God's holy providence.

I am, Rev. and dear Sir,

Very respectfully and truly yours,

RUFUS ANDERSON

WILLIAM RICHARDS.*

1822—1847.

WILLIAM RICHARDS, a son of James Richards, was born at Plainfield, Mass., August 22, 1792. His parents, though not in affluent circumstances, were persons of most exemplary character, which secured to their children an excellent Christian education. At the age of fifteen, William became hopefully a subject of renewing grace, and, three years after, united with the church in his native place, under the pastoral care of the Rev. Moses Hallock. His brother James, who was several years older than himself, had, about the time of his graduation at Williams College, disclosed to him his intention to become a missionary to the Heathen; and this awakened in William a desire to follow in his footsteps; and the desire was gradually matured into a purpose; and the purpose was ultimately accomplished.

Having fitted for College under the instruction of his pastor, Mr. Hallock, he entered Williams College in 1815, and was graduated in 1819. From College he went immediately to Andover and became a member of the Theological Seminary, where he continued till 1822. In February of that year,—the American Board of Commissioners for Foreign Missions having it in contemplation to reinforce the mission to the Sandwich Islands, which had been commenced two years before, Mr. Richards offered himself for that service. The offer was accepted. He was ordained at New Haven on the 12th of September following, at the same time with two other foreign missionaries,—the ordination sermon being preached by the Rev. Dr. Miller, Professor in the Theological Seminary at Princeton. In October, he was married to Clarissa, daughter of Levi Lyman of Northampton, Mass. On the 19th of November, he embarked at New Haven in company with two other ordained missionaries and four natives of the Sandwich Islands, who had been receiving instruction in this country, and had not only become acquainted with Christianity, but had been hopefully brought under its power. On the evening preceding their departure, Mr. Richards preached an appropriate sermon from Isaiah LX. 9.: "Surely the isles shall wait for me."

After a pleasant and prosperous voyage of a little more than five months, during which the missionaries were allowed not only to conduct public service on the Sabbath, but in other ways to communicate religious instruction to the sailors, the ship came to anchor off the island of Honolulu, on Sunday, the 27th of April. The missionaries were met with a cordial welcome, not only by their associates, but by several Chiefs of the island. In the distribution of the new labourers, Mr. Richards and the Rev. C. S. Stewart were assigned to the station in Lahaina, on the island of Maui, where they took up their residence in May.

By a series of events which cannot here be stated, but which marked a most distinct and special providential agency, a wonderful preparation had been made for the introduction of the Gospel into the Sandwich Islands; and Mr. Richards, from his first arrival there, found much to strengthen his faith and encourage his efforts. As soon as he had gained such a knowledge

* Missionary Heroes and Martyrs.—MS. from Mrs. Richards.

of the language as to be able to use it in the way of communicating public religious instruction, he found many attentive hearers, and, at no distant period, had evidence that the Gospel was producing upon some of them its legitimate effect. In 1825, a remarkable spirit of religious inquiry was manifested and a large number were turned from the error of their ways. Several places of worship were erected, and about eight hundred persons were, in a short time, gathered in schools in different parts of the island.

But it was not long before the most dishonourable and wicked attempts were made to impede the progress of the good work, which had been commenced by the missionaries,—not by the degraded Heathen themselves, whose systems of idolatry and superstition were assailed, but by the natives of Christian lands,—the foreign residents on the Islands, and others who occasionally visited them. Such were the outrages committed by the crew of the English whale ship Daniel, with Captain Buckle as their leader, that Mr. Richards felt himself called upon to make an appeal to the tribunal of public opinion. He accordingly transmitted to Boston a full account of the affair,—than which scarcely any thing more foul and brutal can be conceived, and it quickly found its way into the newspapers, and at no distant period was received at the Islands. This produced the greatest excitement on the part of those whose flagitious conduct was thus exposed to the world; and they even threatened to take the life of Mr. Richards, and to reduce the island of Lahaina to utter desolation. Complaints were made against the missionaries, and the Chiefs called a council to hear them. The complainants were requested to reduce their charges to writing, but declined; and on Mr. Richards being sent for to confront them, they hastily withdrew. The Chiefs passed laws against several different forms of immorality, to be enforced through all the Islands; and Hoapili, the native Governor of Lahaina, provided a large quantity of cannon and ammunition, that they might be ready to resist any future attacks. An end was thus put to this species of annoyance; though the foreign residents did not fail to take the only revenge they could upon the missionaries, by gross and cruel misrepresentation.

In 1828, a season of great religious interest commenced, which continued for two or three years. At the close of 1829, the number of communicants was one hundred and eighty-five, and one hundred and twelve were added during the next year. The progress of general improvement was now increasingly rapid; and the government not only re-enacted the penal code, but extended it over the persons of foreigners living within the jurisdiction. This movement was speedily sanctioned by a communication to the King from the President of the United States.

Two or three years after this, the missionaries were again severely tried, in consequence of the young King throwing off the restraints of a regency, repealing part of the criminal code, and in various ways giving his sanction to immorality and irreligion. However, it was only for a season that the spirit of reform seemed to be checked. Already had Christianity gained so powerful a footing in the minds, and hearts, and habits, of the people, as to be an over-match for even the corrupt influence of the King; and it still continued to advance, notwithstanding the temporary obstacles it had to encounter from foreign interference, until it had accomplished a triumph, the record of which forms perhaps the brightest chapter in the history of the modern missionary enterprise. In bringing about this glorious result,

Mr. Richards had a prominent agency. In 1837, after he had spent fourteen years in missionary labour, he made a visit to the United States, bringing with him his wife and six children. He came partly on account of the health of his wife, partly to make provision for educating his children in this country, partly with a view to increase the interest of the Churches here in the Sandwich Islands mission and the cause of missions generally, and finally to secure some suitable civilian to fill the place which has since been occupied by the Hon. Judge Lee in the councils of the nation. He succeeded in accomplishing all the objects but the last. He returned with Mrs. Richards in the spring of 1838.

Mr. Richards now seemed the most suitable person to act as the King's counsellor, as well as interpreter, translator, and chaplain; and these several places he consented to occupy; while his labours among his own church and people were unremitted. About this time he translated Dr. Wayland's Treatise on Political Economy, and formed an interesting class, which he daily instructed on that and kindred subjects. Here they first saw clearly defined the duties of rulers and the rights of the common people. Despotism began now gradually to yield. The old Feudal system was broken down, and the King and Chiefs became willing to give up their lands to the people in fee simple, and afterwards allow them a voice in legislation. In 1842, Sir George Simpson visited the Islands, and expressed his sympathy for the King and people, and urged Mr. Richards to do something to render them an independent nation, promising whatever aid might be in his power; and this promise he faithfully fulfilled. In due time, the independence of the Islands was secured and guaranteed by England, France, and Belgium, and afterwards by the United States.

Mr. Richards, on the organization of a responsible government, was sent as an Ambassador to England, and several other foreign courts, and performed the mission with great conscientiousness and fidelity. After an absence of about three years, he returned to his work in March, 1845; but he found every thing sadly deranged. A new government had been organized, and several foreigners employed,—which was displeasing alike to the common people and most of the Chiefs. Earnest petitions were sent in from every island, from the natives, that Mr. Richards, in whom they reposed the utmost confidence, would take the place he occupied before by the King, and that the foreign officials might be dismissed. His mind revolted from a life of political strife, and for a season he was thrown into extreme perplexity, as to the course which Providence marked out for him. He would gladly have retired from the scene of conflict to his missionary work at Lahaina; but the King had left Lahaina, and desired him to change the place of his residence to Honolulu, the present seat of government. A place was at last found near the King's person, where his influence, so much needed at this crisis, could be exerted for the good of the King and the nation. He was appointed minister of public instruction,—an office which devolved upon him the care of all the schools, both Catholic and Protestant, and also gave him a seat in the King's Privy Council. As a member of the Cabinet, he, probably, more than any other person, influenced the young King. He regularly preached at the palace on Sabbath evening, when there were present all the members of the Royal family, the school of young Chiefs, their own particular friends, and some of the missionaries. His last sermon in the palace particularly was characterized by remarkable

power and fervour. One missionary who heard it, observed—"I fear Mr. Richards is going to leave us;"—apprehending that the King was about to send him on another foreign embassy, and that he had been saying his last words,—which indeed they proved to be,—to the King and people.

Mr. Richards had now an amount of labour devolving upon him in his two-fold relations to the Church and the State, that kept him constantly and most intensely occupied; and it proved more than his constitution could endure. On the 18th of July, 1847, while he was at the palace, penning a Resolution on some matter of vital importance to the nation, and on which he had spoken with some animation a few moments before, it was observed that his countenance suddenly changed and took on a deathlike aspect, and he himself noticed that the blood had settled under his nails. He found it difficult to speak, but, in a few minutes, seemed entirely relieved. The attack proved, however, the harbinger of death; and so he seems to have regarded it; for, immediately after, he proceeded to set his house in order,—giving directions in respect to his family, and making all necessary adjustment of his affairs. In about six weeks he was confined to his bed; and, as his disease advanced, he became unable to express himself intelligibly, either by speaking or writing. The 7th of December brought an end to his suffering and his life. A short time before he expired, as the King was sitting by his bedside weeping, he commended to him his wife and children, by pointing significantly towards them. The King understood him to say—"Take care of them;" and he replied, "Aye, aye." And he remembered his promise; for, after Mr. Richards' death, he settled a small annuity upon them. He sent for his portrait, for which he paid a hundred and fifty dollars, and it hangs in the palace of the present King. Mr. Richards' remains were placed in the Royal Cemetery, but afterwards removed to Lahaina, where they repose near the stone church which was built under his superintendence, and in which, for nearly twenty years, he faithfully preached the Gospel. He laboured in Honolulu, two years and a half, after his return, till his death.

Mr. Richards was the father of eight children,—six of whom, as has been already stated, accompanied their parents to this country in 1837, while the two youngest remained at the Islands till after their father's death, and came hither with their mother, on her return in 1850. The eldest son, *William L.*, was adopted by President Brown of Jefferson College, Penn. After graduating there, and spending one year in the University of New York, he became a member of the Union Theological Seminary, N. Y., and in the autumn of 1847 went as a missionary to China. His father, to whom he was most tenderly attached, died at the Sandwich Islands, about the time of the son's embarkation; but the tidings did not reach him until his arrival in China the spring following. His anxiety to do his whole duty to his widowed mother and two younger sisters, and at the same time to accomplish the work he had commenced in China; his reconsideration of the question whether he should labour in China or in the Sandwich Islands, together with the oppressive heat of the climate, all tended to impair his health and induce a hemorrhage from which he never recovered. He died on his homeward passage, and was buried in the ocean off St. Helena, on the 5th of June, 1851. He had acquired a good knowledge of the Chinese language in the short period of three years, and had used it, to good purpose, both in preaching and in oral instruction. Two other of the sons have been graduated at Amherst

College, one of whom has studied Theology, the other medicine. One of the daughters is married to Professor W S. Clark of Amherst College. Mrs. Richards still (1856) survives and resides at New Haven.

FROM GERARD HALLOCK, ESQ.

NEW YORK, August, 31, 1855.

Reverend and dear Sir: The late William Richards was born and brought up within a mile of my father's residence in Plainfield, Mass. He attended the same school and church with myself, fitted for College with my father, was my classmate through College, and in short, my opportunities to form a correct estimate of his character, during his youth and early manhood, could scarcely have been surpassed. After he left College, my intercourse with him and personal knowledge of him were much abridged, but continued, more or less, by correspondence or otherwise, until his death.

He was rather above the average stature of men; strong and muscular; not specially attractive in his person or manners, but commanding confidence and respect by his manifest integrity, firmness, and energy, and gaining the affections of those who knew him intimately by his qualities of mind and heart. His intellectual powers were of a high order. When at College, he excelled in mathematics, natural and intellectual philosophy, and logic, while, in the languages and belles lettres, he scarcely rose above the common average. His religious character, after his conversion, was decided,—his faith firm, his purposes steadfast. He was more like Paul than like John; eminently fitted for arduous undertakings, and ready to bear reproach, self-denial, and suffering, if need be, in the cause of his Divine Master. As a preacher, he was distinguished rather for energy and point, than for eloquence in the common acceptation of the term. His sermons were faithful exhibitions of the truth as it is in Jesus. He sought rather to save men than to please them.

Take him all in all, William Richards was a noble specimen of sanctified humanity, endued and endowed with high qualifications for the missionary work; faithful even unto death. And his memory is blessed.

Very truly yours,

GERARD HALLOCK.

JAMES MARSH, D. D.*

1822—1842.

JAMES MARSH was born in Hartford, Vt., July 19, 1794. His father, Daniel Marsh, was a respectable farmer, a man of good understanding, and excellent moral qualities. Joseph Marsh, the grandfather of James, emigrated from Lebanon, Conn., to Vermont, about the year 1772, and was among the earliest settlers of that part of the country. Being a man of more than common talents, and of great energy of character, he was actively engaged in public concerns; and, on the organization of the government in 1778, was chosen the first Lieutenant Governor, and was subsequently more than once re-elected to the same office. The subject of this notice was born in the house of his grandfather, a pleasant mansion in the

* Life prefixed to his Works.—MS. from Prof. Torrey.

valley of Otta Queehee river. Here he spent the first eighteen years of his life in labouring on a farm; and he had, at that time, no other expectation or wish than to spend his whole life in the same way. But his elder brother, who was destined for College, having been diverted from his purpose, James was indueed to take his place; and, accordingly, having gone through his preparatory studies under the tuition of Mr. William Nutting, who was then Prceptor of the Academy at Randolph, he became a member of the Freshman class in Dartmouth College, in the autumn of 1813.

From the commencement of his collegiate course, he manifested a disposition to be thorough in all his studies; and very soon took a high stand in his class, in almost every department. In the spring of 1815, his mind became deeply exercised on the subject of religion; insomuch that, for a time, his attention to his studies was almost entirely suspended. He had had the benefit of an early religious education, but never until now had felt the importance of religion as a great practical concern. In due time, after a season of great darkness and conflict, his mind settled into a state of devout tranquillity, and he allowed himself to hope that he had been the subject of a radical spiritual change. Accordingly, in the succeeding August, he made a public profession of religion, and united with the church at Dartmouth College. His reputation as a scholar, and as a man of profound and comprehensive intellect, was constantly rising, as he passed through College, and he was graduated in 1817 with high honour and the most favourable prospects.

Having resolved on the study of Theology, he entered as a student the Seminary at Andover, within a few weeks after he was graduated. Here he remained about one year, when he accepted the office of Tutor in Dartmouth College. He found this place altogether agreeable to him; as he was enabled, in connection with his official duties, to devote considerable time to his favourite studies, while he was thrown into a circle altogether congenial with his tastes and feelings. In the autumn of 1820, he returned to Andover with a view to complete his professional studies; though, before he actually resumed his course there, he spent a few weeks at Cambridge, partly to avail himself of some of the high advantages which were there offered, and partly to look at certain subjects from a different point from that to which he had been accustomed. He seems, for some reason, to have remained at Cambridge for a shorter time than he expected; for, after a few weeks, we find him settled down at Andover, "completely to his mind." His studies now took a much wider range than the prescribed course; and his active and investigating mind showed itself incapable of resting upon the surface of any thing. So completely was he occupied with his studies, that he found but little time for ordinary social intercourse; and he even contracted a disrelish for many of the religious meetings which were held,—chiefly, however, on the ground that he thought they were pervaded by an undue formality.

During his last year at Andover, Mr. Marsh wrote an article which was published in the North American Review, containing the results of his studies for some time previous, in his favourite branches of taste and criticism. It was an exceedingly learned and elaborate article, and was received with great favour by those most competent to judge of its merits. About the same time, he undertook, in connection with a friend then residing at the Seminary as a licentiate, to translate and prepare for the press, the

German work of Bellerman, on the Geography of the Scriptures; nor did he desist from his part of the task until it was fully accomplished. But his manifold labours began now to have a perceptible injurious effect upon his health; and he was induced, by the persuasion of his friends, to withdraw temporarily from his studies, and try the effects of a short sea voyage and of a visit to the South. He embarked at Boston on board of a coaster for New York, with an intention of forming some more definite purpose in respect to his journey, after he should arrive there. From New York he proceeded to Princeton, where he found much to interest and gratify him, and formed several acquaintances which he ever afterwards highly valued. Having extended his tour as far as Philadelphia, he returned by way of New Haven, where he passed some days, greatly to his satisfaction, in the family of the venerable Dr. Morse. After a short visit to his friends in New Hampshire and Vermont, he was enabled to resume his studies at Andover, which he continued without interruption till the following September, (1822,) when his connection with the Seminary closed.

On leaving the Seminary, he seems to have been not a little in doubt as to the course which he ought to pursue; and, in this undecided state, he resolved to return home, and remain, for a while, upon his father's farm, pursuing his studies, and waiting the further indications of Providence. He accordingly made the experiment, but soon became tired of it, and looked anxiously round for some place in which he might be usefully employed. During the visit at Princeton, already referred to, he had become acquainted with that great and good man, the Rev. Dr. John H. Rice of Virginia; and this acquaintance, as it turned out, had much to do in deciding his subsequent course. Dr. Rice was chosen, about this time, to the Presidency of Princeton College; and it was still doubtful whether he would accept the appointment. But, whatever his decision might be,—whether he remained in Virginia or came to Princeton,—he wrote to Mr. Marsh that he should probably be able to introduce him to a situation, either as a teacher or an editor. With this encouragement, Mr. Marsh set out on his journey to the South; and, on his arrival at Richmond, found that Dr. Rice had only so far recovered from a very serious illness, as to be able with difficulty to make his way into the pulpit. He spent several weeks in the Doctor's family, and, at length, by his advice and under his auspices, went to Hampden Sydney, without, however, having so definite a course before him as he could have wished. Here he taught a few Hebrew scholars, and preached occasionally, expecting that Dr. Rice would establish a Theological Seminary there, and that, in that case, he would have occasion for his services, as an assistant Professor. There was so much of uncertainty, however, attending the project, and he was so little satisfied with the result of his efforts in the pulpit, that he resolved to return to New England; and, accordingly, he reached home sometime in May, 1823. It was his wish to become the editor of the Christian Spectator; but his application for the place was unsuccessful. Meanwhile, Dr. Rice, having matured his plan in respect to a Theological School, and having come North to recruit his health, wrote to him, requesting that he would meet him at Albany, that they might enter into some definite arrangement in regard to his becoming an instructer in the new Seminary. He hastened to comply with his request, and the result of the interview was, that he engaged to return to Virginia, and to divide his services, at least for some time,

between the Theological School and the College. After visiting some of his friends in different parts of New England, he took passage at Boston for Norfolk, where he arrived safely about the last of November.

In due time, he entered upon his duties at Hampden Sydney, where he found things, in most respects, much to his mind. His particular employment, in connection with both the College and the Theological School, was the teaching of languages; though he had no intention of confining himself within so narrow a sphere. His heart was much set upon the firm establishment of the Theological Institution on the most liberal evangelical basis; and he expected to be ultimately connected with it, as Professor of Oriental languages. But, as the funds were not yet adequate to the full support of a Professor in that department, he was desired to remain, for a time, on a somewhat different footing, which, however, would secure to him the means of a comfortable living. Accordingly, in the summer of 1824, he returned by a somewhat circuitous route to New England, to make ultimate arrangements for becoming a resident of Virginia.

Shortly after he arrived among his friends at the North, he received notice that he was appointed to a Professorship in Hampden Sydney College. He received ordination to the office of a Christian minister, at Hanover, N. H., on the 12th of October. Two days after, he was married to Lucia, daughter of John Wheelock, of Hanover, after an engagement of several years standing. Immediately he set out with his wife for their new home, which they reached on the 30th of the same month. He entered upon the duties of his Professorship in the College with alacrity and vigour, while yet he was not inattentive to the other duties which devolved upon him in connection with the Theological Seminary.

Having been connected with Hampden Sydney College, from first to last, about three years, during which time his influence in elevating the tone of classical learning had been deeply felt, he was appointed, in October, 1826, President of the University of Vermont. He had been thought of as a suitable person for that place, and had even been consulted in respect to it, as early as 1821, while he was yet a student in the Seminary at Andover; but he was not then disposed to listen to the suggestion. The circumstances of the case, however, were now considerably changed; and, notwithstanding the College was still, in some respects, greatly depressed, he thought it his duty to accept the appointment, and do what he could to elevate it. In entering upon his office, he introduced some important measures of reform in regard to both discipline and instruction.

Early in the year 1828, he was visited with a sore domestic bereavement. His wife,—a lady of fine accomplishments and great excellence, became seriously ill, and her disease at length took the form of a settled decline, and resulted in her death on the 18th of August. Though it seemed to him like the blasting of all his earthly hopes, he evinced great Christian composure under the rod, and was enabled to feel that it was good for him to be afflicted.

After he had recovered from the shock occasioned by this bereavement, he returned to the vigorous prosecution of his studies, and the next year of his life was one of uncommon activity. About this time, he wrote his Preliminary Essay to Coleridge's "Aids to Reflection," which excited great attention on both sides of the Atlantic; and this was followed almost immediately by the first volume of "Selections from the old English writers

on Practical Theology;"—a work which, however, did not meet with sufficient encouragement to justify the issuing of a second volume. The only other publications of Dr. Marsh during his life time, except what appeared in periodicals, were his Inaugural Address at Burlington, a Short Treatise on Eloquence, the Translation of Herder's work on Hebrew poetry, and Hegewisch's Chronology. In 1830, he received the degree of Doctor of Divinity from Columbia College, New York; and in 1833, Amherst College conferred upon him the same honour.

On the 7th of January, 1835, he was married to Laura Wheclock, a sister of his former wife. This connection, liko the preceding, proved a source of great comfort to him.

In 1833, a crisis having arrived in the affairs of tho College, which required great skill and energy in the management of pecuniary concerns, and Dr. Marsh having never felt himself much at home in this department, and having long wished to become disconnected from it altogether, that he might devote himself exclusively to more congenial pursuits, resolved to retire from the Presidency, and accordingly tendered his resignation. He, however, accepted the chair of Intellectual and Moral Philosophy, which he continued to occupy till the close of life.

In the year 1836, there was a vigorous movement in Vermont, in favour of what were popularly called "the new measures," and those too of an extreme kind, in connection with revivals of religion. Dr. Marsh saw nothing in it but evil, and exerted himself to the utmost, and at the expense of being often denounced as an enemy of revivals, to resist its progress. His efforts produced no inconsiderable effect, and at no very distant period, the mass of the Christian community reposed in the same view which he had so strenuously and ably maintained.

In August, 1838, he was bereaved of his second wife. She died after a decline of several months, just ten years, within twenty hours, from the death of his former wife. In consequence of this event, in connection with some pecuniary embarrassments, he found himself under the painful necessity of disposing of his house and seeing his family broken up.

Dr. Marsh's physical constitution was never very robust. Several years before his death, he had an attack of hemorrhage of the lungs, from which, however, he quickly recovered, and afterwards enjoyed his usual health. In the winter of 1841–42, he had a recurrence of the same complaint, which proved the forerunner of his dissolution. For a while, he indulged a feeble hope that he might be able to travel South to avail himself of a milder climate; but this hope the rapid progress of his disease soon compelled him to abandon. During his whole illness, he was favoured with great tranquillity and a most joyful trust in his Redeemer; and those who visited him, felt that it was a privilege to mark the strong heavenly tendencies of his almost disenthralled spirit. He died on Sunday morning, July 3, 1842, at the house of his brother-in-law, David Reed, in Colchester, Vt., in the forty-eighth year of his age. His funeral sermon was preached by the Rev. Dr. Wheeler, his successor in the Presidency of the University of Vermont, and was published.

Dr. Marsh had three children,—all of them sons,—two by the first marriage, and one by the second. The two former have been graduated at the University of Vermont.

The year after Dr. Marsh's death, there appeared a large octavo volume consisting of selections from his writings, and a most interesting Memoir of his life, by Professor Torrey, which passed to a second edition in 1845.

FROM THE REV. JOSEPH TORREY, D. D.

PROFESSOR IN THE UNIVERSITY OF VERMONT.

BURLINGTON, August 7, 1848.

Rev. and dear Sir: My acquaintance with James Marsh began early: I knew him slightly before he entered College, while he was pursuing, for a short time, his preparatory studies, under Preceptor Perry at Moor's charity school in Hanover. A tall and active lad, he was conspicuous for his skill and address in all the sports then customary on College Green. During the revival of religion at Dartmouth College in the year 1815, we became better acquainted. I well remember the first time calling at his room, after having been informed of the change he had experienced in his religious feelings. What passed between us I have now forgotten, except a single incident; which was, that, in the course of our conversation, to confirm some point of religious experience, he took up a folio volume of Flavel's works, and turned to several passages with which he seemed to be familiar, dwelling, with much earnestness, on the beauty of the thoughts and aptness of the illustrations. I was struck with what then seemed to me the singular taste he manifested, in preferring these old fashioned Divines to writers of a more modern date.

He exhibited, in these early days, to an uncommon degree, the same elements of character, which were afterwards so finely developed by him. Great simplicity, great integrity of mind, and singleness of purpose, were the master traits. In these points he was certainly distinguished above all others of his own age and standing. As a companion indeed he might have been accounted rather shy and reserved; and perhaps there was some truth in what he once humourously remarked of himself, that "in gibes and flashes of merriment, he was unproductive as the skull of poor Yorick." But there was no mistaking the ingenuous simplicity of his character, which gained him many friends, and left him without a single enemy.

One thing deserves to be remarked; a grand idea of the object to be aimed at in an education seems to have possessed him from the first; and it was in his college days he drew the ample outlines of that course of studies to which he afterwards so inflexibly adhered. His plan was a singularly bold one, evincing, to say the least, great courage, as well as comprehension of mind; for it contemplated the equal and harmonious culture, by all the means in his power, of every part of his nature, without leaving a single tendency or striving of it neglected. Had it been his object to push his fortunes in life or to shape himself for a particular profession, he would doubtless have given more weight to the objections of some of his friends, who endeavoured to persuade him that he had undertaken too much and would accomplish little. But nothing could convince him that the man was not of more importance than his profession, and the inherent claims of the mind itself too serious to be subordinated to the highest of outward ends. In truth, he possessed, beyond any person of his age whom I knew, that reverence for himself, which as our Milton has it, "next to the love of God, may be thought as the radical moisture and fountain-head, whence every laudable and worthy enterprise issues forth."

As he could never be induced to sacrifice one part of his nature to another, so he possessed, in no common degree, a healthy, well balanced mind. He was neither a man of impulses nor a worshipper of abstractions. While he reverently heeded the deeper instincts of his nature and carefully cherished every stirring of religious affection, he was, at the same time, impatient of being

governed by feelings, which had not first been interpreted and justified to the eye of reason. On the other hand, he was ever suspicious of the workings of the understanding, where there was no heart at bottom; and quickly discarded its conclusions, however seemingly logical, if they contradicted his deeper sense of the right and befitting in a moral point of view. What Dr. Arnold said of Coleridge, would, as it seems to me, equally apply to the subject of these remarks—"Truth presented herself to him, not negatively, as she does to many minds, who can see that the objections to her are unfounded, and therefore that she is to be received; but she filled him, as it were, heart and mind, imbuing him with her very self, so that all his being comprehended her fully and loved her ardently."

This inward integrity which acted in him as an instinct, but which was firmly grounded in religious principle, gave the tone to every thing else;—to the character of his piety, to his fine social qualities, to his taste as a scholar, and his whole intellectual activity as a theologian and philosopher.

His piety was of the calm and quiet sort, without much pretension; too deeply seated indeed for display. It rather shunned than courted the notice of the world, exhibiting its genuineness and vitality in undoubted fruits; for his many virtues bore all of them pre-eminently the Christian stamp. Of his own personal experience in religion, he seldom spoke; but it was evident that his reserve proceeded neither from barrenness nor affectation, but grew out of the native modesty and retiredness of his disposition. Nor did he ever manifest the fervour or impassioned zeal, which is sometimes considered the only sure indication of deep religious feeling. All this was foreign from his nature, and what it would have been impossible for such a man to assume. He was content with the meeker graces which suited his peculiar temperament, and which could bear to remain unobserved. But how thoroughly he was imbued with the Christian spirit, how completely it pervaded his whole life, chastening still more the sweet simplicity of his manners, and throwing a mild but constant radiance over all the path he walked, they can well testify who knew him best.

In the better qualities which render a man prized and beloved in social life, Mr. Marsh had few superiors. Sincerity and kindliness of feeling, combined with a natural refinement of manners, made his society courted by the good and intelligent every where. Amiable and affectionate in his family, generous almost to a fault to his friends, easily accessible and courteous to strangers, he was all this, without the least affectation. His conversation was marked by habitual good sense, and a delicate regard to the feelings of the society he was in. Candid and simple in uttering his convictions, he was equally so in expressing his doubts, except to those upon whom his convictions and doubts would have been alike thrown away. His own sincerity made him extremely sensitive to any thing like duplicity in others, which he considered the most unpardonable of all faults in men who pretended to be holding intercourse with one another. His keenness in detecting it, as well as the scorn with which he spoke of it, showed how harshly it grated on the tone of his own inmost being. "You never know a man of this stamp"—said he—"in any other respect than just the extent of his art, which has as little to do with his real character, as the colour of his coat." He was slow in learning the lesson of cautious prudence, which his first intercourse with the world taught him the necessity of practising.

His talent for conversation, which was never used by him for display, and which had to be called forth in the society and on the subjects he liked, in order to be witnessed at all, was extraordinary, if not for the brilliancy, yet for the depth and large scope of the thoughts, and the clear logical method in which they seemed spontaneously to arrange themselves in their very utterance. In the use of language he had habituated himself to the most philosophical precision; and if any one was ever at a loss to know what he meant, it only argued his

own ignorance of the matter in discussion. Enlivened by good humour and an occasional touch of innocent raillery, his conversation, on ordinary occasions, exhibited the purity of his sentiments and keenness of his perceptions. But when his mind was wrought up by a deep interest in the subject, his manner was grave and deliberate, his tones low and earnest, his words few and well chosen, while the thoughts moving on, without break or hesitancy, in a calm and equable flow, evinced, by the conviction they carried with them, the depth from which they had been drawn, and that they were any thing, rather than the idle speculations of a mere logical understanding.

His talent for conversation he had thought it worth his while, in early life, to cultivate; and the following rule for attaining this and other mental accomplishments, which I find in one of his letters, while a student, may be fitly introduced here, not so much on its own account, as because it is so characteristic of the man. "I can never do any thing efficiently," says he—"any longer than I have an object in view so elevated, as to seem worthy of my exertions. The first thing then, is to fill my mind with the view of what I am aiming at, and keep it constantly before me. When my feelings are thus interested, I can engage in any labour with pleasure and profit. So if improvement in conversation be my object, I do not merely look at the end to be obtained by it, as reputation, &c., but endeavour to form an ideal standard or model of the thing in itself,—to conceive of a style of conversation, in the highest degree elegant, polished, and commanding, and contemplate it, till my desires are eager for its attainment. When I have done this, my idea of the thing will be my best guide to the most successful mode of acquiring it. In the next place, when I so understand the object, and have my feelings interested, I suffer my feelings to guide me without much regard to artificial rules. The mind must act freely and without restraint, in order to act efficiently."

Dr. Marsh had a natural fondness for the society of young men; and his interest in them, as usually happens, strongly attached them to him. All his pupils were, or became, I may say without exception, his personal friends. His whole intercourse with them, was, in the highest degree, friendly and parental. The least kindling of enthusiasm in a young mind was sure to catch his observant eye, and to be wisely guided by him in the right direction and to a noble end. He detested the system of authority, which had no other way to sustain itself than by breaking down, as he expressed it, all the independent spirit and love of study for its own sake. In the youth he reverenced the man, and by treating him as such, made him conscious that he was one. Delinquents saw that, in dealing with them, he did not aim to build up his own authority, by making them humble and obsequious. The unaffected sincerity of his advice carried it home to the heart; and he insured obedience by making himself loved.

Few young men, not already thoroughly corrupted, ever came under his influence, without feeling they were made better by it; while many fondly ascribe to it the decisive turn which determined their character and fortunes for life. His instructions had the peculiar power of not only making a deep impression for the moment, but of clinging with unwonted tenacity to the young minds that received them. Many I know who left College apparently without religion, could never get rid of the impressions there received from him, till they eventuated in their thorough conversion. I have before me the letter of one of these,—a young man now abroad,—which gives an account of his own experience in this respect, and it was that of many others. Speaking of his Senior year in College, he says, "It was then my lot to become subject to the instructions and other personal influences of one of the holiest philosophers of this day and generation—I refer to the late Dr. Marsh,—a man distinguished alike for depth and clearness of intellect, and for the purity and Christian nobleness of his heart. He walked like one who held communion with his God, and in his presence I could not but

feel how awful, and yet how lovely, goodness is. His instructions were no mystic formulas, no idle generalities,—but great vital principles, implanted deep within, and winding their roots around the innermost fibres of the spiritual being. The solemnity of life, the sanctity of duty, the divinity and the supremacy of conscience, the perversity and corruption of the natural will, the authority of reason, and the yet higher dignity of faith, the immutability and the inherent binding power of right, the majesty of law, the malignity of sin, man's estrangement from his Maker, and his need of Christ as a Mediator and Saviour—these and other kindred truths were pressed upon our souls with a force, which no sophistry could elude, almost no obduracy resist. The whole tendency of Dr. Marsh's teachings and personal example was to excite deep, earnest thoughtfulness. I both clearly saw and strongly felt that his doctrines, if true, were truths of transcendent moment,—things in which I had a vital personal interest." He then goes on to describe how the earnest spirit he had thus contracted, never left him, till finally his sense of sinfulness and need, prostrated him at the foot of the Cross, and he found peace in believing.

Dr. Marsh was as thorough a scholar, as earnest and patient labour, with rare parts directed towards a lofty ideal, can make one. From humble beginnings, with little either of direction or encouragement from without, he was mostly a self-made man—guided and cheered by the whisperings of his own hopes, he laboured on till he had acquired a good knowledge of the ancient and several modern languages, and then till he had made himself acquainted with the master spirits in the literature of every age. Without any decided leaning to philological pursuits, he studied the classical languages of antiquity with conscientious diligence, and his scholarship was profound and accurate. But his chief interest was in the sentiments and thoughts of the authors he read. Nor was his reading confined to one class of authors only, but extended over a wide range, including the best in every department. If later in life he showed a preference for the philosophers, particularly Plato and Aristotle, which were constantly on his table; yet it was not so at the beginning, when the historians and the poets were perhaps his more special favourites. At this time he was fond to enthusiasm of literary criticism. It was to gratify his thirst for these studies that, soon after his return to the Theological School at Andover in 1821, he went to Cambridge with a view to avail himself of the lectures, as well as to luxuriate in the library —so rich and select in that branch of learning—of his friend Professor Ticknor. But his own good sense soon led him to see the propriety and importance of devoting himself with a more single purpose to his professional studies; and though he never lost sight of his favourite object, no one could say it diverted him beyond due measure from more serious pursuits.

Theology led him to philosophy. In the study of the former he took the profound interest which might be expected from a mind constituted like his: it opened to him a new world of thought, or one which he had hitherto but imperfectly explored; and the greatest questions,—such as defy the power of mere logic to resolve, were presented before him. Perhaps the school of literature had prepared him to look at them with a wider grasp of their bearings than he otherwise would have done. At any rate it must be fairly acknowledged, that he did not feel entirely satisfied in his own mind with the course of reasoning by which it was then sought to establish several of the more important doctrines of Christianity. But it should be remembered it was with the explanations, not with the doctrines themselves, that he was disposed to find fault. He thought the Theology of the day savoured too much of a sensual philosophy, and betrayed too much an effort, which must necessarily defeat its own purpose, of comprehending spiritual things, by reducing them to the forms and conditions of a wholly incommensurate faculty. If he must choose between his religion and his philosophy, he preferred a thousand times the former. But he saw no necessity of making

such a choice, inasmuch as true religion and true philosophy must go together. It only remained for him, therefore, to reject that philosophy as false, which he felt to be incompatible with that religion which he knew in his own deepest experience to be true. If he was a heretic in philosophy, he was the farthest possible from being one in religion. He rejected no doctrine which the universal body of the Church has ever held.

It has been common to regard Dr. Marsh, as a mere disciple of Coleridge. But the truth is, he neither derived his opinions originally from that writer, nor did he strongly resemble him in any one point of character, except in the ardent love of truth. That he admired him for his great and various powers, and venerated him as a Christian philosopher, is most true; but that he made him a standard authority on all subjects, and particularly on all points of religious doctrine, or servilely followed him in any thing, is neither true in point of fact, nor apparent from any thing he ever said or wrote.

The philosophy of Dr. Marsh was, as much as that of any man can be, of home growth, the result of his own reflection, the product of a deeply meditative mind. If he was indebted to others, as who is not?—he was indebted to them rather for awakening the activity of his own thoughts, than for the immediate infusion of their opinions. He was too honest to himself to be the follower of any school but that of Christ. Had he lived to complete what he had begun, this would have been more clearly seen. Instead of calling him the disciple of any one, we should, I confidently believe, have hailed him as an original thinker, thoroughly acquainted with the great want of our age and of our own particular country, and better qualified to supply that want than any other man who has yet appeared.

Dr. Marsh was not a mere man of the closet, but took a lively interest in all the great questions of the day. His eye was out upon every movement in the literary, political, and religious worlds, and was quick to discern its character and tendency. The ready ease with which he scanned such movements, showed the life-like practical character of his knowledge. If any of these questions came by chance to agitate the public mind in the circle in which he moved, he was the first man to stand forth. There was never any holding back with him, where great interests were concerned. He threw himself into the midst of the arena, taking his stand at once and decidedly, where he could be seen and read of all men. As a man of principle, he had a rock-like firmness; you felt that you could rely on him and that the truth was safe in his hands.

Perhaps you may expect that I would say a word of him as a preacher. With the truest idea of what constitutes the eloquence of the pulpit, he never either hoped or seriously exerted himself to realize it. Natural defects which he considered it beyond his power to remedy, unfitted him for this sphere of labour. His voice was feeble and tremulous; his appearance diffident, almost to timidity, and his whole manner stiff from the sense of constraint. There was indeed about his look, that which Washington Allston so beautifully expressed, when he said of him, "He carried a character in his face not to be mistaken—in which, except in one instance, I never saw so legibly written *the peace of God.*" But the majority who are less taken by true intellectual and moral expression, would perhaps be more inclined to judge of him as some did of the Apostle of old—"his bodily presence is weak and his speech contemptible." I have heard him, however, when he evidently produced on his audience the greatest effect of eloquence,—if that effect is to make the speaker forgotten in the greatness and majesty of his thoughts.

Yours very truly,

J. TORREY.

FROM THE REV JOHN WHEELER, D. D.,

PRESIDENT OF THE UNIVERSITY OF VERMONT.

BURLINGTON, Vt., July 28, 1856.

Dear Sir: The difficulty of complying with your request to write a letter of recollections of the late James Marsh, D. D., consists in the utter impossibility of giving, within such limits, any adequate impression of my own views of his character. And as you have said you are indebted to another person for an analysis of his intellectual character, I hardly know what to say.

For more than thirty years, he was first my acquaintance, then my intimate friend, my fellow student, and finally fellow labourer in the duties of active life. I was intimate with him at Dartmouth College, at the Theological Seminary at Andover, at his father's at Hartford, and specially as colleague in the University of Vermont.

Physically he was a man of large size. He was six feet and more in height. But while of commanding stature, he made no impression of predominant stalwart energy. An air of refinement and of self-relying benevolence invited every one to confide in him, but forbade any one from trifling with him. His face inclined to be round, rather than long and angular, with a high projecting forehead, with the "ridge of thought" surprisingly developed. He was of light complexion, of regular features, and of most benign aspect. He had none of the querulousness or presuming earnestness which sometimes attends men of small stature, and none of that rigid inflexibility of manner, which is occasionally manifest in men of great physical strength. To the eye of an intimate friend there was almost a womanly grace in the benignity, that shed all about him an air of love and good-will. It was Washington Allston, I think, who once said, "he had, in his face, more of the meekness of wisdom, than any man he ever saw." His conversational powers were not remarkable, except for the the very uncommon intellectual method in which every topic seemed to arrange itself, the moment he began to speak of it; and for the affectionate and truthful temper, which was breathed through it, and also for the purity, the elegance, and the fulness of his diction. There was too much stateliness and gravity in the man to be fanciful in his language, or to indulge in common witticisms in his conversation. He was very instructive in all that he said, and not unfrequently exhibited a playfulness that was highly entertaining.

A few days before his death, as his sickness was spoken of in a stage coach, a woman of humble condition inquired, "Do you mean Professor Marsh of Burlington?" "Yes." "When he dies a great good man will leave us." "Did you know him?" "Yes, I was bringing two motherless grandchildren, in the stage, from St. Albans, in April; and the roads were horrible. The horses walked all the way, and the children were tired and cried, and don't you think, Dr. Marsh made the driver stop; and he got out, took the children out, and walked on with them, by the road-side, showing them stones, and plucking little flowers for them, and talking with them, by the way They were refreshed and perfectly delighted, and said he was the kindest and best man in the world. And to think he should have done all this for two poor, strange, orphan children! Ah! he was a good man, and so kind. I shall never forget him." It was like him. His mind and heart were full of beauty and of benevolence. He loved to sit down with young ladies, and inquire into their studies, their reading, thinking, &c.; and when he understood their minds, he would surprise them with the fulness of his knowledge of their purest wishes in regard to their growth in intelligence and goodness, and then he would point out what they should read, and specially *how* they should read, and how all this was connected with their progress in goodness and worth, until they listened, as to the utterance of a Divine wisdom. The affectionate but unobtrusive confidence and the quick

sparkling thoughts of some of his female friends always opened the richest fountains of his thoughts; and then he delighted to unfold, in the most simple and spontaneous ways, those emotions of moral and intellectual beauty, which are seen in the best poetry, the best paintings, and every where in the fields of literature, so that to his listener they would seem familiar as "household words," to be loved, and admired, and imitated. His love of the affectionate and the beautiful was ever present in all his acquisitions and in all his labours.

On one occasion, he came into a room, said a pupil, where four of us were playing whist, and two were looking on. He sat down and paused a moment, and then said, "Young gentlemen, I will not insult you by the supposition that you are playing for money, but you are wasting your time very unwisely. You are not here for such purposes. Your intellectual and moral growth are not advanced thereby; nor is your manliness or your scholarship increased; nor is your character, in any way, elevated. Your recollections of your College life are to be among the most precious things of your future existence. Such practices will not make them delightful. I shall adopt no system of espionage to find out your habits in this respect, but I shall expect that your college life will not be marred by such hereafter." I do not believe, said the pupil, that one of us touched a card again while in College. He did not like to censure—it awakened in his own bosom a sad, unpleasant feeling; but he loved, as do all good and great men, to commend and to praise. In a most kind and gladsome way, he would speak to any one, whom he had seen, of the happy manner in which he had acquitted himself in public or private: and, by his discriminating praise, would seem to open a wider vision of intellectual beauty or of moral grandeur, than had been conceived of by the speaker or writer.

His reverence for spiritual things was of the most profound, not to say, awful, character. It was, however, as surprisingly rational, intelligent, and discriminating, as it was profound. There was not the slightest tendency to superstitious feeling, or the substitution of regard for outward forms and appearances, for humility of spirit and intelligent thoughts. In his deepest meditations, in his most elevated conceptions, and in his most common religious habits, he was ever watchful lest the outward and temporal should usurp the place of spiritual truth. In public addresses, and specially in preaching, he approached his subject and his audience with such reverence, as to be filled with tremulous awe. His whole frame expressed this, by a reluctant shyness, an unsteady position, and by reserved and hesitating tones. This riveted the attention of the audience to listen to that, which the speaker himself seemed to be in awe of. Those, who entered into the subject, found their attention immediately fixed; and they were only fearful that a word or sentence might be lost, which would break that current of earnest and instructive thought, which came pouring forth, as from a hidden sea of knowledge. It was not until progress had been made in unfolding the subject, and his mind was possessed of its strong points, that Dr. Marsh rose to that clear utterance of thought that charmed his audience. On some subjects, there was manifest a kind of contest between his logic and his imagination, which, in their antagonistic play, alternately commanded the conviction and the admiration of his audience. Public speaking to promiscuous assemblies was not agreeable to him. His thoughts were cast in such philosophic form, that careful attention was required from his hearers to appreciate them, and while, to reflecting and thinking minds, he was among the most instructive and delightful speakers, he was not specially popular with the public at large.

There was nothing of that acerbity of character in Dr. M., which is often ascribed to men of strong intellect, nothing of that severity, which is usually connected with close logical thinking, and nothing of that unsympathizing temper, which pertains to a recluse; but his mind, and heart, and hand were always open to all the wants of humanity; and he was ever ready to minister of his

ability to them all. His "Remains" attest his power as a profound and original thinker, and the loss which our rising literature may have sustained in his unexpected death; but none, except those who were personally conversant with him, can tell how much social and academic life lost of beauty, of harmony, and of elevating grace, when he departed from us. "The savour of his example," as I have said elsewhere, "and the atmosphere of his affectionate life, still linger here, like the mellow radiance of the Zodaical light, as it streams up and spreads itself over the Western sky." That his mantle may ever rest here is the prayer of

Sincerely,

Your most affectionate friend and brother,

JOHN WHEELER.

CHESTER ISHAM.

1823—1825.

FROM THE REV. LEONARD BACON, D. D.

NEW HAVEN, 7 July, 1856.

Dear Sir: You ask me for some personal reminiscences concerning an early and intimate friend of mine, the Rev. Chester Isham. It is more than thirty years since I was a mourner at his funeral, but with the aid of some memorials which I made not long afterwards, I can recall, vividly to myself, particulars that might otherwise have faded from my memory. For three years in College and three in the Theological Seminary we were room-mates; and I can never forget his slender figure, a little taller than the average height; his clear blue eye; his brown hair; his countenance, more interesting in its expression than regular in its features; or the flush upon his cheek. His vivacity and humour, his native frankness and the simplicity of his manners, are no less deeply impressed upon my memory.

My acquaintance with him began in the summer of 1813; when, at the age of fifteen, he entered the Latin Grammar School in Hartford, his native place, without any definite plan, and with no distinct expectation, save to gratify for a few months an ardent desire of study. He was surrounded by boys, most of whom, though his inferiors in age, were his superiors in scholastic attainments.

It soon became evident to his instructer and to his competitors, that he was not to be overlooked or undervalued. His intense application evinced a resolute spirit, while the rapidity of his attainments made it manifest that his mental activity was equal to his industry.

In the winter following he became the subject of distinct religious impressions. The instructions of a pious mother had imbued his mind with Christian knowledge; and an incidental question from a stranger excited him to thought, to alarm, to long inquiry. The impressions which he received at this time, had ever after a visible influence on his character.

I ascertained soon after I began to know him, that the ardent desire of knowledge which had brought him to the school, had become a settled determination to make the highest possible attainments. He had no resources; his circumstances were such as made the privileges of a College unattainable except to resolution and perseverance such as his.

He became a member of Yale College in the autumn of 1816. Here he immediately took that high rank in his class which those who knew him expected he would attain. In the severer studies of College, in the *recitations* of every sort, he was acknowledged to be eminent. For this eminence his preparatory studies and his habits of application had fitted him. But in all exercises of elocution and composition, his inferiority was so manifest that his classmates generally regarded him as one of those men, who, though by dint of application they carry the highest honours of College, turn out at last to have but little activity of intellect.

To gain the highest honours was at that time his chief aspiration; and he applied himself to study with a diligence which resulted in improvement as general as it was rapid. The culture which his mind received in the process of studying his lessons—for at that period of his education he studied nothing else, *read* nothing else—became visible, not only in the recitations, but in all the exercises to which he was called.

In March and April, 1818, there was in College, not a revival of religion, but an unusual seriousness, and several cases of inquiry and hopeful conversion. At that time the impressions, which Mr. Isham had received at an early period were revived, and he was brought, as he trusted, to the knowledge of Him "whom to know is life eternal." From that time his views and hopes and purposes were changed. The change was the commencement of a new principle within him, urging him forward in a new career of improvement.

Having formed the purpose of devoting himself to the service of the church and of the Redeemer in the work of the ministry, he was received as a beneficiary of the Connecticut Education Society, under whose patronage he continued till the completion of his academic course. For three months in the third year of his college life he was employed in teaching the Academy at New Canaan, Conn., where he gave such satisfaction to the Trustees of that institution, that when he left College he was most earnestly solicited to become its permanent preceptor. It was while thus employed, if I remember rightly, that he first attempted to address a religious assembly.

The last year of his residence at College afforded him more leisure, than he had before enjoyed, from the severe study which the regulations of the institution demanded. He turned his attention to the cultivation of his taste, and to the improvement of his powers of composition and delivery, with a success which astonished all who had known him only superficially. He began now to look forward to the labours of the pulpit, with more distinct impressions; and he resolved to do his utmost towards becoming eminent in qualifications for the work to which he aspired. He requested the advice of his instructers and of his most judicious friends respecting the best means of forming his taste and style; and having determined on his course of effort, he followed it up so successfully that when the result of his application came to be seen in the usual exhibition of the graduating class at Commencement, he who had been but little thought of among his classmates as a writer or a speaker, stood among the foremost in the estimation of the audience. He received his degree as Bachelor of Arts in September, 1820.

In the November following, he became a member of the Theological Seminary at Andover.

In his new studies he engaged with his characteristic ardour and his wonted success. He was not—as was sometimes the case with young men of studious habits and of ardent character, when they came under the instructions of the distinguished Professor of sacred literature in that institution—carried away into an enthusiastic chase after the abstrusities of biblical learning; but he looked forward to the business of preaching, and with that in view, he pursued just those studies and just in that proportion which seemed to his judgment best calculated to make him, as he was wont at that time often to say, "an eloquent man and mighty in the scriptures." To accomplish himself in elocution, to form a style that should be both graceful and effective, to inform his mind with whatever might help him to understand the Bible, he spared no pains. *Preaching* was now the constant object of his efforts, and almost the constant subject of his thoughts.

One vacation in each of the three years which he devoted to theological studies, he spent with some friend in the ministry, in labours as useful to others as they were improving to himself. There is no part of a young man's preparation for the pastoral office more important than the habit of speaking extempore on religious subjects. Of this Mr. Isham felt a deep conviction, and he therefore esteemed it a high advantage to labour for a few weeks where his services might be useful. Beside this, the opportunity for becoming acquainted with pastoral labours and with the routine of parochial duty, which was afforded by residing in the family of a pastor actively engaged in the labours of his office, was a privilege which he highly valued.

Two or three months before completing his studies, he received and accepted an invitation to preach for a few Sabbaths to the Trinitarian church and society then recently established in Taunton. Soon after leaving Andover, he went to comply with this engagement. The consequence was that, after a short probation, he received from that church and society a unanimous call to become their pastor. This call he accepted; and on the 18th of February, 1824, he was ordained to the work of the gospel ministry.

A few week after his ordination he was married to Miss Diana Comstock of New Canaan, Conn.

It has already been stated that the church over which he was placed had been but recently formed. It should be stated also, that the circumstances in which it was formed, were such as to require, on the part of its pastor, not only zeal for the truth, tempered and restrained by prudence, but much solicitude and industry. For such a situation his temperament and habits were well adapted. So long as I knew him, he was accustomed, whenever he attempted any thing, to put forth all his strength. The principle which some men act upon, of husbanding their strength for now and then an extraordinary undertaking, was unknown to him,—at least in practice. But the consequence was, that, as soon as he was placed in these new circumstances, his constitution which was naturally feeble, and which had been debilitated by study, proved unequal to the cares and duties which were laid upon him. A short period of labour brought on the symptoms of the disease which terminated his life.

In the month of September, the symptoms of consumption with which he had been threatened for months, became so decided that there was little hope of his surviving another New England winter. At the earnest solicitation of his friends, he determined on a voyage to a warmer climate.

Accordingly he left his family and his people, October 15th, and the next day embarked at Boston for Cuba.

The feeble hopes which his friends had entertained of his recovery were somewhat strengthened by the first intelligence which was received after his arrival at Matanzas. He had endured a long and unfavourable voyage, and all his most alarming symptoms were apparently relieved. But the next intelligence brought discouragement.

After a few weeks, he left Cuba for Charleston, South Carolina, where he arrived February 7th. He was immediately received into the family of the Rev. Dr. Palmer, and treated with every attention which their kindness and the kindness of Christians in that hospitable city could bestow.

Not many days afterwards he determined, with the consent of his friends in Charleston, to return homeward, that he might die with his family and be buried with his people. Accordingly, he embarked April 9th, with only a feeble hope of living to the end of the voyage. The passage was unfavourable; and the friends who had "accompanied him to the ship," and with many prayers commended him to God, remarked to each other, as they saw the stormy weather which succeeded his departure, that the object of their solicitude would never behold the shores of his native New England. But in this their fears were disappointed. He reached Boston April 19th. The story of his arrival and of his dying moments, may be best given in a few sentences copied from the sermon preached at his funeral by the Rev. B. B. Wisner:—

"The vessel in which he embarked, arrived at Boston early in the morning of Tuesday last. I was soon informed of the circumstance and went immediately on board. With what feelings I beheld him—emaciated, and unable to raise himself from the pillow—you can better conceive than I can tell. To an inquiry respecting his health, he answered that he was very sick, had suffered much since he saw me, and felt himself to be near his end. I remarked that I hoped that while the outward man was wasting away, he felt the inward man renewed day by day. He replied, he hoped it had been so in some degree; he had not constantly enjoyed the presence of God and the consolations of his grace as he had wished; but, on the whole, God had been very good to him in this respect; he had had more experience of *that* goodness since he had been sick than ever before.

"Immediately after his removal to my house, about nine o clock in the morning, a physician was called, who, after examining his case, informed me that nothing could be done for him but to make him as comfortable as possible while he remained. The medicine administered did not have the desired effect. He continued to suffer much and to decline rapidly.

"His feebleness was so great and his suffering so constant, that his friends conversed with him but little; and his replies to the observations made were necessarily very brief. Some of those which are recollected you will doubtless be gratified with hearing.

"To one who remarked to him that we felt very thankful that he had been spared to come among us again, he said, 'It is a great mercy, for which I cannot be sufficiently thankful,' and expressed a desire that he might be spared to return to his family and people. In the course of the day, a neighbouring clergyman, with whom he was well acquainted, called to see him; and said, among other things, that he hoped he now felt the importance of the great truths of the Gospel which he had preached to others as much

as when in health, and more, and that they were his support and consolation. He replied, 'Yes; they are my only ground of hope. They are precious truths.'

"On the morning of Wednesday, he said to one who assisted him in changing his position, 'I shall die in some of these turnings.' It was replied, 'It is a great trial of faith and patience to suffer as you do.' He said, 'O yes, very great, very great. But I am willing to die.' It was remarked, 'You are willing to live too, as long as God has any thing for you to do or to suffer here.' With a look of submission, he replied, 'O yes, whatever He sees to be best.'

"When his wife, who had been sent for the preceding day, had arrived with her infant child, the person who went to inform him, asked if he did not fear he should be greatly agitated when she came. He said, he trusted not: he had endeavoured to prepare himself for the interview, and thought he could meet her with composure. He was enabled to do so. Soon after, he said, 'This is the consummation of my wishes. Now I can say, as Simeon did, Let thy servant depart in peace.'

"Between two and three o'clock in the afternoon, he said that he felt he was sinking very fast. A person present said, 'What a blessed thing to know that all these pains are only the roughnesses of the way that leads to the world where there is no pain; and how joyful the prospect of being soon perfectly holy!' With an expression of countenance which indicated that his feelings were in unison with the sentiment, he said, 'O yes.'

"About five o'clock, after having been necessarily absent for some time, I asked him how he felt. He replied, with composure, and with great solemnity, 'I feel that I am entering the dark valley.' I said, 'I hope the great Shepherd is with you; and that you feel his rod and his staff comforting you, so that you can say that you fear no evil.' He answered in the affirmative. A little after this, he said to another person, 'I believe I am dying.' It was replied, 'I think not now.' He asked, 'How then do you account for this short breathing?' It was answered, 'You are very much exhausted, and persons afflicted with your complaint often breathe very short.' He quickly replied, in a manner which indicated that he feared there was a design to conceal from him his real situation,—'Just before death.' 'It was answered, 'If I thought you were dying, I would certainly tell you so.' With this he seemed satisfied, and said, 'I shall not be here long;' adding, without the least appearance of discontent, 'I can't describe the distress I feel.'"

"A few minutes before six o'clock, he requested to be raised in bed. Soon after, he said, in a calm and very affecting tone, 'I am dying.' The person upon whom he was leaning, on looking at his countenance, was convinced that it was so. I was out of the room at the time and was immediately called. As I entered and approached the bed, I heard him repeating, with difficulty, but with sufficient distinctness to be understood, the prayer of Stephen,—'Lord Jesus, receive my spirit!' Calling him by name, I enquired, 'Do you know me?' Looking up in a manner which indicated that intelligence still remained, he answered 'Yes.' I asked, 'Do you feel yourself to be dying?' Still looking at me in a manner which satisfied me that he understood my questions and his answers, he said, 'Yes.' 'Do you feel that your Saviour is present with you?' 'Yes.' 'Do you give your soul into his hands, and feel that it is safe?' 'Yes.'

"Within ten minutes after this, at twelve minutes past six o'clock, he ceased to breathe, and his spirit, I trust, entered, satisfied with the Divine likeness, into its everlasting rest."

His remains were removed to Taunton, where they were interred on the following Sabbath. The funeral of a pastor is always a most impressive solemnity; but this was attended with a peculiar impressiveness. It was not merely that youthful hopes had been extinguished; or that the fond affections of a happy family had been destroyed; or even that a church had been bereaved of its pastor; it was that the youth had been permitted to endure the mortal agony among his friends; that the dying husband had been permitted once more to see his wife; that the dying father had been permitted for once, the first time and the last, to behold his child; and that the dying pastor's prayer, upon a distant shore, had been answered, and he had come to sleep among his people and to rise with them at the resurrection of the just.

Yours truly,

LEONARD BACON.

NATHAN W FISKE.*

1823—1847.

NATHAN WELBY FISKE was born in Weston, Mass., April 17, 1798. His father, Nathan Fiske, was a farmer in good circumstances, and of respectable standing in the community. His mother, who was the daughter of the Hon. Isaac Stearns of Billerica, was an exemplary professor of religion. In his earliest years, he evinced more of mechanical taste than fondness for books; but he got all his lessons easily, and was a great favourite with his teachers. Towards the close of his tenth year, he became possessed of a Latin Grammar, which he had nearly mastered before the circumstance was known to his father. For several years subsequent to this, his father seems to have had no intention of giving him a collegiate education; and it was not till the year previous to his entering College, that his studies were directed with special reference to that end. Nearly the whole of that year he was at school at Framingham.

In September, 1813, when he was fifteen years of age, he entered Dartmouth College. During his first year, according to his own account, he was not particularly studious, but indulged freely in the frivolities and gaieties incident to a naturally lively disposition, without, however, openly infringing the laws of College or the rules of social decorum. At the close of his Freshman year, his mind seemed to awake to a deeper sense of its capabilities, and to a more earnest desire for high acquisitions and improvements. And this change was quickly succeeded by another of a yet more decisive character, which gave a new complexion to his subsequent life. In the spring of 1815, Dartmouth College was visited by a powerful revival of religion. Young Fiske, though he had had the benefit of excellent religious instruction from his mother, had little sympathy with the serious

* Life by Dr. Humphrey.

spirit which he saw diffusing itself over almost the entire community. He even treated the whole subject with levity, and resolved that, whoever else might yield to the prevailing influence, he would have manliness enough to resist it. The time came, however, when he could hold out no longer; and, after a season of protracted self-condemnation and fearful apprehension in respect to the future, he reposed, as he believed, in the promises of the Gospel to the repenting and trusting sinner. After taking what was deemed suitable time to test his religious exercises, he made a public profession of religion at Hanover, in connection with thirty-two others, on the 6th of August, 1815. This change in his character evidently gave additional intensity to his application to study; and though he had never been an idle scholar, he was, subsequently to this, an uncommonly diligent and successful one. He was admitted to the Bachelor's degree at the Commencement in 1817, on which occasion he received one of the highest honours in his class.

On leaving College, he went to New Castle, Me., where he had engaged to take charge of an Academy for a year. Having very creditably and satisfactorily completed this engagement, he returned to Dartmouth College in 1818 as Tutor, and continued in this relation, discharging his duties to great acceptance, for two years. At the end of this period, he entered the Theological Seminary at Andover, where he took the entire course of three years, being distinguished alike for success in the various departments of study, and an exemplary Christian deportment.

Mr. Fiske, after completing his course at Andover, was invited to go to Savannah, and spend a year among seamen and others not connected with any organized Christian congregation. He accepted the invitation; and, having received ordination as an evangelist, sailed for Savannah, about the first of November, 1823. He entered immediately upon his mission, but he seems to have become quickly convinced that it was not a field of labour best suited to his talents or his habits. The people whom he was called to address, were generally extremely uncultivated, and were scarcely capable of appreciating, or even understanding, his regular and well-digested discourses. He, however, came gradually to accommodate himself to their capacities, and the number who attended on his preaching constantly increased, and his labours were evidently far from being in vain. During his six months' residence in Savannah, he preached more than ninety sermons, and made between three and four hundred visits.

In the early part of April, 1824, Mr. Fiske, while he was yet at Savannah, was appointed to the Professorship of Mathematics and Natural Philosophy in Middlebury College. A few days after, he received an invitation from Concord, N. H., to supply the pulpit there, during the session of the Legislature, which was to commence the last week in May. On the very same day, he received a letter from the Prudential Committee of the American Board of Commissioners for Foreign Missions, inquiring whether he would not consent to be appointed a missionary either to Palestine or to China. These several appointments, coming in such quick succession, occasioned him no small degree of embarrassment; though he ultimately returned a negative answer to each of them. Soon after his return from Savannah, he preached two or three Sabbaths at Concord, upon a renewal of the invitation which he had previously received; and was subsequently invited to preach there as a candidate for settlement in the Congregational

society which had then just been formed; but, about the same time, he was elected Professor of Languages and Rhetoric in the Amherst Collegiate Institution, which was then petitioning for a College Charter. After considerable perplexity as to the course of duty, he finally determined to accept the appointment at Amherst, on condition, however, that his Professorship should include only the languages. He signified his acceptance of the place, and entered on its duties in the autumn of 1824.

In November, 1828, Professor Fiske was married to Deborah W., only daughter of David Vinal of Boston,—a lady of rare intellectual and moral qualities, though of a frail and delicate bodily constitution. They had four children,—two sons who died in infancy, and two daughters who survived both their parents.

In the fall of 1834, he commenced a translation from the German of Eschenberg's Manual of Classical Literature, which occupied him until April, 1836. The work was received with great favour, and it soon reached a second and third edition; and the demand still increasing, it was then stereotyped for a fourth edition, which was brought out, greatly improved and enlarged, in 1843. This work seems to have been a favourite occupation with him, and his recorded reflections on the completion of it were worthy of him alike as a scholar and a Christian.

The next year brought death to his dwelling, and overwhelmed him with the most grievous domestic affliction. His beloved wife, who had for years been the subject of a pulmonary complaint, died on the 21st of February, 1844. Notwithstanding she died in great peace, leaving him with the perfect confidence that she had passed into a glorious rest, his sensitive nature seemed scarcely able to bear up under the burden that was thus laid upon him. His own health, which had been affected by protracted anxiety and almost constant watchings around the sick bed of his wife, now seemed likely entirely to give way. His family was soon broken up; the two surviving children went to reside with their relatives at a distance; and the house which had so long been to him the scene of the highest domestic comfort, was left to him desolate. Here he continued for some time alone,—every object on which his eye rested, speaking to him of departed joys. At length, however, he received a respectable family into his house, which manifestly contributed to both his health and spirits. Nevertheless, his health was far from being confirmed; and, in February, 1846, he experienced a very sudden and acute attack of bronchitis, from which the most serious results quickly began to be anticipated. In the course of the summer, he was earnestly advised, by high medical authority, to break away at once from his college labours, and try the effect of a voyage. He hesitated to comply with this advice, only from an apprehension that he could not, in the then existing state of the College, well be spared; but, on attempting to resume his duties at the commencement of the term in September, he became quite satisfied that his labours must be at least temporarily suspended, and he seems to have been strongly impressed with the idea that he should never return to them. As the Rev. Eli Smith, missionary in Palestine, was then in the country, and about to return to his station, at Beyroot, Professor Fiske determined to accompany him; and, accordingly, they sailed from New York on the 5th of November, 1846. They stopped at Gibraltar two or three days, which Professor Fiske very diligently employed in looking through the various wonders of that renowned place.

They proceeded thence to Malta, where they remained from the 16th to the 22d of December. Here he occupied himself in examining churches, fortifications, and other monuments of the middle ages. After leaving Malta, he was greatly interested in sailing among the Ægean and Adriatic Isles, and in the prospect of setting his feet on the shores of Greece. The vessel came to anchor, for a short time, in the harbour of the Peiræus; which gave him an opportunity of looking at the most interesting objects in Athens, and particularly of viewing the localities more immediately connected with the evangelical history. He reached the steamer on his return, only just in time to prevent his being left; and as she proceeded on her way, she touched first at Rhodes, and next at Smyrna. On the 25th of December, he left Smyrna for Constantinople, in an Austrian steamer, and, on his arrival there, was met with great kindness by the brethren of the American mission. He made the most of the few days that he spent there, in examining the public buildings and other objects most interesting to a traveller, and in ascertaining the progress of evangelical truth, in connection with the labours of the missionaries. On his return from Constantinople, he touched at Smyrna again, on the 8th of January, 1847; and, four days after, found himself safe in the harbour of Beyrout.

Mr. Fiske was most warmly received by the missionary family at Beyrout, and was agreeably impressed by the appearance of things around him. But, before he had been long there, he was attacked with violent pains and chills, which proved to be the commencement of ague and fever, and which, it was feared, might interfere materially with his plans for journeying. He, however, under the treatment of a skilful physician, was soon so far restored, as to be able to exert himself considerably every day; and his curiosity was so much awake, that there was great danger that his exertions would be disproportioned to his strength. On the 12th of March, he rode to Abeih, and on the 18th to Rhamdun. The special reason for this journey was, that he might ascertain whether the Rev. Mr. Whiting would accompany him to Jerusalem, as he needed a companion who could speak the Arabic language; and moreover, the state of his health was such as to render it scarcely prudent that he should travel without some friend. After some little delay occasioned by Mr. Whiting's ill health, they set out from Abeih to Jerusalem, by way of Sidon, on the 13th of April. They travelled leisurely, being both of them in a feeble state, and were sixteen days in performing the journey to Jerusalem. On their arrival in the Holy City, Mr. Fiske's health seemed somewhat improved, and he found himself able to bear more fatigue than when he left Beyrout. His visit there, however, which lasted for a fortnight, did not seem to contribute to his health; a slight diarrhea, which had troubled him somewhat in the latter part of his journey from Beyrout, still continued, though he had no apprehension of its assuming a serious character.

They had made their arrangements for leaving Jerusalem, on their return, on the 11th of May. The day previous, however, Mr. Fiske had appeared more feeble, and his companion noticed particularly that his strength was scarcely adequate to packing his trunk. But the next morning he seemed better, and they determined to go on their way. Having travelled three or four hours, they pitched their tent for the night, when Mr. Whiting discovered that his friend was much more seriously ill than he had supposed, and that he was threatened with a violent attack of dysentery. The next morn-

ing, as he was too unwell to proceed on his journey, they sent back to Jerusalem for medical advice; and received for answer that they had better return thither without delay. On the next day, Mr. Fiske succeeded in reaching Jerusalem, and went immediately, by invitation, to the house of an eminent physician with whom he had become acquainted, where he received every attention that skill and kindness could render, till his earthly career was closed. His symptoms changed from day to day, and sometimes appeared more favourable; but it soon became manifest that the disease was on the advance, and would, in all probability, terminate in death. He received the intelligence that he was probably soon to die, with perfect composure, and found all the comfort that he needed, in the reflection that he was in the hands of a gracious and covenant keeping God. His mind wandered somewhat in his last hours, but, even amidst its wanderings, it would easily be recalled to an expression of joyful confidence in the Saviour. He breathed his last on Thursday, the 27th of May, 1847. His funeral was attended at four o'clock on the afternoon of the same day,—the body being removed to the English chapel, where, at the request of Mr. Whiting, the burial service of the Church of England was read by the Rev. Mr. Nicolayson. The funeral was attended by all the members of the mission who were in Jerusalem at the time, including Bishop Gobat and his family, together with the English and Prussian consuls. The procession moved from the chapel to the burial ground on Mount Zion, where his dust now reposes, beside that of two lamented missionaries, and within a few yards of the Sepulchre of David.

In 1850, there was published a small volume of Professor Fiske's Sermons, in connection with an interesting memoir of his life, from the pen of his friend and former associate, President Humphrey.

FROM THE REV EDWARD HITCHCOCK, D. D., LL. D.,
PRESIDENT OF AMHERST COLLEGE.

AMHERST, December 8, 1851.

Rev. and dear Sir: Much as I desire to add a few items to what has already been publicly said respecting my esteemed friend, Professor N. W Fiske, I regret that my stock is so meagre. A very distinct image of his character does indeed remain upon my mind; for it was impossible to be intimately and almost daily associated with such a man for more than twenty years, without having the impression last as long as life does. But it is not so easy to transfer it to paper. Nor shall I attempt it. If I can mention a few insulated facts respecting him, worthy of your notice, I shall be quite satisfied.

I think that some of the peculiarities of Professor Fiske's intellectual character had an intimate connection with certain traits of his physical temperament. His constitution was characterized by nervous irritability, which seemed often to be entirely beyond his control. It made him shrink instinctively from familiar contact with his fellow men, and led him, in consequence, to isolate himself too much in his study, where his mental labours reacted upon him, aggravating his nervousness, and rendering him still more adverse to mingling with the world. So long as his amiable wife and family were spared, however, his system was not seriously affected. But when he saw two lovely children fade away, and was called for years to watch the slow approach of disease and death in the constitution of his companion, his own health received a shock from which it never recovered. After their decease, he still clung to his now almost deserted habitation, brooding with morbid interest upon past events; and his friends saw that,

unless he could be persuaded to go forth to more cheerful scenes, he would soon follow the objects of his fond affections. But he was not a man to be easily turned from his purpose; for inflexibility, when he thought himself right, was one of his strongest characteristics. They, therefore, tried in vain to draw him forth to relaxation and the soothing influence of travel. At length, the thought occurred to him that to visit the scenes of classic and sacred literature would be intensely interesting to one whose best years had been given to such studies; and he decided to go. But he delayed too long. Disease had a deeper hold of his constitution that he was aware of; and he could not endure the fatigue and powerful excitement of a few weeks in Palestine, especially in the Holy City.

When at home, Professor Fiske, never that I know of, turned his attention to Natural History; though I had sometimes suggested it as a means of improving his health. But, when he reached Palestine, he became very diligent in collecting specimens of rocks and fossils there; and I was surprised to receive box after box for the cabinet of Amherst College, where some hundreds of excellent specimens may be seen as monuments of his industry. I do not believe that, had I been myself upon the same ground, I should have done more in this matter than he did, although so long professionally devoted to such pursuits. And, on looking over the labels attached to the specimens, I was struck with their minuteness and accuracy, fully equal to what might have been expected from an experienced geologist. Minuteness and accuracy were indeed among his most striking habits in every thing, and he carried them into this subject up to almost the last week of his life; for some of the labels showed that he continued to pick up specimens as about his last work; and among them I noticed one or two gathered on Mount Zion, where he now reposes.

These labels and one or two letters that he wrote me in relation to his collections, develop another habit of his mind,—namely, unusual power of description, sprightliness of manner, and true wit. Of the latter he possessed a genuine vein, and we always felt it rather dangerous to ourselves to tempt him to repartee Even when suffering from dejection of spirits, if we could only sweep away the cloud a little, we were almost sure to witness some splendid corruscations.

As a sample of the qualities above named, I will quote a paragraph from one of his last letters, informing me of the transmission of a box of specimens from Mount Lebanon. "In this trip," says he, (from Beyrout to Abeih and Rhamdun,) "I have gathered oysters and clams, and I cannot tell what other fish, cooked, (you perhaps know when,) in old Pluto's or Vulcan's kitchen, and pickled down, (or rather *up*, for I found some of them on summits, thousands of feet high,) and preserved by the help of Neptune, and, for aught I know, the mermaids too: for all which the geologist will thank them;—more grateful, I imagine, than the poor donkeys, whose burthens are often increased by not a few pounds' weight of these ante-mundane delicacies. At Abeih, I boxed for you what a Carolinian would call a "*mighty big*" lump, weighing less than a ton. It will doubtless prove a Jactalite,* should it ever reach you. All I ask of you, provided it thus terminate, is that you will bestow on the little fishes a decent burial beneath the turf."

This and other passages in his letters which I might extract, show that Professor Fiske's spirits had been greatly improved by his foreign tour; for they remind us of his natural manner when in good health. The following letter, however, addressed to me a few weeks later, (dated at Jerusalem, May 18th,) shows that he was quite aware that the time of his departure was drawing near:—

"To you, my dear friend and brother, and Head of our beloved colleagues in instruction, and President of the Trustees, I was expecting to address a letter from Beyrout, hoping, on or before my arrival there, to meet letters from Amherst, and from my friends in America, helping me to decide the path of duty as to the

* A specimen to be thrown away.

remaining months of this summer. But the great Head of the Church is distinctly telling me that I have nothing more to do with earthly plans. I am prostrated with the disease called dysentery, which has hitherto baffled all attempts to arrest it. I am, by a kind Providence, in the family of Dr. McGowan, the eminently skilful physician connected with the English mission in this place; and besides having the best medical attention, I have the cheering presence of the Rev. Mr. Whiting as nurse and Christian friend.

"My time and strength compel that other circumstances should be learned from another person.

"My support in this trying hour is drawn solely from the great and precious promises connected with those peculiar doctrines of the cross, which you and I have long professed to love. My hope of salvation rests on the merits of Him who suffered in Gethsemane and on Calvary for lost sinners. I lean upon Him as the Lord my Strength, and the Lord my Righteousness,—all my salvation and all my desire. Worthless and guilty as I am, I feel that He will not forsake me, but carry me safely through the great conflict. To you and the dear brethren I have many words to say, but cannot utter them."

Had our dear brother listened to the advice and entreaties of his friends to quit earlier his arduous post of duty at home, it seems most probable that he might have lived longer. But he acted conscientiously in refusing our advice, as we did in giving it; and we can only regard the result as a providential dispensation, which no human wisdom was allowed to contravene. One thing is obvious —that, though his health suffered by continuing so long where every object reminded him of his losses, and threw a melancholy hue over the world, his piety was thereby promoted. Perhaps this was the only way in which he could be prepared for such a death on such a spot.

But I suppose you wish me to say something of Professor Fiske as a preacher. It is certain that, in College, and sometimes in other communities, he produced effects by his sermons rarely witnessed. It was not, however, by the graces of his manner, or the brilliancy of his style, or a commanding personal appearance. But one secret of his power lay in the very clear ideas of truth which existed in his own mind, and which he was able to present in such distinct and sharp outline, that its character could not be mistaken. He had himself explored and guaged it on every side, by all the aids which hermeneutics, metaphysics, and experience, could afford; and when he held it up, there was no fog or haziness where the hearer might hide himself,—nothing to prevent its bright and burning rays from glaring terribly upon the guilty conscience. He had no sympathy, either in his philosophy or experience, with any effort to soften and modify the truth, till its keen edge should be little felt by the unsubdued heart; nor did he apprehend that any doctrines found in the Bible need to be kept back or mended by human ingenuity, lest they should disgust by their repulsiveness, or drive to despair by their sternness. Another element of his power lay in his deep experimental acquaintance with all those truths which he preached. You saw that with him the Gospel was no curious collection of hypotheses, but vital and well digested truth,—the very life of his soul,—without which there was no salvation.

It was in seasons of special religious interest that our friend's preaching told with the greatest effect; and I must think that some of his extemporaneous efforts in the evening lecture were more impressive than his written discourses in the chapel: although there it was often interesting to notice how distinctly you could hear the ticking of the clock, while his clear and cutting sentences were finding their way to every heart. No graduate of the College who ever heard him during a revival, will forget the thrilling power of his appeals. Perhaps I cannot better describe that effect than in the language of the Rev. J. E. Emerson,* who was a

* JOHN EDWARDS EMERSON was born at Newburyport, Mass., September 27, 1823; was graduated at Amherst College in 1841; studied Theology at the Princeton Theological Semi-

member of the College, during the revival of 1843; and whose memoir has lately been published. On Sabbath afternoon, a Discourse had been preached by myself, from the text,—"Murderers of fathers and murderers of mothers." "In the evening," says Mr. Emerson, "the most powerful appeal that I ever heard was made to sinners by Professor Fiske from the text,—'Nay, Father Abraham,' &c. Every limb was in motion, and his voice was raised to its utmost pitch, while his numerous audience sat before him, breathless and silent as the grave. The closing part was fearfully sublime. One of our most active Christians remarked to me that, at the close of the discourse, he found himself holding on to the seat with both hands,—he was so much frightened. With a voice I shall never forget, Professor Fiske remarked,—'One more barrier, sinner, has been placed in your pathway to-day. Beware that you do not move it aside. You may do it, you can do it, but beware. It may be the last barrier which God in his mercy has interposed between you and the damnation of hell. On one side of it I see written in fearful characters,—'Murderers of fathers and murderers of mothers:' on the other side,—'Let him alone,—he is joined to his idols; let him alone.'"

Such are some of my recollections of Professor Fiske. I will only add that,

I am very respectfully and sincerely yours,

EDWARD HITCHCOCK.

FROM THE REV A. A. WOOD.

NEW YORK, May 1, 1854.

My dear Brother: I almost distrust my memory, as I attempt to go back more than twenty years, and recall my excellent and lamented instructer, Professor Fiske. He was a man, however, who, once known, could not be easily forgotten. I first saw him when, a boy of sixteen, I went to Amherst, seeking admission to the College, and bringing a letter of introduction from my Preceptor, who, I believe, was one of Mr. F.'s early friends. I had never before met a College Professor face to face, and I remember that I knocked at his door with a throbbing heart, and was somewhat startled when a sharp and not over-musical voice bade me "come in." There sat before me a man of slender frame, rather below the medium size, with a countenance pale and sunken, and already marked with lines of deep and earnest thought. As he read my letter and looked upon me, I thought I had never encountered a keener glance than that which flashed from his clear grey eye. It was rather intensified than dimmed by the spectacles which he always wore. Every thing about him marked the precise and methodical student. His person,—even to the brushing of his hair; his dress, black and dust-repelling; his white cravat, tied behind; his study-table,—a curious eight-sided thing, with books and papers carefully arranged on each corner; his room, where every article seemed to have had its place deliberately assigned, and where it had become almost a fixture—all were in keeping. I must confess that, for the moment, the air seemed cheerless and cold. There was a rigid precision about every thing, which put me under constraint. I seemed to be in the secret place of study. I stood before a priest of its shrine. He was a man, I thought, who could have little sympathy with a raw country boy. I began to have very great misgivings as to the success of my application. Never had I such consciousness of my own ignorance as in those first moments of my meeting the formidable Professor of Greek.

But if these were my first impressions, I was soon put at ease by the cordial kindness with which he welcomed me, and the interest which he at once manifested in my welfare. He entered readily into my plans and feelings, and, in a

nary; was ordained pastor of the Whitefield Congregational church in Newburyport, January 1, 1850; and died in March, 1851. He was a young man of extraordinary promise.

few minutes, I was surprised to find myself as much at home in his presence as if I had known him for years.

Further acquaintance deepened the impression made at this first meeting with him. A rigid disciplinarian himself, he looked for discipline in others. He had been trained under the College regimen of the old school, and was little inclined to look upon the young student in his teens as quite so much of a gentleman or a genius as he was apt to fancy himself to be. As he had achieved all his own success in life by close study and patient thought, his great aim and effort were to lead all who came under his instruction in the same self-denying path. In the internal administration of the College, he was generally supposed to lean to the side of severity, and therefore was not always very popular with the young men; and yet I have rarely met with any one who did not grow to love him, or who has not since spoken of him in terms of the highest respect and esteem. In the class-room, he had a good deal of the *martinet* in his composition, and manifested little sympathy for the student who attempted to shirk his lessons. The keen eye of the Professor was sure to be on him, and the weak points of preparation were readily detected, and fully, not to say severely, exposed. Many a pupil of his will remember a morning's sweat in the old Greek recitation room. In all his department of instruction, he was a most minute and thorough teacher. Every accent and particle came under his eye; and so particular was his examination, that he bore for a long time the name of και γαρ among the students. But as the class advanced, his instructions took a wider range. He was fully at home among the old Greek authors. He had imbibed their spirit. He knew them as personal and familiar friends; and I well remember, as he pointed out the beauties of the orators and poets of antiquity, how his eye would kindle, and his pale cheek would flush, and his whole person seem almost transformed, as words of burning eloquence fell from his lips. If, sometimes, when under his instruction, I was led to regard him as unnecessarily rigid and particular, and to think that in his close attention to the minutiæ of the text-book, he neglected other and equally important duties of a classical teacher, I have seen since that his course of thorough drilling was the only thing that could lay a broad and sure foundation of correct and finished scholarship.

It is as a Christian and a minister, however, that I remember Professor Fiske with the greatest interest. He was a man of deep religious feeling. He had consecrated himself and his acquirements to Christ and his Church, and he did not think his duty done by any efforts in his department of professional instruction. His great aim was not only to make scholars, but to make thorough, active, useful Christians. During the greater part of our college course, he met the class, at least once a week, for the study of the Bible. Here he laid out his strength. He seemed to come to the class-room from his knees; the words of inspired truth had already produced their effect upon his own soul, and he was thus prepared to urge them in all their stirring power on others. I think it was in seasons of religious revival, however, that he appeared to the greatest advantage. Then, he seemed to forget the Professor and the class-room, and to be only the earnest pleading man of God. Some of his presentations of the truth in the pulpit and the conference room were among the most pungent and powerful that I remember to have ever heard. His small frame was trembling with emotion; his voice low, keen, pleading, seemed to chain every attention and reach every heart. His style, clear and vigorous,—his reasoning, close and cogent,—his analysis of the human heart, accurate and startling,—he would often wind up with an appeal to the conscience almost overwhelming. I have heard many speak with peculiar interest of his sermons, distinctly remembering them years after their delivery, and more than one has referred to the truths which thus fell from his lips, as the means of his religious conversion.

You are already familiar with Prof. Fiske's history, and I will only add that, while it was not my privilege often to meet him during the later years of his life,

I uniformly heard from those who were most with him the very warmest expressions of respect and affection.

I remain, my dear brother,

Most cordially and truly yours,

A. A. WOOD.

SAMUEL HORATIO STEARNS.*

1828—1837.

SAMUEL HORATIO STEARNS was born at Bedford, Mass., September 12, 1801. His father was the Rev. Samuel Stearns, many years pastor of the Congregational church in Bedford, and his mother was a daughter of the Rev. Jonathan French of Andover. Among his collateral Puritan ancestors were several of the most distinguished families in Massachusetts.

In his early childhood, he evinced a more than commonly thoughtful habit of mind, while yet he had no aversion to youthful sports. During several of his early years, he divided his time between studying and labouring upon a farm; it being a favourite maxim with his father, that "no boy is fit for College, till he knows how to work." At the age of about fourteen, he commenced the study of Latin under his father; and at the close of the year 1816, became a member of Phillips Academy, Andover. Here his mind, which had before been happily directed by parental influence to religious things, became more deeply and earnestly engaged on the subject, and he allowed himself to hope that he had undergone a radical change of character. Accordingly, in June, 1817, when he was in his sixteenth year, he made a public profession of religion, and united in the communion of the church of which his father was pastor.

In the autumn of 1819, he was admitted to the Freshman class in Harvard College. With a constitution that had naturally but little vigour, and with a strong desire to excel in every branch of study, his health soon began to yield to excessive application; and in the spring of 1821, in his Junior year, he was obliged to leave College in order to restore his physical energies. During the succeeding summer he was detained at home, and serious apprehensions were entertained that he was already in a hopeless decline. As the autumn approached, however, his health seemed to undergo a favourable change, and he was able to return to College at the close of the fall vacation.

Notwithstanding Mr. Stearns' studies underwent considerable interruption at different times, not only from ill health, but from the necessity of teaching a school in order to defray his college expenses, yet he maintained a high standing as a scholar throughout his collegiate course, and graduated in 1823 with one of the highest honours of his class. The part assigned him was the Salutatory Addresses in Latin; and, on taking his second degree, three years after, he delivered the Master's Valedictory Oration in Latin.

* Biography by the Rev. W. A. Stearns, D. D.

After leaving College, Mr. Stearns devoted a few weeks to recruiting his physical powers, and then became a teacher in Phillips Academy, Andover. Here he continued during most of the time till the spring of 1825. The time had now come when he wished to commence his immediate preparation for the ministry; but his health was too feeble to permit it, and he became seriously apprehensive that he should be obliged to abandon his long cherished purpose altogether. By devoting the summer, however, to moderate physical labour, his health became so much improved, that in December following he joined the Junior class of the Theological Seminary at Andover. Here he continued, prosecuting his studies with as much vigour as his health would permit, to the close of the prescribed course. Sometime during his connection with the Seminary, his mind was not a little exercised on the question whether it was not his duty to become a missionary to the Heathen; and notwithstanding it seemed clear enough to his friends that the indications of Providence were all in favour of his remaining at home, yet it was not till after a long season of doubt and conflict that he was brought to acquiesce in their judgment. He left the Seminary, with his class, in the autumn of 1828. On the occasion of the anniversary, he read a sketch of the character of Zuingle; and on taking leave of the Porter Rhetorical Society, of which he was President, he delivered an address, exhibiting his ideal of the style and demeanour which become the pulpit.

Mr. Stearns' health was now so much enfeebled, that he was convinced that it would be hazardous for him to attempt to settle in the ministry, until he had taken some time to recruit his exhausted energies. He accordingly accepted an invitation to pass the succeeding winter in Philadelphia, sharing with the Rev. Dr. Skinner the services of the pulpit. It was an occasion of great grief to him that he found his health inadequate even to the moderate demands which this engagement made upon him. After remaining at Philadelphia about three months, he returned to his father's house, not a little disheartened in regard to his prospects of usefulness in the ministry, though cheerfully submitting himself to the Divine disposal. From this period, he spent most of his time, for several years, with his parents; engaged partly in rural occupations, partly in prosecuting some of his favourite studies, and partly in assisting his father in his public services and supplying destitute congregations in the region. He projected a work, during this period, on the "moral nature of man," to be divided into three parts, and comprised in three octavo volumes; but he seems to have done nothing more than sketch the outlines of the first volume. Though, in some instances, he supplied vacant churches for several months in succession, yet he refused, in every case, to be considered a candidate for settlement, believing, as he did, that his health was not yet sufficiently confirmed to warrant him in undertaking the labours incident to a regular pastorate.

From the spring of 1830, Mr. Stearns had been gaining in health, and had suffered less and less inconvenience from the effort of preaching. In the autumn and winter of 1832, he supplied, for several weeks in succession, the Federal Street church in Newburyport, and in the winter and spring of 1833, the Park Street church in Boston. After spending much of the following season in journeying and relaxation, he found, near the close of the year, that his constitution was so much invigorated as to justify, in his opinion, the purpose of taking, as soon as might be convenient, a small pastoral charge. His wish, however, in regard to a small parish, was over-

ruled; and he received, about the same time, unanimous calls to settle over the Tabernacle church in Salem, and the Old South church in Boston. His mind was, for some time, greatly agitated in regard to the matter of duty; but, after much deliberation, consultation, and prayer, he accepted the invitation from Boston, and was ordained on the 16th of April, 1834. The ordination sermon was preached by the Rev. Dr. Skinner, and the charge was given by Mr. Stearns' father.

Mr. Stearns' settlement, though attended by many promising circumstances, was at best an experiment of doubtful issue. His health began to sink even under the excitement attending his ordination and a sense of the responsibility which his new relation imposed upon him. He preached to his people two Sabbaths, and one sermon on the third Sabbath, and never preached to them again. He returned to Bedford, almost ready to sink under the burden of disappointed hope. In the autumn, his symptoms became more favourable; but he was put back, not a little, by being called to witness the decline, and finally the death, of his beloved and venerated father. During the spring of 1835, he was exceedingly feeble, but was able, in the early part of June, to set out with his brother on an excursion for health. He travelled extensively in several different States, and, after an absence of three months, returned to Bedford with his health greatly improved. Being exquisitely alive to natural beauty, he found sources of rich enjoyment every where on his journey, and was sometimes well nigh overpowered by the extraordinary sublimities in the mountain scenery through which he passed. He subsequently made a journey into the State of Maine, and towards the close of autumn visited New York again, for the purpose of consulting his physician as to the time when he might safely return to his charge. The first Sabbath in January was finally fixed upon as the day on which he should resume his public labours; but as the season approached, it was found that it would be too dangerous an experiment to be attempted, and it must still be put off to an indefinite period. He felt that the interests of his congregation were suffering from this protracted suspense, and that it was due to them that he should ask to be dismissed from his pastoral charge. He accordingly tendered his resignation, which was accepted, with every testimony of affectionate regard for his character, and regret for the necessity of the premature separation. It was his earnest desire to preach a Farewell Sermon, that he might publicly testify his gratitude for their manifold expressions of kindness to him, and especially for the patience with which they had waited for his recovery; but he found himself so feeble that he was obliged to forego the gratification. His dismission by an ecclesiastical council took place in February, 1836.

In the following spring, Mr. Stearns made a journey to Washington, and on his return began to deliberate seriously on the propriety of making a voyage to Europe. He soon determined to do so; and, accordingly, on the 8th of June, sailed for London, from New York, in company with his friend, Professor Stowe, then of Cincinnati. He arrived in England after a passage of about twenty days, and spent nearly two months in travelling and visiting in England and Scotland. In the latter part of August, he went from London to Hamburgh, thence to Berlin, Wittenberg, Halle, &c., stopping at each place long enough to see the most interesting objects and gain an introduction to the most interesting persons. He reached Paris about the 1st of October, and had made arrangements to set sail for America

within a few weeks; but was prevailed upon by two American friends whom he met in Paris, to abandon the purpose of a speedy return, and to accompany them on a tour to Italy. These friends (the Rev. Edward E. Salisbury and lady) manifested the most affectionate and generous interest in his welfare, and followed him with their kind attentions, until death placed him beyond their reach.

Mr. Stearns accordingly spent the succeeding winter in Italy, where he revelled almost continually amidst classic associations. In the early part of the winter, he took a severe cold at Florence, which considerably aggravated his disease, though he was still able to travel and to enjoy the variety of objects with which he was constantly brought in contact. After spending some weeks in Rome, he passed on to Naples,—thence by Leghorn, Florence, Bologna, Venice, Milan, Turin, and Geneva, to Paris, where he arrived about the beginning of June.

It was his intention to have embarked for America, about three weeks after he reached Paris, and he was prevented only by his applying too late for a berth in the packet. The delay, however, was mercifully ordered, as he would probably have never reached the American shores, alive. Immediately after this disappointment, he put himself under the care of a distinguished German physician, intending to defer his return till autumn. But his decline now became more rapid, and it was impossible that he should disguise to himself the fact that his disease had taken on a perfectly hopeless character. On the 28th of June, he wrote a farewell letter to his friends in America, fully recognising the fact that he was to see them no more, and abounding in expressions of the tenderest affection, as well as of joyful and all-sustaining hope. He continued to ride out daily till three days before his death, when his disease had made such progress that he was obliged to take to his bed. He died on the 15th of July, 1837, a model of serene and cheerful trust. His funeral was attended on the 17th by eighteen or twenty of his own countrymen, and the service was performed by the Rev. Edward N. Kirk.

After Mr. Stearns' death, a volume of his Sermons was published, together with an extended biographical notice of him by his brother, the Rev. W A. Stearns, D. D., of Cambridgeport, which has passed through three editions.

FROM THE REV. JONATHAN CLEMENT, D. D.

TOPSHAM, Me., April 7, 1852.

Rev. and dear Sir: When I first saw Mr. Stearns, he was a member of Cambridge College. His appearance was striking. He was slender and pale, and his countenance bore the marks, even then, of that incipient disease which afterwards brought upon him immense sufferings of body and mind, and shortened his days. Though, in later years, it produced irresolution and despondency, yet it may be that, in early life, it stimulated his intellectual energies into a degree of activity which wasted them. There was no appearance whatever of precocity in the developments of his youthful mind.

The modest and unassuming deportment which accompanied him through life, assumed, at this time, a very prepossessing aspect. Yet, in the animation of his countenance and the glance of his eye, when he became deeply interested in conversation, there was a plain intimation of the superiority of the inner man. Those who have read the memoirs of Mr. Stearns, are aware that his early

training was under the direction of parents who were judicious as well as devoted. He was the child of prayer, of hope, and of promise. He was consecrated from his infancy; and with a view to that consecration to a noble end, was his education, mental and moral, religiously conducted. Here we find one of the most active causes of those traits of character which subsequently appeared. Throughout his life, he cherished the warmest filial affection and gratitude and the deepest appreciation of his obligations to his pious home.

Having been associated and on terms of much familiarity and friendship, during his residence at Andover, and up to the period of his departure for Europe, where he died,—having journeyed often together and parted for the last time in Baltimore, after having listened together to the speeches of Clay and John Quincy Adams in Congress, and visited in company the tomb of Washington, it occurs to me that I can offer no better contribution to his memory than to speak of those characteristics and incidents which made the deepest impression upon me at the time, and which are now the most distinctly recollected. In doing this, I shall undoubtedly say some things which have already been better said, but I may likewise fall upon others, which will at least have the semblance of being new, on account of the minute knowledge I had of some of his most private feelings.

No one well acquainted with Mr. Stearns will doubt that originally he possessed a mind of uncommon strength. A finished education brought out its powers in the happiest proportions. It would be hard to say which was most to be admired, his strong reasoning faculty or his exquisite literary taste. He was much given to patient and protracted reflection. Whatever he studied or read was the theme of meditation. After he had entered the ministry, he re-read the Essays of John Foster. That which he liked the best was "on one's writing memoirs of himself." As he read, it was no uncommon thing for him to pause and reflect for an hour or more on a single page. It was a remark of one who knew him well, in comparing him with some others, who in literary standing were ranked with himself, and who have since been distinguished in public life,—that while *they* derived their knowledge, chiefly from *books*, *he* derived his, chiefly from *reflection*. Out of his own mind, in profound and connected thought, proceeded those fruits of his lips and pen which gave him a high character as a scholar.

It was this mental trait that led him so closely to scrutinize all the subjects of his study, to reject what could not bear the test of severe examination, and to make his own whatever was retained. In the study of Dogmatic Theology, he sifted the evidences of received doctrines to the utmost, that he might thereby learn how to meet objections, and know on what grounds the teachings of religion could be rested with safety. The result of his investigations was, that he reposed with perfect confidence in the Calvinistic interpretations of the Bible.

As Mr. Stearns was a profound theologian, so was he a man of exquisite sensibilities. He had a nice perception of the passages of the heart through which the preacher must approach the hearer, if he would win the soul to Christ. He had studied much to gain the art of inculcating the truths of the Gospel upon a mixed congregation with the greatest effect. He sought out, with uncommon diligence, the most acceptable words. By that acuteness of taste which enabled him afterwards so attractively to describe the paintings of Italy, he instinctively rejected in his style of writing every thing which is repulsive to the most cultivated minds. At the same time, he knew how to adapt his discourses to the humblest capacities, and to sway thereby the feelings of the most ignorant. It would be difficult to say which portion of a large Sabbath congregation was most interested and moved by his addresses from the pulpit,—the most refined or the most untaught. He once preached a doctrinal sermon in Brunswick, Me., which was pronounced by an excellent judge the best he ever heard on the subject; and

yet, when called in the evening to address a little humble circle in the house of mourning, there was not one present who did not feel that he was listening to an extraordinary man. This excellence of pulpit powers is to be attributed, in great measure, to the excellence of his education in all its parts. His great proficiency in mathematics and metaphyics had disciplined his mind to a lucid order; his proficiency in belles-lettres and elocution prepared him to set off to the best practical advantage his well-assorted knowledge of revealed truth.

Another great cause of his success as a preacher was the thorough discipline of his heart. He had accustomed himself to feel the weight of those truths which are dispensed in the sanctuary. He abhorred the mere appearance of feeling, where there was not the reality. He would not allow himself to make a gesture or to assume any external show of zeal, when not prompted by the sentiments of his own soul. This entire sincerity, this honest conviction of the solemnity of preaching the Gospel, gave a naturalness and impressiveness to all the action of the pulpit. His voice, injured somewhat in its melody by long illness, was frequently tremulous with emotion, and, corresponding with his frail bodily appearance, sometimes left an impression upon his hearers that they were probably hearing him for the last time. It seemed like a voice from behind the curtain of time, and hard indeed was the heart of that hearer who was not affected.

His public prayers were even more remarkable than his discourses. How often have I heard strangers exclaim, when returning from the house of God, or from the conference room where he had officiated, "I never heard such a prayer before!" The same feeling was produced by his prayers in the family. They were the pouring forth of the heart, uttering itself spontaneously and earnestly in penitence, love, and faith; using "the simplest forms of speech," and yet often rising naturally to the "sublimest strains." The presence of God was realized by those who joined in the prayer; and all who had tasted and seen that the Lord is gracious, prized more than ever the blessings of his grace. I once saw a list of Scripture texts which he had prepared with reference to the topics to be introduced in public prayer. Though he did not rigidly use them, quotations from them were happily made in all his addresses to the throne of the Divine Mercy. His talent at prayer was of great service to him in his pastoral visits to the family and social circle, to the sick and dying, to the bereaved and afflicted, and to the anxious inquirer after the way of life. Since I commenced the writing of this sketch, I have been informed by one who assisted in giving a call to Mr. Stearns to settle over a parish in Millbury, Mass., that, while preaching as a candidate there, he was invited to offer prayers at the opening of town meeting, and although there was the usual boisterous conversation as he commenced, he had not proceeded many sentences before all were hushed to silent attention and continued deeply interested to the close. There are many who will never forget the prayer he offered at the bed-side of a class-mate, who died when he was a member of the Theological Seminary at Andover. Besides his gift in prayer, his social and conversational powers were such, that in a revival of religion which once took place under his preaching, his usefulness out of the pulpit was thought to be even greater than in it. What might not have been expected from his continued life? But perhaps he has accomplished still more by the circumstances of his early death. We know that it made a deep religious impression on both sides of the Atlantic.

When Mr. Stearns was laid aside from preaching by ill health, he turned his thoughts, as far as he was able, to some other method of serving his generation. His mind was much occupied with the inquiry as to what course of life would enable a man of great intellectual powers and cultivation, with the requisite time and means at his control, to accomplish the most for the good of the world. I should judge, from several conversations I had with him on that subject, that he

was inclining to the opinion that no one of the professions of life would be chosen by such a man, but a combination of those things which are most valuable in all. But long before his death, he had settled down upon the conviction that the minister of Jesus occupied the noblest position for blessing his fellow men. In this belief he doubtless left the world.

Mr. Stearns had remarkably strong attachments to his family circle. His friends relied on his advice when he was very young. He had a maturity of judgment which made it safe for them so to do. The last letter he wrote, dated in Paris just before his death, contained some directions as to the best management of the little spot of ground attached to the dwelling where his mother still resides. In the erection of the house occupied by the brother who wrote his life, a room was especially designed for him, to which he looked forward with the greatest interest, if God should permit him to re-cross the Atlantic. His unfeigned affection for his family, I need not say, was fully reciprocated. There is not one of them to whom a strong appeal cannot be made by the very mention of his name. To all his friends his attachments were very strong. There are many now in the ministry who deeply feel their obligations to him for the faithfulness of his friendship. Oftentimes, in the course of his education, he allowed himself to be misunderstood and misrepresented, rather than betray the confidence that had been reposed in him by fellow-students. In the dark hour of discouragement as to professional prospects, many resorted to him and received counsel and courage. In doubtful exigencies, his advice was deemed invaluable. To this day his memory is cherished in the affections of not a few who occupy places of great responsibility and usefulness. Had his life been spared and a good degree of health enjoyed, Mr. Stearns would have stood at the head of a large company of friends in important positions, bound to him by no common ties of esteem and confidence, and over whom he would have put forth an influence eminently salutary to evangelical truth and practical piety. In all his intercourse with his friends, he knew how to regulate the keenest wit by the ever-present sense of propriety.

The interests of education would have found in Mr. Stearns a judicious and zealous advocate. He would have swayed the minds of many who are entrusted with the instruction of the young, whether in common schools or in the higher seminaries of science, literature, and religion. In times of great conflict of public opinion as to these weighty concerns, his cool judgment, good sense, and extensive acquaintance with schools, and books, and teachers, and the different methods of teaching, would have been of incalculable benefit. No sophistry, or pretension, or unsubstantial novelties, as to the culture of the youthful mind, would have had any power with him.

But I fear I have already transgressed the bounds prescribed to this letter. If the foregoing sketch may be regarded as a tribute to one of the most valued of friends, you may be assured that it is also faithful to the merit of one of the best of men.

Respectfully yours,

JONATHAN CLEMENT.

OLIVER ALDEN TAYLOR.*

1828—1851.

OLIVER ALDEN TAYLOR, the son of Jeremiah and Martha (Shaw) Taylor, was born in Yarmouth, Mass., on the 18th of August, 1801,—being the eldest of eleven children. His mother was a granddaughter of the Rev. Habijah Weld, for many years a distinguished minister in Attleborough, Mass.; a daughter of the Rev. Timothy Alden of Yarmouth, and a sister of the Rev. Timothy Alden, Jr., who was originally settled in the ministry at Portsmouth, N. H., and afterwards became President of Alleghany College.

The parents of the subject of this sketch removed, during his early infancy, to Ashfield, Mass.; and having remained there two years, took up their residence in the neighbouring town of Hawley. Oliver evinced an early taste for books, which was encouraged by his intelligent and excellent parents, though neither he nor they could see any prospect of his being able to obtain a liberal education. Through the influence of a devotedly pious mother, his thoughts were early turned towards serious subjects, though he seems not to have entered decidedly upon the Christian life before the year 1815, and did not make a public profession of his faith until May of the next year. His early religious exercises were marked by great self-abasement, by a deep sense of his dependance on Divine grace, and by an earnest spirit of self-consecration to the best interests of his fellow men and the glory of his Redeemer.

It became quickly manifest that there was a spirit within him that would never be satisfied with any moderate degree of intellectual culture. Even while he was at work upon his father's farm, he was accustomed to write out lessons on pieces of paper, place them in his hat, and, by occasionally looking at them, commit them to memory. In this way, he mastered the rudiments of sacred music; and in the autumn of 1818 he commenced attending an evening singing school, which obliged him to walk five miles, after toiling in the fields through the day. He was especially fond of mathematics, and began to give his attention particularly to this branch as early as 1813.

Shortly after he had completed his seventeenth year, the Rev. Jonathan Grout, pastor of the Congregational church in Hawley, received him into his family; and under his tuition he enjoyed about seven weeks of uninterrupted study. He then returned, for a while, to the labours of the farm; but of course his heart was not in them; and he resolved to write to his uncle, then President of Alleghany College, to inquire whether he could not, in some way, assist him towards obtaining a collegiate education; and his uncle, in reply, promised to make application, in his behalf, to the American Education Society. Through the kindness of the Rev. Thomas Shepard of Ashfield, he was, soon after this, enabled to attend, for several months, the Ashfield Academy; and early in April, 1820, he went to Williamstown to undergo the requisite examination for being admitted as a beneficiary of the American Education Society. In this he was successful; and about the close of the same month, agreeably to an arrangement pre-

* Memoir by Rev. T. A. Taylor.

viously made with his uncle, he set out for Meadville, Penn., his uncle's residence, where he expected to prosecute his studies. He arrived there on the 22d of May. The expenses of his journey,—a distance of more than five hundred miles, amounted to about five dollars and a half.

After his arrival at Meadville, he was engaged for three months in teaching school as a means of assisting to defray his expenses; and in August, 1821, he entered Alleghany College. But before the close of the year, he became satisfied that the advantages furnished by the College were, by no means, equal to his aspirations, and began to meditate the purpose of transferring his relations to some more eligible institution. It was a trial to him to do this, especially as it must separate him from his uncle and other relatives, who were deeply interested in his welfare; but his convictions of duty prevailed, and, accordingly, on the 30th of April, 1822, he left Meadville and directed his course towards Schenectady, with a view to join Union College. After a journey marked by many interesting incidents, he reached Schenectady safely, and quickly found himself in all respects in a congenial atmosphere. He entered the class which was then soon to commence Sophomore, and, in July following, engaged in a small school in Schenectady, from the necessity of thus increasing his pecuniary means.

In the latter part of August, 1823, he was received under the care of the Albany Presbytery as a beneficiary candidate for the ministry. His whole collegiate course was marked by diligent and successful application, and gave promise of much more than an ordinary degree of professional usefulness. He was graduated at the Commencement in July, 1825, on which occasion he delivered a poem.

Immediately after leaving College, he became a member of the Theological Seminary at Andover; where he pursued his studies with the utmost zeal and assiduity. In addition to the prescribed course, he devoted much time to translating from the French and German, and evinced, as he had done during his college course, a rare facility at mastering languages, whether ancient or modern. In the spring vacation of 1827, he was engaged for a few weeks as a city missionary in Boston. In September following, he commenced teaching a school at Gloucester, chiefly with a view to relieve himself from pecuniary embarrassment; and, after continuing in it for a year, returned to Andover to complete the studies of the prescribed course. Early in November, 1828, he received the usual license to preach the Gospel; and he preached his first sermon on the 29th of March, 1829.

Immediately after completing his theological course, he was invited to preach as a candidate in Topsfield, Mass.; and, though he declined being considered in that light, he consented to supply the pulpit a few Sabbaths. The result was that a call was very soon made out for him, and his acceptance of it very strongly and perseveringly urged; but he felt constrained to decline it.

For several of the succeeding years, Mr. Taylor was occupied chiefly in literary pursuits,—such as translating from the German, teaching Hebrew in the Theological Seminary at Andover, as assistant to Professor Stuart, and making constant advances in Oriental learning. In 1837, when Professor Robinson, of the Union Theological Seminary, New York, was about to spend a year in Europe and Palestine, in biblical and historical researches, he applied to Mr. Taylor to occupy his chair in the Seminary during his absence; but the demands made for his services in the Seminary at Andover

prevented his complying with the request. Mr. Taylor's literary engagements, however, during this period, did not prevent him altogether from performing the duties of a minister. He supplied various pulpits, and in some instances for many Sabbaths successively, and was more than once invited to an advantageous settlement. But he resisted all such applications, and did not make preaching his chief employment until the autumn of 1838. In November of that year, he was ordained as an evangelist at Newbury, Mass.

In July, 1839, he began to preach at Manchester, Mass., as a candidate; though he had previously cherished the hope of going on a foreign mission, and seems to have abandoned it, not without great reluctance, nor till he had submitted the question of duty to the American Board. After preaching to the people of Manchester a few weeks, he received a call to become their pastor; and, having accepted it, was installed as such on the 18th of September following.

On the 4th of November, 1843, Mr. Taylor was married to Mary, daughter of the late N. Cleaveland, M. D., of Topsfield, Mass.

In the latter part of May, 1851, his health being considerably enfeebled, he made a visit, with his wife, to his friends in Pennsylvania, with a view to recruit it. On his return, he was attacked with a dysentery at Deposit, N. Y., and was obliged to call in medical aid; and though he was relieved, so that he was able to proceed on his journey, this was considered as the commencement of the malady that terminated his life. He reached home on the 5th of July, and was able, for several weeks, to attend to his accustomed duties; but, on the 13th of August, he found himself seriously ill and in the physician's hands. He languished until the 18th of December, when he died, aged fifty years and four months. During the continuance of his illness, he manifested great loveliness of character, perfect submission to the Divine will, and an earnest desire to promote the spiritual interests of all around him. Now and then, a cloud seemed to pass between him and his Redeemer; but for the most part his views of the future were clear and bright. His death was lamented as a sore affliction, not only by the people to whom he ministered, but by the community at large. His funeral sermon was preached on the next Sabbath by the Rev. Mr. Crowell of Essex.

Mr. Taylor's publications, both original and translated, are, for the most part, scattered through various periodicals,—such as the Journal of Humanity, the Biblical Repository, the American Quarterly Register, the Christian Parlour Magazine, &c. In 1838, he published a Catalogue of the Andover Theological Seminary,—a work which shows various, minute, and accurate learning. In 1844, he prepared a Memoir of Mr. Andrew Lee, entitled "Piety in humble life," which was published by the Massachusetts Sunday School Society. A number of his poetical effusions also were printed, ranging from 1820 to 1828.

In 1853, there was published a Memoir of his Life, by his brother, the Rev. Timothy Alden Taylor; and, during the present year, (1856,) there has appeared a second edition of it, considerably enlarged.

FROM THE REV E. A. PARK, D. D.

ANDOVER, June 24, 1856.

Dear Sir: I became acquainted with Mr. Oliver A. Taylor in the autumn of 1828, when he was a member of the Senior class in Andover Theological Seminary. A large part of the ten years immediately following the completion of his Seminary course, he spent in literary labours at Andover, and during half of that period I resided near him. The more I knew of his marked and original character, the more highly I valued it.

As I recall the scenes of his Andover life, I think, first, of his sensitiveness. "I must have a still room; I cannot study in the midst of noise," were the first words which I remember to have heard him utter. Nothing seems more natural than to behold him walking with great rapidity,—his head inclined downward, his arms swinging violently,—to the "Sun-set Rock," in order to enjoy the rich hues of our Western sky. Often have I met him in some of our secluded groves, where he seemed to feel as if he were in a *temple*. He loved nature, and was easily as well as deeply impressed by it. He regarded it as a most religious obligation, he made it a matter of principle, to cultivate his sensibility to the grand and the graceful in the works of God. "Without this sensibility," he said, "I can not believe a man *half a man*. At any rate, such a person is hardly fit to be a minister of the Gospel." His friends need no other picture of him than himself has given in the following notice of his ascent, on a bright winter evening, up a lofty and snow-covered hill: "I walked a little way; then paused; looked around; admired the works of God; adored his majesty, and bowed in reverence before him; then proceeded onward a little; stopped again; and gazed; and adored as before." After he had removed to his pastorate, he thus described a visit which he paid to his favourite haunts at Andover: "Went into my old room; sat down in the rocking chair for the last time; wept; and prayed that all the sins which I had committed during my residence in that room, might be forgiven. They doubtless were many. Now the history of that period is closed for the Judgment day. I prayed; and wept; and prayed again; started; lingered; turned; and then went back."

These indications of Mr. Taylor's temperament would lead us to anticipate that he would experience alternations of high enjoyment and deep sorrow. He was wont to speak in a subdued semitone, which revealed his inward melancholy. "My life is a Waterloo battle," he often said. "I am too delicately strung, too easily bruised, to come into contact with so rude a world. Every flower I cull is sure to conceal a thorn or a sting." More than once to inquiries concerning his health after he had closed his exhausting studies for the day, he replied with a most original plaintiveness of accent, "*Aliis in serviendo consumor.*" "I am quite confident," he writes from Andover, "that I had no religion when a member of College, and none till I had been a member of this Seminary for some time," and now "I fear I am destitute of true piety." "I received a reproof from one student for having spoken severely of another. Viper after viper crawls out of my heart, and yet hundreds remain." "My soul"—he writes after his settlement in the ministry—"is full of wild beasts." He had an intense desire to spend his life as a foreign missionary, but the severe judgments which he passed upon his religious character, disposed him to question his fitness for the foreign service. "Had I a person before me," he writes, "whose characteristics appeared as mine do, I should not much hesitate to pronounce him an enemy of God." After he had disciplined himself into such entire renunciation of his own claims and hopes, he was often elevated to the very heights of spiritual joy, and was apt to express himself in a rapturous style which would remind his hearers of David Brainerd. He feared God. He honoured great men. He was affection-

ate to his friends. He could not sleep at night, if he suspected himself of not forgiving those who had injured him.

Next to Mr. Taylor's acute sensibility, I am reminded of his frugality. The "*res angustæ domi*" impeded his early progress in letters. Until the last twelve years of his life he had been dependant on his literary labours for a maintenance; and after his settlement in the ministry he received but a meagre income. Yet he left a library of 2,562 volumes, many of them possessing rare worth. His Arabic works, which cost him $150, he bequeathed to Union College, his Alma Mater. Three hundred and eighty-five volumes, more than half of them being standard German works, all of them valued at $450, he gave to Amherst College. He left other liberal donations to his friends. Yet he had, in great measure, defrayed the expenses of his own education; had contributed largely to the aid of his three clerical brothers, who, under his advice, were trained at Amherst College and at Theological Seminaries, and he had been ever generous in his donations to his widowed and indigent mother. The following sentence in a letter to this beloved parent from Andover, where he was struggling with penury, betrays the secret of the method in which he was enabled to do so much for others, while he needed so much for himself: "I have only a little money, yet I must send you one dollar, with which to pay the postage on this letter and to buy you a little tea."

This habitual economy, which still did not sink into parsimony, was extended beyond the sphere of dollars and cents. It was very obvious in his employment of *time*. Of his minutes he seemed to be almost avaricious. Every hour brought its own duties to him, and he was prompt and punctual in discharging them. His brisk walk before sunrise in the morning was an emblem of his vigorous work until ten o'clock in the evening. During his Manchester pastorate, he was ever solicitous to circulate religious periodicals among his people, and it was not uncommon for him to walk nearly a mile before the dawn of day, and leave the periodicals at the front doors of his yet sleeping parishioners. Thus he gained his morning exercise, distributed useful books, and prepared himself for the studies of the forenoon by setting an example of enterprise to his parish.

He was equally frugal of all advantages for *intellectual* growth. It was not without some "natural tears" that he left his paradise of study at Andover, and went into practical life. In a letter to his friend Professor B. B. Edwards, he says: "My plans of literary labour are all brought to an end. My Arabic Dictionaries; the Koran; De Sacy; my Klopstock and Reinhard,—farewell to you all. I shall converse with you at my leisure no more. I shall only be able to pay you a passing visit, as by stealth." Still he did find or make opportunities for his favourite studies, amid his multiplied parochial toils. Such sentences as these are found scattered through his memoir: "I have been travelling on recently through the twentieth Book of Homer." "I have ventured a little this week into Cicero's Classical Latin." Indeed this energetic student could not live otherwise than in an industrious use of every literary privilege which his sacred vocation allowed.

The same indomitable purpose to waste nothing characterized his *religious* life. He was afraid of losing the advantages of his ill health, of his bereavements, of his sorest disappointments. "I must take care," he said after perhaps the saddest trial of his life, "not to miss the good results of this affliction. I must glean carefully in this field of sorrow." He strove to turn every calamity to some good account in deepening his penitence and exalting his trust in God. He gathered up the fragments of religious discipline, so that nothing should be lost. He had a singular zeal in husbanding providences. His last fault would be to hide any talent in the earth.

With this single aim to improve himself mentally and morally, and thus fit himself, as he expressed the desire, to "gather a few gems of immortal souls in

his crown, and to shine at least as one of the obscurer stars among those who turn many to righteousness,'' Mr. Taylor adopted a severe regimen with himself, a most exact method of study, devotion, and beneficence. Thus,—how could it be otherwise?—he overcame many obstacles to his intellectual and spiritual progress, and made attainments highly creditable to himself and beneficial to others. His Essays in the Biblical Repository, Spirit of the Pilgrims, and American Quarterly Register; his published volumes, particularly his Translations of Reinhard, exerted a stimulating influence on the community of letters. He left a manuscript translation of Schmid's History of the Pulpit, on which he had expended some of his ripest thoughts. He prepared the Catalogue of the Library of Andover Theological Seminary. While in Europe, I showed this Catalogue to several German Professors, who pronounced it "one of the most elaborate works of the kind which they had ever seen," and "an honour to the country." He was a careful French, German, Latin, Greek, and Hebrew scholar; had studied the Rabbinic literature, and was no mean proficient in the Arabic. As he had been a persevering applicant to books, so he became an indefatigable, no less than tenderly sympathizing, pastor; and by his rigid adherence to rules for physical exercise, devotional reading, parochial visits, and professional study, he exemplified the feasibility of uniting the earnest scholar with the devout Christian and the intensely practical clergyman. He illustrated his firm purposes in the words which he recorded in his journal, near the time of his *entrance* upon the ministerial life: "I have no patrons—never had any—am obliged to push my way every where, and yet have no disposition to crowd myself any where. There is a course full of glory, and I must bend all the powers of my soul in that direction,—be self-denying and resigned to the will of God." How faithfully he cherished the spirit of this resolve may be learned from his rich experiences near the *close* of his pastoral career, and from his last words, humble yet aspiring, characteristic of his regret for having done so little, and his ceaseless effort to do something more—"But oh! to be absorbed in the glory of God; this is what I want."

I might add much more, but I conclude with an expression of the high regard of, dear Sir, your friend,

EDWARDS A. PARK.

WILLIAM MATTICKS ROGERS.*

1830—1850.

William Matticks Rogers was born September 10, 1806, in the Island of Alderney, one of a group in the English Channel, near the French coast, but belonging to the British Crown. His father was a subordinate officer in the Royal Navy, and won a medal, under Nelson, at the battle of the Nile. His mother, a lady of fine intellectual and moral qualities and of devoted piety, was originally a member of the Church of England, but afterwards became a Wesleyan Methodist. Her son was baptized in the parish church, by the name of Samuel Matticks Ellen Kittle, and he retained this name till after he entered the ministry; when it was changed in honour of a near relative and great benefactor. While he was in his second year, his mother was called to her rest; and on her death bed she committed him

*MS. from the Rev. George Richards.

to the care of a sister, with a request that, at the termination of difficulties with this country, he should be sent hither to her brother, with a view to being educated for the ministry. The mother's dying injunction was sacredly regarded; and, in due time, the boy was brought across the ocean and safely landed at the house of his uncle, Captain William M. Rogers of Dorchester.

He was at that time ten years old; and until he was fifteen, he attended a common school, at which he exhibited great proficiency. He was then transferred to Phillips Academy, Andover; where his mind was first deeply impressed with religious truth, and he became, as he believed, a true Christian. Shortly after this, he joined the church at Dorchester, then under the care of the Rev. Dr. Codman. In 1823, he became a member of Harvard University. During the first two years of his college life, he ranked among the best scholars in his class; but afterwards, in consequence of devoting more time to general reading, and less to the prescribed studies, his rank as a scholar somewhat declined, though it was never otherwise than highly respectable. During his Freshman year, he taught a school for a while in Bedford, and during his Sophomore year in Billerica.

He graduated in 1827, when he was twenty-one years of age, and, immediately after, joined the Theological Seminary at Andover. Having completed his course here in 1830, and received license to preach, a call was presented to him from the Evangelical Congregational church in Townsend, Mass., which he accepted. In 1832, he was married to a daughter of the Hon. Solomon Strong of Leominster, Mass., a lady distinguished for her attractive manners, excellent judgment, and consistent piety. In his acceptance of the call at Townsend, he stipulated that his settlement should be for only five years; and, at the end of that term, though his labours were highly appreciated by his congregation, he resigned his charge. The Franklin Street church, Boston, having then been organized, Mr. Rogers was called to be its pastor: he accepted the call, and was installed on the 6th of August, 1835. In 1841, the Franklin Street church became the Central church, the society having erected a new and beautiful place of worship.

Mr. Rogers' congregation greatly prospered and increased under his ministry, but the amount of labour which devolved upon him, proved too much for his somewhat delicate constitution. Being sensible that his health was inadequate to the duties of the place, and being unwilling that the interests of his congregation should suffer on his account, he proposed to resign his pastoral charge. His congregation immediately suggested, as a substitute for this, the idea of a colleagueship; and to this he gave his consent. Accordingly, Mr. George Richards of New London, Conn., then a Tutor in Yale College, was invited to become associate pastor of the church; and, having accepted the call, was duly set apart as such, on the 8th of October, 1845.

In the latter part of the same month, Mr. Rogers, in company with his intimate friend, Alpheus Hardy, Esq., sailed in the bark Justice Story, bound for Gibraltar. There, after a rough and tedious passage, they disembarked, and proceeded up the Mediterranean to Egypt and the Holy Land, whence they returned by way of England; and embarking at Liverpool in the steamer Britania, reached Boston on the 3d of September, 1846. On his return, he took up his residence at Harrison Square in Dorchester.

In January, 1848, Mrs. Rogers died, the victim of a complication of disorders,—leaving an infant son which was baptized by Mr. Rogers' colleague, on the day preceding her funeral,—its father presenting it with wonderful composure over her lifeless body. This child survived its mother less than a year, being the third which died in infancy. Two children,—a son and a daughter survived their parents.

In the latter part of July, 1850, Mr. Rogers was attacked with erysipelas, which lasted for some weeks. In March and April, 1851, he was partially disabled by an affection of the throat and a slow fever, from the combined effects of which he never entirely recovered. In the early part of July, he was seized with a severe head ache, which resisted all the remedies that medical skill could suggest. He, however, preached once on the second Sabbath in the month, and spoke at the Sabbath school concert of prayer in the evening. The next day his physician pronounced his disease paralysis. From this first attack, which affected one side and his speech, but left his reason in the main undisturbed, he gradually rallied till Saturday, August 2d, when the other side also was paralyzed, and he was deprived of his speech entirely. The next day, he made his will with great effort, by the aid of signs, and of the letters of the alphabet on a card. From this second shock, which left his mind, though weakened, still rational, he slowly and very partially recovered, till Saturday the 9th, when his disease assumed an apoplectic character and he sunk into a heavy sleep. His last act of consciousness was a slight nod of seeming assent, at the close of a prayer offered by his colleague at his bedside. He remained in this deep sleep. with occasional struggles for breath, till Monday noon, August 11th, when, in one of those struggles, he expired.

After funeral services at the residence of his uncle in Dorchester, his remains were taken to the Central church in Boston, whence,—a funeral sermon having been delivered by his colleague, they were removed to Leominster, where they repose beside those of his wife and three children.

Mr. Rogers published a Sermon occasioned by the loss of the Harold and the Lexington, 1840; an Address at the dedication of the new Hall of Bradford Academy, 1841; a Sermon before the Massachusetts Home Missionary Society, 1850.

FROM THE REV. GEORGE RICHARDS.

Boston, August 23, 1854.

Rev. and dear Sir: You have asked me for some familiar sketches and impressions of my late lamented colleague. I wish I could set him before you, as he survives in the memories of those who best knew and appreciated him. He was above the medium height, slightly built, a little inclined to stoop, but quick and decided in step and air. His hair was originally black and curly, his complexion dark, his lips slightly parted when his countenance was at rest, but compressed when it was in action. The glory of his face was his eye,—now mild and winning as a child's, then sparkling with wit or dissolving into good humour, then flashing with high emotion and firm resolve. It was the window that disclosed the varied and conflicting qualities within. His voice was deep, melodious, rather formal in its ordinary tones, but capable of softening into the most persuasive, or rousing into the most commanding, utterance. He had the presence so important to an orator, and what he said, borrowed not a little of its impressiveness from his way of saying it. Not that he resorted to artifice, to

studied tone and gesture, but that the true man was as visible in the manner as in the matter.

There was a singular blending in him of gentleness and sternness—the former the prevailing mood, the latter the occasional. When entirely off his guard,—one of a little circle of intimate associates, he lent a charm to the hour by his ready and graceful repartee, and the hearty good will that characterized him. Yet in a high and stirring debate, on a council, in a public assembly, he would at once take and maintain a prominent position and be a leader in the fray.

His habit of extemporaneous speaking, the extreme quickness with which he could seize and improve an opportunity, his entire command over himself, his good sense, his fearlessness,—all these made him a man for an emergency; and he was often looked to, on the sudden failure of others, as certain to be able, and likely to be willing, to occupy their place. On one occasion, he preached acceptably to a large and intelligent congregation, when, till the singing of the hymn preceding the sermon, the services of another had been relied upon—text, plan, doctrine, improvement, all provided in that brief interval, or as he proceeded. The simplicity and manliness of his character and of his early training, while they disinclined him for the frigid etiquette and heartless formalities of society, drew him toward Nature and her more rational enjoyments. He was an accomplished sportsman and angler, and to be abroad in the fields with his gun, or searching the seas with his line, was his delight. Perhaps traditionary recollections of his father, as well as daily intercourse with the uncle who had adopted him,—both nautical men, tended to foster in him this taste for nautical pursuits. At any rate, he was never more at home than when cleaving the brine with his keel and making draughts upon its treasures. He felt that he had apostolic precedent, and availed himself of it. He was fond of quoting from John xxi. 3. "Simon Peter saith unto him, I go a fishing. They say unto him, we also go with thee." From these recreations he returned braced and invigorated, with a keener relish and ampler capacities for the round of duty. He brought back with him a wisdom, not culled from the lore of books. At such times, and at all times, he wore a native dignity that discouraged undue familiarity.

His religious principle exhibited itself, not as a foreign and separate element of character, but as the general regulator of the man, blending with all that was constitutionally attractive, lending it a new loveliness, while it curbed and restrained passions and impulses naturally headstrong and impetuous. It has lately been my privilege to visit the people of his first charge. The elder portion well remember him. They describe him essentially as he appeared on a wider stage and with riper faculties;—the same generous magnanimity, the same ready and pointed wit, the same boldness, promptness, and decision, the same forgetfulness of self, the patience that could wait beside the sick bed, put up, without a murmur, with the peevish irritability of disease, soothe and console when others' endurance was exhausted, the tranquillizing tones of his voice, the charm of his sympathizing eye, acting like an opiate on the unstrung nerves and disordered sensibilities. But I must conclude. The more I recall my beloved and revered associate, as he was in public and in private, the more I compare and contrast him with men in general, the deeper are my impressions both of his rare excellence and his marked individuality.

Happy to do this little to forward your most important and fraternal undertaking,

I am, very respectfully,

Your friend and servant,

GEORGE RICHARDS.

FROM THE REV W A. STEARNS, D. D.

CAMBRIDGEPORT, August 24, 1854.

Dear Sir: You ask of me some recollections and impressions of the life and character of my deceased friend, the Rev. William M. Rogers, late pastor of the Central church, Boston.

I consider myself favoured in having enjoyed his warm and unbroken friendship many years; for he was one of Nature's noblemen. We were providentially brought together as fellow-boarders and room-mates, while members of Phillips Academy in Andover, preparing for College. We entered the University at Cambridge together, and, through the whole of our collegiate course, and a portion of the time while studying Divinity at Andover, we shared the occupancy of our rooms. This early intimacy, never interrupted even by temporary estrangement, or any unkind word that I recollect on his part, was renewed and perpetuated during our ministry, as far as circumstances would allow, to the day of his death.

Mr. Rogers possessed many desirable and commanding qualities. His mind was active, practical, comprehensive. He understood men and was not unskilled in affairs. He had a powerful imagination, was a great general reader, and in command of language has rarely been surpassed. Though capable of clear reasoning, he was less adapted to produce logical convictions than popular impressions.

Though a person of strong emotions, he had great self-possession. He was never "overcome." Child-like, and undisguised, and ready to ask counsel, he was yet self-reliant and independent. He usually formed his plans beforehand, and then prosecuted them with unyielding determination. He had great courage both moral and physical, when sure of being in the right; and, though of tender feelings, he was not incapable of severity, which sometimes made the author of a dishonourable action tremble.

As a Christian, he believed strongly and was ardent. The evangelical doctrines were dear to him, and he never flinched in their exposition. Frank, decided, and determined, had he lived in other days, he might have won the crown of martyrdom. At the same time, all religious seemings were abhorrent to his nature, and a person who affected piety would find in him no sympathy. Though ready to go to the stake for Christ, he had no pleasure in that zeal which outruns knowledge.

His spirit was genial, and his conversation often rich. He had a fine vein of humour, and in expressive retort had few equals. One or two instances of this kind occur to me. When at Townsend, while he bore the name of Kittle, preaching one Sabbath on baptism, a parishioner not soundly orthodox on that subject, met him next morning and said, "Well, Sir, I told our folks that the Kittle boiled over yesterday." "I thought you looked as if you were *scalt*," was the instantaneous reply. On one occasion, having delivered a Temperance lecture in a country school-house where many hard drinkers, attracted by his celebrity, had assembled in a spirit of defiance, one of the inebriates turned round, as the audience were leaving the house, and cried out, "Mr., can you tell me the way to hell?" "Yes," said Rogers, with a power of voice and manner which those who knew him well can imagine, "*Keep right on, Sir*"

Though Mr. Rogers was earnest and often severe, he was yet eminently charitable in spirit, and was withal so frank, and honest, and honourable, that his most caustic applications rarely gave more than momentary offence.

His pulpit powers were peculiar. His manner calm and dignified, his language choice and singularly apt, his voice deep and oratund, his eye glowing and piercing, he always secured the attention of his audiences, while here and there an original turn, a brilliant thought, a pungent utterance, struck and

entranced them. His discourses were generally unwritten, some of them entirely extempore. I have heard him say that, once on the platform or in the pulpit, he rarely had any difficulty in finding words and thoughts for his hearers. If he was interested in a subject, you might be sure of his success in treating it.

On subjects of social and moral interest, he was conservative and decided, but not afraid of judicious progress. On suitable occasions, he gave his opinion of public affairs without reserve, and sometimes made himself obnoxious to the more radical reformers of the day.

His influence in Boston, and wherever known, was great. The community looked upon him as a *real man*,—a man who understood himself and the people,—a good man,—a man to be trusted.

There was deep mourning when the tidings of his death were announced. Not only his own society who were inconsolable, but many of other denominations, even those who differed from him materially in his religious views, and citizens generally, bewailed his loss; and the numbers are not small who think, to this day, that the place held in our community by William M. Rogers never can be filled. With great respect and esteem,

I am, dear, Sir, yours most truly,

W A. STEARNS.

BELA BATES EDWARDS, D. D.*

1831—1852.

Bela Bates Edwards was a descendant from Alexander Edwards, who emigrated from Wales to this country in the year 1640. He was a son of Elisha and Anne (Bates) Edwards, both of whom were distinguished for their excellent sense, their sterling virtues, and earnest piety; and both lived to exert their full influence in the education of this son. From his earliest childhood, he evinced great sweetness of temper and a remarkable fondness for books; and while he inherited from his father much of sedateness and caution, he also inherited from his mother a large share of vivacity and quiet good humour.

At the age of fourteen, he began to prepare for College at the Academy in Hadley; and here he continued during the greater part of his preparatory course: the last summer, however, he spent with his revered friend, the Rev. Moses Hallock of Plainfield, Mass., who was distinguished as a faithful and fatherly teacher. He entered Williams College in 1820, and having remained there a twelve month, followed President Moore to Amherst, where he was distinguished for his intense and successful application to study, and was graduated with honour, in 1824, at the age of twenty-two.

Though Mr. Edwards had, from his childhood, shown great sensibility on the subject of religion, it was not till his Junior year in College that he was brought practically to regard it as the paramount concern. His exercises preparatory to a surrender of his heart to God were of the most intense and overwhelming kind; and, for ten successive days, it seemed as if fierce billows were constantly going over him. Though he was soon brought

* Memoir by Professor Park.

to repose with some degree of hope and comfort in the provisions of the Gospel, yet it was three years before he had gained sufficient confidence in the genuineness of his experience, to feel warranted in making a public profession of his faith.

Nine months of the year after he was graduated he spent as Principal of the Academy at Ashfield, Mass. In November, 1825, at the age of twenty-three, he entered the Theological Seminary at Andover. Having remained there a year, he was called to a Tutorship in Amherst College; and for two years,—from 1826 to 1828,—he fulfilled the duties of that office with the utmost fidelity.

In the twenty-sixth year of his age, while he was yet a member of the Andover Seminary, and a Tutor in Amherst College, so extensively and favourably had he become known for his benevolent and Christian activity, and for his well balanced and well cultivated mind, that several places of commanding influence were proffered to him: On the 8th of May, 1828, he was elected Assistant Secretary of the American Education Society; and about the same time was selected to become an Assistant Secretary of the American Board of Commissioners for Foreign Missions. While he was endeavouring to decide upon the comparative claims of these two Societies, he was solicited to prepare himself for a Professorship in Amherst College. Though there was much to render this latter place specially desirable to him, he became satisfied, on the whole, that the greater field of usefulness would be opened by the Secretariship of the Education Society; and he accordingly accepted it. His duties in this capacity were to edit the Quarterly Journal of the Society, to conduct the more important correspondence, to superintend the arrangements of the Society's office, and occasionally to visit the beneficiaries at the different literary institutions.

On the 31st of May, 1828, Mr. Edwards entered upon the duties of his new office. He then took up his residence at Andover, and in the autumn resumed his connection with the Theological Institution. He performed the labours of the Middle and Senior years at the Seminary, while he was acting as Secretary of the Education Society. He seems subsequently to have thought this an unwise course, and to have considered three years of uninterrupted study a sufficiently short time in which to prepare for the active duties of the ministry.

Mr. Edwards served the Education Society two years at Andover; but, in the summer of 1830, its office was removed to Boston; and from the autumn of that year till the spring of 1836,—five years and six months, his residence was in the city. He remained in the Secretariship five years, and resigned the principal part of its duties in May, 1833. In 1850, he was chosen one of the Directors of the Society, and continued such until he was called from all earthly labours. He was licensed to preach by the Suffolk South Association in 1831. On the 3d of November following, he was married to Jerusha W., daughter of Charles E. Billings of Conway, Mass. They had two children.

It was his labours as an Editor, as well as Secretary, that first drew towards him public attention. While he was a Tutor at Amherst, he shared in the editorial care of a weekly Journal, called the New England Inquirer. He was afterwards occasionally employed in superintending the Boston Recorder. From the autumn of 1828 until the spring of 1842, he retained his editorial connection with the Quarterly Register and Journal of the

American Education Society. In 1833, he established the American Quarterly Observer, which he continued for three years, when it was united with the Biblical Repository, which, during the four preceding years, had been conducted by Professor Robinson at Andover. He remained sole editor of these combined periodicals from January, 1835, to January, 1838. In 1844, he withdrew from the Repository, and became the principal editor of the Bibliotheca Sacra and Theological Review; and, with the exception of two years, had the chief care of this work till 1852. In the year 1851, the Biblical Repository was transferred from New York to Andover, and united with the Bibliotheca Sacra; so that he was entrusted the second time with that Review, which he had already done so much to sustain and adorn. For twenty-three years, he was immediately connected with our periodical literature; and, with the aid of several associates, he has left thirty-one octavo volumes to witness to his glowing zeal and indefatigable industry in this department.

In the spring of 1836, Mr. Edwards transferred his residence from Boston to Andover, and, in the autumn of 1837, was appointed Professor of the Hebrew Language in the Seminary. On the resignation of Mr. Stuart in 1848, he was elected to the chair of Biblical Literature, which devolved upon him instruction in the Greek, as well as the Hebrew, Scriptures. In this capacity he spent the last fifteen years of his life.

In 1844, he was honoured with the degree of Doctor of Divinity from Dartmouth College.

He had had some symptoms of pulmonary disease as early as while he was a Tutor in Amherst College, and at no subsequent period had he enjoyed robust health; but, in 1845, the tendencies to this form of disease had so much increased, that it was thought that he should avail himself, for a while, of a Southern climate. Accordingly, on the 6th of October, he left his home for St. Augustine, Florida, remained there until the 4th of March, 1846, and, on the 22d of the next April, embarked, with his wife and one of his two surviving children, for Liverpool. He landed on the British shore, May 11, 1846, and returned to Andover, May 31, 1847 He travelled in Great Britain, France, Switzerland, Germany, Holland, and Italy, with his mind fully awake to every thing instructive or curious, beautiful or grand, that came within his observation. He kept a minute journal of his tour, the whole of which, if printed, would make a large octavo volume.

Dr. Edwards, after his return from Europe, resumed his duties as Professor with his accustomed vigour, though it was evident that the malady, which had occasioned the suspension of his labours, was by no means dislodged from his system. He, however, apprehended no serious result; but kept on in his favourite work, eagerly accumulating materials for commentaries on the Scriptures. About a year before his death, he was assured that his disease was, beyond all doubt, incurable; but even then he found it difficult to relinquish the hope of carrying out some of his favourite and long cherished plans. He repaired to Athens in Georgia, in the autumn of 1851, in the hope that that milder climate might at least so far benefit him, as to enable him to perfect some of his literary labours. But in this he was disappointed, as he soon became too feeble for study. He continued gradually to decline during the winter and spring, until the morning of the 19th of April, when a perceptible and decided change suddenly came over him. The next day, at early dawn, about four hours before he died, it

was announced to him that his end was near. The intelligence was unexpected, but he received it without any sign of agitation or murmuring. When asked if all was peace, he answered with his wonted caution—"So far as I can think, it is." In the full possession of his intellectual faculties, he sent his love, his ardent love, to his old friends, expressed his perfect confidence in the Bible which had formed, in so great a degree, the study of his life, and then gently fell into his last slumber. He died on the 20th of April, 1852, in the fiftieth year of his age. On the evening of the day after his death, there was a private funeral solemnity at Athens, after which, his body was conveyed to Charleston, and thence to New York and Andover. It reached his own house on the 29th of April, and was interred the next day. As this took place during the vacation in the Seminary, the funeral discourse was deferred until the 25th of June, when it was preached by the Rev. Dr. Park. It was afterwards published.

The following is a list of Professor Edwards' publications:—A Tract on American Slavery, 1826. Self-taught men, 1831. Missionary Gazetteer, 1832. Memoir of Dr. Cornelius, 1833. The Eclectic Reader, (compilation,) 1835. Grecian and Roman Slavery, 1836. An Inaugural Address at Andover, 1837. An Address on occasion of the death of President Harrison, 1841. An Address at Mount Holyoke Female Seminary, 1841. An Address at the Centennial celebration of the settlement of Southampton, 1841. A Sermon before the Massachusetts Missionary Society, 1845. A Sermon at the ordination of Daniel T. Fiske, 1847 An Oration before the Theological Society of Dartmouth College, and the University of Vermont, 1848.

He edited the following:—Memoir of Henry Martin, with an Introduction, 1831. American Quarterly Register, 14 volumes—from 1828 to 1842. American Quarterly Observer, 3 volumes—from 1833 to 1835. Biblical Repository, 3 volumes—from 1835 to 1838. Bibliotheca Sacra, 8 volumes—from 1844 to 1852.

He translated in part the following:—Selections from German literature, 1839. Classical Studies, 1843. Rühner's Greek Grammar, 1844.

FROM THE REV GEORGE B. CHEEVER, D. D.

NEW YORK, May 22, 1854.

My dear Sir:—I wish I could send you something worthy of your work, your subject, and my promise; but I am somewhat under the weather, and almost like a stranded ship, not *floatable* unless the cargo is unladed; and then the object of the voyage not possible to be accomplished. If what may occur to me, remindful or representative of our dear friend and brother, in the compass of a few lines rapidly penned, will be of any possible use in your memorial, you may do with it as you please.

I knew Professor Edwards with considerable intimacy, at intervals, during a number of years, and roomed with him during a part of our theological course at Andover. I rarely ever met with a man of such self-distrust, self-denial, self-mortification, and humility. Endeavouring continually and closely to walk with God, he laboured to maintain a conscience void of offence, and was characterized by great scrupulousness and tenderness of conscience, both towards God and man. While lowly in his appreciation of himself, he had great admiration of what was worthy of regard in others: the sound injunction was exemplified,—"In honour preferring one another." He succeeded, by the grace of God, in disciplining himself into great deadness to the world, and yet no man had more

enthusiastic impulses in science or literature, or a keener sense and relish of beauty, and loveliness, and all things that can be innocently and worthily enjoyed in the world of nature and society. To a stranger he might seem reserved, cold, and hermit-like, in manner and character; yet not exactly cold, for there was always an expressive gentleness and courteousness in his mien and address, that, coming from the heart, attracted the heart, and could not be mistaken for indifference. Still, a stranger would not have supposed that such depth and fire of feeling and enthusiasm existed under so calm and guarded a demeanour. His hatred of oppression, his ardour of sympathy for the oppressed, and his spirit of freedom, were constant and fervent,—chastened always, yet not impeded nor weakened, by a submissive piety. He sympathized deeply and strongly with Howard and Clarkson, and the fire of religious philanthropy in his own soul was such as would have carried him on through a course of sacrifice and toil similar to theirs, with a zeal and indomitable energy unrivalled in any man's history. if Divine Providence had so marked out his lot.

Now being turned aside, or rather restrained, from any such special mission, (though so burning did his enthusiasm seem in some of these directions, that it would not have been strange, at any time, to see him launched upon a like career,) he still carried all this fervour of impulse and feeling, and all this almost romantic self-devotion, into the quieter pursuits of sacred literature. His consecration to the study of the Bible was not a mere professional assiduity or zeal, but a combination of conscientiousness, heartfelt love, strong sense of duty, excitement of imagination, and hallowed intellectual enthusiasm, very rarely witnessed. With the same singular fire of spirit did he throw himself into the dry and burdensome work of statistics, while engaged in behalf of the American Education Society in connection with Dr. Cornelius, and especially while publishing the American Quarterly Register. Never before was so much heart put into figures: never before did any one light up with such a glow of imagination and of pious feeling the columns of bare facts and arithmetic;—every deep array and combination animated to the centre with patriotic Christian excitement. No Napoleon with military millions to direct, could carry a more intense and anxious care and genius into the tactics of vast armies, than he carried into the formation and charge of his phalanxes of instances, names, dates, truths, conclusions, drawn out and concentrated with the utmost precision of statistical science, from History, Biography, Geography, Political Economy. He could put benevolence itself into the shape of a science, and yet keep it always inspired and irradiated with the interest and power of love, Christian love. He could master and bend all the plans and details of mere Socialism under an infinitely higher impulse, and yet with more minute and personal application and success. His views tended to the same grand generalizations, and at the same time individual and national demonstrated responsibilities to God and man, as those of Professor Arnold Guyot.

The Biography of Henry Martyn deeply affected him. I remember when he was preparing his Introductory Essay to the new edition of the Life of that remarkable Missionary, with what a fervid and almost angelic excitement he was animated. It would not *appear* excitement to one who did not know him; and indeed it was rather the deep and sober ecstacy of true religious feeling, than mere excitement; yet his imagination acted powerfully in this way, and instances of the moral sublime roused him up to a very strong degree of emotion. As certain talismans, or watch-words, linked with great richness and power of association in certain minds, have a wonderful effect upon the imagination; as for example, the words *chalcedony*, *hermit*, and even *woods*, *forests*, in the mind of John Foster, so particular instances of heroic devotion, and every high and grand appeal in life and history to the love of Christ, operated as a creative call to his imagination as well as his heart. It was as the roll of the drum on the

eve of battle. I remember too what power the sublime paper of Jeremiah Evarts, presented to the American Board, (the last thing before he died,) on the Moral Destiny of the United States, had upon his mind. The prospects of the Redeemer's Kingdom, the sufferings of Christ, and the glory that is to be revealed, brooded upon his mind with great power continually. Suffering and glory were two ideas closely and grandly connected, and there was something approximating to a martyr's enthusiasm in the manner in which he would address himself to the daily business of his life for Christ. Meantime his industry and power of application were prodigious, and never seemed to degenerate into mere task-work, but every thing was enlivened and sanctified by the word of God and prayer.

If I had leisure, I could easily fill another sheet with remembrances of his fine and cultivated tastes, his love of poetry, (Wordsworth was one of his very special favourites, though Milton and the elder poets were the subjects of familiar study,) his discriminating view of men and their pursuits, his exquisite gentleness, kindness, and patience,—his sweet character indeed in every way, social, mental, moral, and religious. But I said I must restrict myself to a few lines, and I am absolutely obliged to adhere to my purpose. I can only throw these hasty memorials upon your forbearance, with sincere regret that they do so little justice to the memory of one of the most gifted and excellent of men.

Most truly and faithfully yours,

GEORGE B. CHEEVER.

FROM THE REV HORATIO B. HACKETT, D. D.,

PROFESSOR IN THE NEWTON THEOLOGICAL SEMINARY.

NEWTON CENTRE, June 24, 1856.

Dear Sir: I first knew Mr. Edwards personally at Amherst College, where he was the Tutor of my class in a portion of the Latin and Greek studies during the Freshman year. He acquitted himself well in that office. Though he once remarked to me (so characteristic of him) that he could never suffer his thoughts to revert, with any patience, to that period of his life, because he felt so dissatisfied with it, yet I can testify that he won to himself the entire respect of his pupils. I never heard from the lips of the most frivolous among them, the slightest expression of disrespect towards him as a teacher or a man; a compliment, certainly, that can be paid to very few of those who are called to occupy this somewhat difficult position. For myself, I have always remembered him as one of the best of my early instructers. He was distinguished at this time for the same modesty and propriety of manner, the same love of accuracy, the same good taste and power of apt expression, which were so conspicuous in him in his riper manhood.

But my more particular acquaintance with Professor Edwards commenced at a later period. He entered on his labours in the Seminary at Andover about the same time that I entered on mine in the Seminary at Newton. His department of study was the same as mine; and the community of our pursuits, aided by the circumstance of our proximity to each other, soon led to a renewal of our earlier acquaintance and to an intimacy of association which continued until the time of his death. For several years before that event, I was in the habit of seeing him with great frequency, of visiting him in his family, of corresponding with him, and conferring with him freely on the various subjects and studies which would naturally awaken a common interest between us. I feel, therefore, that I enjoyed a good opportunity for becoming acquainted with the character of his mind, and with the nature and extent of his acquisitions.

In speaking of him as a teacher, I ought first of all to mention his striving to be exact in his knowledge, his ἀκριβεία, his endeavour to teach what he taught with critical precision, and to train his pupils to that method of study. Allied

to this quality, or rather an effect and manifestation of it, was his ingenuousness, his clear perception of what he knew, or what the nature of the subject allowed to be known, and his extreme solicitude not to transcend the limits of his knowledge in the opinions which he advanced. His caution kept him from offending often against this rule. But if it happened at any time, he was not restrained by a false pride from confessing his error. "I make it a point," he said to me, "if I perceive I have committed a mistake in the class, to acknowledge and correct it, the next time I meet them; and I consider this due to truth, as well as the best way in the end to gain their confidence." As this trait of his character was well known, as he did not allow himself to speak at random, but made up his opinions with deliberation and conscientiousness, it gave so much the greater value to his instructions. It was felt that his teachings were reliable; that one might safely follow such a guide. He may not have possessed so much power as some more impassioned teachers, to arouse the *dormant* energies of a certain class of young men, but he had a rare faculty for lodging information in the minds of those who are awake in their studies, who have a desire to be taught, and feel that they have something more to do in their education, than simply to acquiesce in the efforts of others for their improvement. His popularity was greatest—a teacher's best criterion—with the more discerning, the choice men of a class. His manner in the lecture-room was mild and conciliatory, his utterance deliberate, his language simple, or so fitly chosen as to convey his ideas almost with the force and precision of apothegms. I can now recollect distinctly from my college days not a few of his remarks on passages in the classics, not merely the things said, but the words employed by him, the tone and look with which he spoke. His crowning excellence as a theological teacher was, that he entertained so childlike a confidence in the Scriptures as the word of God, and could unfold their meaning with the moral power which can spring only from that conviction. It was this view of the Sacred Oracles, their character as the only authoritative source of our knowledge on religious subjects, that rendered him so anxious to ascertain the exact sense of what the Bible teaches, and so earnest to inspire others with the same feeling.

An able interpreter of the Scriptures must possess, to say nothing of the moral requisites, two distinct classes of qualifications; they may be distinguished as the acquired and the natural. Among the former are to be ranked the philological attainments which lie at the foundation of all Biblical scholarship. Mr. Edwards attained here an unquestionable eminence. He may not have possessed what is called an original passion for the study of languages; but he applied himself to them with singular earnestness of purpose; and being aided in the pursuit by a vigorous mind and a memory of more than ordinary tenacity, he accomplished results which were honourable to himself and to the literary fame of the country. His merit as a classical scholar is well known. He laid the foundation of his excellence here in early youth, and continued to build upon it as long as he lived. His undertaking the translation of Kühner's Grammar, in the midst of so many other cares, shows how anxious he was to extend and perfect his knowledge in this direction. I know it to have been a part of his routine of private study, to read a portion of Greek every day. How much he contributed, by his example and his advocacy of the claims of classical learning, to maintain and extend an interest in such learning, is known to every one who has observed the course of public opinion on this subject for the last ten or fifteen years. The friends of the Latin and Greek classics owe to him a debt of gratitude for this service, which will not soon be forgotten.

His main study at first, on assuming his labours at Andover, (being associated with Professor Stuart, who relieved him from the work of interpretation,) was the Hebrew, or rather the perfecting of himself in Hebrew and the cognate dialects. His knowledge of the language of the Old Testament was remarkably

exact: he was at home in all its details. I doubt whether any teacher in this country has ever surpassed him as a grammarian. Gentlemen of competent judgment who attended his public examinations spoke of them in terms of admiration. It must have been a dull student who, at the end of the first year, or the first term even, could not have readily distinguished a Quamets from a Quamets Hhatuph,—which used to be Professor Stuart's test for judging of a man's proficiency in Hebrew. In the devotions of his family when I was present, he was accustomed to read out of the Hebrew Bible; and I presume he could read it, during many of the last years of his life, without difficulty, *ad aperturam libri*. The perusal of the Psalms and of Job in the original, as his friends are aware, constituted one of his means of refreshment for mind and spirit during the hours of sickness and languor which preceded his death. He was of the opinion that the subject of Hebrew grammar may be very much simplified beyond what has been done in any existing treatise, and he was designing, at some future day, to prepare a work which should supply this deficiency. He was abundantly qualified for the task, and would have performed it in such a manner as to deserve the thanks of all Hebrew scholars.

Almost simultaneously with this vigorous prosecution of the Hebrew, he took up the study of Arabic under the guidance of a missionary returned from the East; and unlike many who commence it, he persevered in it, until, at the end of a few years, he wrote to a friend of mine that he had read through the Koran in that language from beginning to end. He thought at one time of publishing the outline of an Arabic Grammar; he had made such preparations for this purpose, that he could have performed the remaining labour in a few weeks. He relinquished the idea from an apprehension that such a work was not yet needed among us. Yet in his published notes on Isaiah and Nahum, and in his various articles relating to Biblical subjects, the reader meets with hardly a single word or an allusion from which he would infer that the author had given any attention to this branch of Oriental learning, and still less, that he had devoted to it so many years of exhausting toil. What German scholar, or what other man, I may almost ask, could have had such resources at his command, and yet have so refrained from the use of them? Those who knew Mr. Edwards know well the cause of this singular self-denial; it was not that he saw no opportunity of employing his knowledge with effect, but that he shunned it,—that he shrunk (too sensitively) from any thing that might look like an ostentatious display of his learning. His study of the book of Daniel (into which he went very fully) made him familiar with the Chaldee of the Bible; he taught it repeatedly to his classes. He made the Syriac, also, a subject of some attention; but I am not able to say to what extent he pursued it.

His devotion to ancient learning did not lead him to neglect the modern languages and their literature. He made up his mind at an early day, that no one can be a respectable scholar in philology, unless he has mastered the German; and with this conviction he resolved to study it, until, as he once expressed himself to me, he could read any ordinary German book with as much ease as he could read a book in English. This facility he attained; and for several years was accustomed to read quite as much in German as in his own language. When we remember that he accomplished this in the solitude of his study, that he drew his knowledge from the grammar and lexicon, without having enjoyed to any great extent an opportunity to speak the German or to hear it spoken, it cannot but increase so much the more our admiration of his talents and perseverance. He found time to add the French, also, to the list of his acquisitions, and during his visit to Rome, in 1843, applied himself to the study of the Italian.

It thus appears that our friend was more or less acquainted (if we include the mother tongue in which he so much excelled) with some ten or more different languages. It is not meant that he was expert in all of them; for no one who

has any just idea of this sort of scholarship will expect of a man impossibilities. It is not in general creditable to a person to be known as having occupied himself with a great variety of languages; for in the majority of such cases it may be inferred with much certainty, that the individual has dissipated his powers, and learned very little to any good purpose. What I mean to say is, that Professor Edwards had drawn the several languages referred to within the circle of his studies, that he possessed superior skill in some of them, and was sufficiently acquainted with all of them to make them subservient to his usefulness in his profession. He would have taken a high rank as a philologist in any country. How few among us have a better claim to that title! Whose knowledge has extended over a wider field, and been at the same time equally accurate? Who have treasured up such ample stores of learning, while they have performed so much other labour, sufficient of itself to engross the time and strength of ordinary men?

But a Biblical critic needs certain other qualifications, which no mere skill in philology can bestow; which must be born in some sense with the individual, and inhere in his mental organization, though culture may modify and improve them. Language, considered simply as a matter of grammar, presents to the interpreter many unavoidable ambiguities; and to solve these, to ascertain the one definite meaning which the writer intended to express, the interpreter must be able to penetrate through the language to the mind of the writer, must gain his point of view, see and feel the subject, as far as this may be possible, as the writer himself saw and felt it. It is only by this faculty of perceiving the congruities of a subject, of reproducing another's train of thought in his own mind, that the student of a foreign language can settle many questions in interpretation,—that he can decide which of various possible ideas must be the true idea. The cast of mind necessary for performing this process I should ascribe to Professor Edwards in a high degree. He possessed a good judgment, comprehensiveness of mind, tact for seizing upon the main thought, facility in transferring himself to the position of the writer whose mind he would interpret. He had imagination and taste, could sympathize with the sacred writers as religious poets, and was not the man to confound a figure of speech with a dogma or a logical proposition. I venture to affirm that, had he lived to write a commentary on the Psalms, or a treatise on the genius of Hebrew poetry, such as he was capable of producing, he would have given to the world a performance of standard value; he would have brought to the task as large a share of the qualifications of a Lowth or a Herder as any man (that I know of) connected with sacred criticism, who has appeared in our country. Yet, with all this subjective power, he was free from extravagance, loved the simple in interpretation, rejected subtilties and conceits, and insisted that the word of God should be explained with a proper regard to the analogy of Scripture and the dictates of a sound common sense.

With the utmost respect and esteem,

Most sincerely yours,

H. B. HACKETT.

DAVID PEABODY.*

1831—1839.

DAVID PEABODY, the youngest son of John and Lydia Peabody, was born at Topsfield, Mass., April 16, 1805. He was employed more or less upon his father's farm till he was fifteen or sixteen years of age; but as his physical constitution was thought to be not well suited to agricultural life, and as his early tastes were more than ordinarily intellectual, and he had a strong desire for a collegiate education, his father consented to gratify him; and, in the spring of 1821, he commenced the study of Latin at Dummer Academy, Byfield. The same year, his thoughts were earnestly directed to the great subject of his own salvation; though he did not feel so much confidence in the genuineness of his religious exercises as to make a public profession of his faith until three years afterwards. In 1824, he united with the Congregational church in his native place, and in the autumn of the same year, joined the Freshman class in Dartmouth College.

During his collegiate course, he taught school in the winter as a means of defraying his college expenses, and continued his studies at the same time, so as to maintain his standing in his class; but, in doing so, he overtasked his naturally feeble constitution, and thus prepared the way for much future debility and suffering. He was graduated in 1828, on which occasion he was appointed to deliver the Valedictory Oration.

After spending a few weeks in recruiting his health at his father's, he became, for a short time, assistant editor of the New Hampshire Observer, at Portsmouth; but before the close of 1828, he entered the Theological Seminary at Andover. In the spring of 1829, he accepted an invitation to take charge of a Young Ladies' Select School at Portsmouth; but, in the autumn of 1830, his declining health obliged him to relinquish it, and to seek a Southern residence. He went to Prince Edward County, Virginia, and secured a situation as teacher in an excellent family,—that of Dr. Morton, and at the same time entered the Union Theological Seminary, of which the Rev. Dr. John H. Rice was the founder and principal Professor. He remained in the family of Dr. Morton till he had completed the prescribed course of study, and was licensed to preach by the West Hanover Presbytery in April, 1831; after which, he supplied the church at Scottsville for six months. So acceptable were his services, that the congregation would gladly have retained him as their pastor; but, as he preferred a Northern residence, he declined all overtures for a settlement, and returned to New England, with his health much improved, in 1832. In November of the same year, he was ordained pastor of the First church in Lynn, Mass. In September, 1834, he was married to Maria, daughter of Lincoln Brigham, then of Cambridge, but formerly of Southborough, Mass. In January, 1835, he was attacked with a severe hemorrhage, which greatly reduced his strength, and obliged him for a season to intermit his labours. Finding that the East winds were injurious to him, and that it would be unsafe for him to continue his residence any longer upon the sea-coast, he reluctantly came to the determination to resign his pastoral charge, with a view of seeking

* Worcester pulpit.—MS. from Rev. D. L. Furber.

an inland home, when his health should be sufficiently recruited to justify him in resuming the stated duties of the ministry.

Accordingly, in the spring of 1835, he was dismissed, after which he spent some time in travelling for the benefit of his health,—at the same time acting as an agent for the Massachusetts Sabbath School Society. His health now rapidly improved, and on the 15th of July succeeding his dismission, he was installed as pastor of the Calvinist church in Worcester.

The change of climate seemed, for a time, highly beneficial, and had begun to induce the hope that his health might become fully established; but, in the winter of 1835–36, he was prostrated by another attack of hemorrhage, which again clouded his prospects of ministerial usefulness. In the spring of 1836, his health had so far improved that he resumed his ministerial labours and continued them through the summer; but, in September, his symptoms again became more unfavourable, and he determined, in accordance with medical advice, to try the effect of a sea voyage and a winter in the South. Accordingly, he sailed in November for New Orleans; and, on arriving there, decided on going to St. Francisville, a village on the Mississippi, lying North of New Orleans about a hundred and seventy miles. Here he remained during the winter, preaching to both the white and coloured population, as his strength would allow. In the spring, he returned to his pastoral charge, with his health considerably invigorated. He laboured pretty constantly, though not without much debility, until the succeeding spring, (1838,) when he found it necessary again to desist from his labours, and take a season of rest. In company with a friend, he journeyed through a part of Vermont and New Hampshire; and on reaching Hanover, the day after Commencement, was surprised to learn that he had been appointed Professor of Rhetoric in Dartmouth College. Conscious of his inability to meet any longer the claims of a pastoral charge, and hoping that his health might be adequate to the lighter duties of a Professorship, he could not doubt that the indications of Providence were in favour of his accepting the appointment. He did accept it; and, shortly after, resigned his charge at Worcester, amidst many expressions of affection and regret on the part of his people, and in October following entered on the duties of his Professorship.

The change of labour proved highly beneficial; and, during the winter of 1838–39, he enjoyed a degree of health which he had not known for many previous years. In March, he was so much encouraged in respect to himself that he remarked to a friend that he thought God would indulge the cherished wish of his heart, and permit him again to labour as a minister. But another cloud quickly appeared in his horizon, which proved ominous of the destruction of all his earthly hopes. In April following, he suffered from an attack of pleurisy, which was followed by lung fever; and, though he so far recovered as to be able to attend to his college duties till the September following, it became manifest to all that his disease was, on the whole, advancing towards a fatal termination. He died at the age of thirty-four years and six months, on the 17th of October, 1839. His last days were rendered eminently tranquil by the blessed hopes and consolations of the Gospel. His funeral sermon was preached by the Rev. Dr. Lord, President of Dartmouth College, and was published. He left no children.

Mr. Peabody's published works are a brief Memoir of Horace Bassett Morse, 1830; a Discourse on "the conduct of men considered in contrast with

the law of God," 1836; a Sermon on the sin of Covetousness, considered in respect to intemperance, Indian oppression, slavery, &c., 1838; the Patriarch of Hebron, or the History of Abraham, (posthumous,) 1841.

FROM THE REV SAMUEL G. BROWN, D. D.

DARTMOUTH COLLEGE, July 25, 1856.

My dear Sir: It gives me great pleasure to send you my impressions of Professor Peabody, though others could write with more authority. I knew him in College, when he was my Senior. He belonged to a class of great excellence, and was honourably distinguished throughout his college course for general scholarship, diligenee, fidelity, and great weight of personal influence in favour of all things "exeellent and of good report." His eharacter was mature and his mind already well disciplined when he entered the class, and education had perhaps less to accomplish for him in the matter of elegant culture, than for almost any one of his associates. Hence there was not the same conspicuous progress in him as in some others. Yet at the time of graduation he stood among the first, as is indicated by the fact that he was the orator of one of the Literary Societies, and was selected by the Faculty to deliver the Valedictory oration at Commencement. In every department of study he was a good scholar,—in the classical, moral, and rhetorical departments, pre-eminent. As a preacher, though not brilliant, he was always acceptable, and distinguished for a certain fulness and harmony of style, justness in the exposition of doctrine, and weight of exhortation. He was prudent without being timid, and zealous without being rash; eminently practical, though possessing a love of ideal beauty, and a cultivated and sensitive taste, and as far removed from formalism on the one side as from fanaticism on the other. Dignified and courteous in manner, he was highly respected by all his acquaintances, and while a pastor, greatly estcemed and beloved by his people. His fine natural qualities were marred by few blemishes, and his religious character was steadily and constantly developed year by year. Grave, sincere, earnest, he went about his labours as one mindful of his rcsponsibility, and as seen under his "great Task-master's eye." Indeed his anxieties outran his strength, and he was obliged to leave undone much that was dearest to his hopes. The disease to which he finally yielded had more than once "weakened his strength in the way," before he was finally prostrated by it. The consequent uncertainty of life had perhaps imparted to him more than usual seriousness, and a deep solicitude to work while the day lasted. He performed the duties of a Professor in College but a single year, and that with some interruptions. No better account of the general impression of his life on those who knew him best, can be given than in the language of a sermon preached at his funeral by the Rev. Dr. Lord.

"What his private papers show him to have felt in the presence of his God, was made evident also in his social and official intercourse. Intelligent, grave, dignified; conscientious in all his relations, from the student upwards to the teacher, the pastor, the professor; nothing empty as a scholar, nothing unsettled or inconsistent as a Divine, nothing vague or groundless as an instrueter; sincere, generous, honourable, devout; keenly scnsitive in respect to the proprieties and charities of life; warm in his affections, strong in his attachments, stern in his integrity; above the arts of policy, the jealousies of competition, the subserviency of party spirit, and simply intent upon serving God, in his own house, and in all his offieial ministrations, he was one of the few who are qualified to be models for the young, ornaments to general society, and pillars in the Church of God."

Hoping, dear Sir, that this hasty and imperfect sketch may be of some trifling service in commemorating a good man, who deserves something much better,

I am very truly your obedient friend and servant,

S. G. BROWN.

FROM THE REV JOHN NELSON, D. D.

LEICESTER, July 23, 1856.

My dear Sir: My personal acquaintance with the Rev. Mr. Peabody was limited to the period during which he was the pastor of the Central church in Worcester. While he held that office, I had, I may say, an intimate,—certainly a most happy, acquaintance with him. I often saw him in his own house, and often received him as a welcome guest in mine. I often met him in the Association to which we both belonged and in Ecclesiastical councils.

I remember him as having a rather tall and commanding figure, and a benign countenance, beaming with intelligence, especially when engaged in conversation. This appearance, however, was modified by constant ill health. No one could be with him without receiving the impression that he was a scholar, as well as a deep and accurate thinker.

The few sermons which I heard him read, or deliver from the pulpit, were of a high order;—distinguished for both accuracy of style and power of thought. They were clear, methodical, and highly eloquent. It was my own impression, and I know it was the impression of some of his most distinguished hearers, that he was among the best preachers of his time. In Ecclesiastical councils, he was shrewd, discerning, and wise. As a friend, he was always reliable. His moral character was not only high, but well balanced, and marred by no inconsistencies.

It is presumed that no one will dissent from the statement that, during the few years he was in Worcester, by his intelligence, his manly virtues, his kindness of heart, his active labours for the advancement of Christ's Kingdom, and his ability as well as faithfulness as a preacher, he greatly commended himself, not only to the people of his immediate charge, but to the whole community in which he laboured.

Affectionately yours,

JOHN NELSON

SAMUEL MUNSON.*

1832—1834.

AND

HENRY LYMAN.*

1832—1834.

These two individuals were so identified in their labours, and especially in their deaths, that there seems to be good reason why the notices of both should be included in the same article.

SAMUEL MUNSON was the son of Samuel D. and Betsey L. Munson, and was born in New Sharon, Me., on the 23d of March, 1804. His parents, as long as they lived, were very attentive to his religious training; but, at the age of ten, he lost them both. After this, however, he found a home in the family of a friend, where, by his amiable temper and correct behaviour, he rendered himself a great favourite. Among his youthful companions he had a great reputation for frankness and manliness; and was regarded,

* Missionary Heroes and Martyrs.—Missionary Herald.

not only by them, but by his teachers, as a model of good conduct. At the age of nineteen, he was hopefully brought under the saving power of the Gospel, and, in September, 1823, was admitted a member of the church.

He was now exercised with a strong desire to enter the ministry, and to spend his life as a missionary among the Heathen. But he had not the pecuniary means for accomplishing this object; and if he attempted it, he must depend on his own efforts, or the charity of his friends or the church, or on both combined. He was received under the patronage of the Maine Branch of the Education Society; but so limited were its funds that the amount thus furnished was very inadequate to meet his necessary expenses. One friend lent him books; another gave him instruction; while part of his time was spent in teaching a common school, and part in labouring on a farm. At length he became a member of Bowdoin College; but his whole collegiate life was an uninterrupted struggle with pecuniary embarrassments. As a scholar, he was distinguished more for patience, diligence, and accuracy, than for either facility or brilliancy; but his judgment was so correct, his principles so pure, his deportment so exemplary, and his spirit so philanthrophic and devout, that all who knew him, respected him; and all who knew him intimately, regarded him with strong affection.

He graduated in 1829, and, immediately after, entered the Theological Seminary at Andover. Here he prosecuted his studies with great zeal and thoroughness, not confining himself, by any means, to the prescribed routine, but endeavouring to enrich his mind from every department of knowledge within his reach. His general sobriety, discretion, and devotion to the cause of Christ, at this period, are happily illustrated by the following just and discriminating remarks which he made in regard to his personal relations to the Missionary cause:—

"There is a novelty connected with the missionary life,—a voyage across the ocean, a tour perhaps among the ruins of ancient Greece, or a visit to the land which was the theatre of our Saviour's mission, and the city over which He wept; or perhaps an abode in some remote, yet beautiful island in the Pacific, where nature has lent all her charms to give elegance and enchantment to her luxuries: such prospects, connected with the success that has attended the missionary effort, and the urgent call for more labourers, have at times so wrought upon my feelings that I have thought I could stay here no longer. Yet such a spirit is as different from the true missionary spirit as light from darkness. It would wither before toils and sufferings, like the blighted blossom in the noon-day sun. It is the ardour of youth, instead of the spirit of Christ. It is a creature of self, instead of that which seeketh not her own. Such feelings then must be banished.

"It is sometimes supposed that if an individual has a willingness or desire to devote himself to the missionary work, it is of course his duty. If he could be satisfied that the desire originated from the special providence of God, he might safely yield to it. If an inclination to become a missionary is of itself sufficient evidence of duty, then the want of such an inclination will, with equal certainty, excuse one. But it is often said to theological students—'You dare not examine the subject, lest you should be convinced that it is your duty to go to the Heathen.' There can be no doubt there are ministers settled in New England, who, had they impartially examined the subject, would now have been in Heathen lands; and perhaps others among the Heathen, had they done the same, would now have been in New England. Not that a warm attachment to missions is to be disregarded; but it is not of itself a satisfactory evidence of duty."

Mr. Munson's own choice of the foreign field was made with great deliberation, and with the fullest conviction that all the leadings of Providence were in favour of it. On leaving Andover in 1832, he spent the greater part of a year at Boston and Brunswick in the study of medicine. He was ordained at Orleans, Me., October 10, 1832. Early in the summer of 1833, he was married to Abbie, daughter of Col. Jacob Johnson of Brunswick,

preparatory to embarking for the East. From this time his fortunes were so blended with those of his colleague, Lyman, that it seems desirable here to introduce a brief narrative of Lyman's life, previous to the period that they became united in their missionary labours.

HENRY LYMAN was the son of Theodore Lyman, and was born at Northampton, Mass., on the 23d of November, 1809. While he was very young, he was the subject of a dangerous illness, during which his father solemnly dedicated him to God, and resolved that, if his life should be spared, he would educate him for the ministry. He did recover, and his father's resolution was not forgotten. He was religiously educated, but gave no particular evidence, at that period, of being religiously inclined. In obedience to the wish of his father, but contrary to his own, he entered on a course of classical study, and in due time became a member of Amherst College. Here, in the early part of his course, he showed himself not only destitute of any true sense of religion, but distinguished for profaneness and impiety. During a revival of religion in College, in 1827, which, at its commencement, he opposed with bitter earnestness, he became hopefully a subject of renewing grace. From this time, there was a great change manifest in his whole character—he showed as much ardour in the way of holiness, as he had done before in the way of sin; and, though he had formed habits of mental dissipation which it was not easy to eradicate, he endeavoured, by diligent application, to subject his mind to those severer and more orderly processes, which are essential either to extensive acquisitions or thorough culture.

Mr. Lyman was graduated in the year 1829, having, while yet a member of College, had his mind more or less exercised on the question whether it was not his duty to devote himself to the work of foreign missions. Shortly after his graduation, he entered the Theological Seminary at Andover, and became a member of the same class with Mr. Munson. Here, as the result of much inquiry, and reflection, and reading, on the subject, he matured the purpose of spending his life among the Heathen. He accordingly offered himself to the American Board, as a missionary to South Eastern Asia, and was accepted, jointly with Mr. Munson. He was ordained at Northampton, October, 11, 1832, President Humphrey preaching the ordination sermon. He was married at Boston, on the 16th of May, 1833, to Eliza, daughter of Nathan and Deborah Pond. The family, at the time of her birth, resided in Keene, N. H.

These two young men were directed to proceed to Batavia, and thence to explore Pulo Nias, an island West of Sumatra; and to extend their observations, if possible, to the Battas in the Northern part of Sumatra, and to penetrate into Amboyna, Timor, and Borneo. They sailed from Boston on the 10th of June, 1833, and in a hundred and three or four days were landed safely at Batavia, and cordially welcomed by Mr. Medhurst, the well known missionary of the London Missionary Society.

Immediately after their arrival, they began the study of Malay, and Mr. Munson began the Chinese. Mr. Lyman was almost immediately rendered exceedingly anxious on account of his wife's being seriously threatened with pulmonary disease; and scarcely was he relieved by the disappearance of her alarming symptoms, before he received the melancholy tidings of the death of his father.

They were not able at once to address themselves to the ulterior objects of their mission, from the necessity they were under of gaining the concurrence of the government,—no foreigner being permitted to reside or travel within the jurisdiction of the Dutch East India Company, without an express permission. While they were thus delayed, they occupied themselves in distributing tracts, administering to the sick, and occasionally preaching on board ships, as well as relieving Mr. Medhurst in the services of his chapel. Having, at length, procured the necessary papers, they left Batavia in April, 1834,—never to return. The day before their departure, which was the Sabbath, they joined in the celebration of the Lord's Supper, with a few others, in Mr. Medhurst's chapel; and, as they were leaving the place, Mr. Munson intimated to his wife that he was not improbably about to take his final leave of her and of their infant son; but he still remained inflexible in the purpose to go forward.

They set sail in a bark on the 7th of April, having on board ninety souls, speaking twelve different languages. On their way, they stopped at several ports and islands, endeavouring to gain all the information they could in respect to the character and pursuits of the inhabitants, especially the Nyas, to whom, by the instructions of the Board, they had been more particularly directed. They also distributed tracts to the Malays and Chinese, and conversed with the people, as far their limited knowledge of the language would permit. On their arrival at Nyas, they found that there were civil commotions prevailing in the island, which gave little promise of success to missionary labour at that time; though several of the Rajahs professed to regard the proposed mission with favour.

From Nyas they passed on to Tappanooly, where they arrived on the 17th, after a journey attended with manifold difficulties and hardships. Having stopped here a few days, they set out on the 23d, to explore the Batta country, with guides, interpreters, and servants, making in all a company of fourteen. On the second night after their departure, they enjoyed the hospitality of a Rajah, who seemed to think that their journey might be a perilous one, and offered to send forward and ascertain the dispositions of the people, that they might be able the better to judge whether it would be safe for them to proceed: they, however, declined the proposal, from a full confidence that they should not be molested in accomplishing so peaceable an errand. They went on their way, passing over steep hills, and through abrupt ravines, covered with thick forests; and, though the people of the villages sometimes treated them rudely, there was nothing to indicate any intentions of personal violence. But, on the 28th, a scene suddenly opened upon them, fitted to occasion the greatest alarm. They found themselves within an hundred yards of a fort, occupied by armed men; and, while their interpreter went forward to parley with the garrison, a hostile company of about two hundred persons surrounded them with every threatening demonstration. The servants, seeing the danger, threw down their baggage and made their escape; and the interpreter, with one servant, who accompanied him, escaped also; while the missionaries remained, casting away the arms they had taken to defend themselves against wild beasts, in token of their having no other than peaceable intentions. Their interpreter having fled, it was impossible that they should explain, and notwithstanding their significant and pleading gestures, the rabble proceeded to do their murderous work. Mr. Lyman fell by a musket shot; Mr. Munson was pierced through

with a spear; and the rest, with the exception of one servant who was killed, returned to report the heart-rending affair. When the people of the country learned that the murdered men were Americans, who had come to do them good, they rose in their indignation and deluged with blood the village in which the murderers resided.

The widows of these martyr missionaries returned to this country, shortly after their bereavement, and Mrs. Munson who has always remained a widow, became the mother of a son. Mrs. Lyman subsequently became the wife of the Rev. Dr. Wiley.

FROM THE REV JOSIAH FISHER.

SUCCASUNNA, N. J., July 9, 1855.

Dear Sir: I was well acquainted with Munson and Lyman, whose tragical end has given them such a sad distinction among our American Missionaries. Munson was a member of the class immediately succeeding mine in Bowdoin College; and if my memory serves me in respect to the time of his admission to College, we were there together three years. As he was a professor of religion, I used to meet him regularly in a Sabbath morning prayer-meeting, and sometimes in other religious circles, besides having frequent intercourse with him of a more general kind. I subsequently spent two years with him at the Andover Seminary, having preceded him there also by one year; and I remember meeting him once or twice, in the interval between his leaving the Seminary and embarking for the East. Lyman came to Andover about the same time with Munson, and joined the same class; and my acquaintance with him was confined to the two years in which we were pursuing our studies there together. Though I knew him for a shorter period than I knew Munson, I do not know but that my impressions of the two characters are equally distinct and trustworthy.

Munson was of about the medium height, thick set, and of dark complexion. He had a somewhat rugged face, indicative of native energy of mind and purpose, rather than of any great delicacy on the one hand, or ardour on the other. When he first came to College, his manners were somewhat stiff and unformed, owing, no doubt, to the humble circumstances in which he had had his early training; but he gradually showed himself susceptible of the modifying influence of his new associations, though his manners could never be considered as in any degree polished or elegant. And the outer man was, in his case, a true index to the inner—his intellect was vigorous, manly, and adapted to thorough investigation. In College he excelled chiefly in mathematical studies. On one occasion, he told me that he spent the whole night in solving some questions connected with his morning recitation; though, after he went to Andover, his taste seemed to undergo a change, and he became almost passionately fond of the languages; and I well remember his expressing to me, in strong terms, his regret that he had not, during his College life, studied the mathematics less and the languages more,—especially the Greek, as it bore on the study of the Bible. He always seemed kind-hearted and obliging, and was not otherwise than cordial in meeting his friends, though I should hardly suppose that his attachments were very ardent. He was rather quiet in his ordinary intercourse, and yet was always ready to bear his part in conversation.

I remember one incident of a somewhat ludicrous character, illustrative of both his strength of body and energy of action, that occurred while he was in College. The Mathematical Professor (Smith) got up a survey for the benefit of the students, with a view to measure the length of a degree of latitude and longitude; and Munson was among the leaders in the enterprise. Part of the measurement was taken on the water; and, upon the falling of the tide, the boats in which they had gone out were left, sticking fast upon the flats; and what

increased the awkwardness of their condition was, that while they were in this predicament, they were overtaken with the darkness. Munson, with his characteristic resolution, seized first one, and then another, and another, and carried them safely ashore upon his back. The spirit that discovered itself on that occasion was a leading element in his character, and formed an important qualification for the missionary work.

His Christian character was marked by great uniformity, consistency, and active devotedness to the cause of Christ. Though he was always a vigorous student, I think he never suffered his studies to interfere, in any degree, with the keeping of his heart, or the culture of his devout affections. As he advanced in his studies, his mind rapidly unfolded; and before he left the Seminary, he had reached a degree of vigour and maturity that disappointed even those who had expected the most from him. I never heard him preach: what came nearest to it, was my hearing him deliver, by appointment of his fellow-students, a Eulogy on a class-mate of great promisc in the Seminary, who had then recently died. The performance was, in every respect, highly ereditable to him. His manner on that occasion, as I remember it, was not particularly striking, and yet the performance was very highly approved; and I doubt not that if he had lived, he would have taken rank with the better class of American preachers.

LYMAN was, in almost every respect, a very different man from his associate and fellow-martyr. Every thing in his personal appearance was indicative of an ardent temperament. He was rather above the medium stature, and bent slightly forward as he walked. His complexion was light; his features, especially his nose, somewhat prominent; and he had a sort of sharp, bony appearance that indicated strong, nervous sensibility. He had great physical vigour and animal spirit—he walked more than five hundred miles during one vacation; and, having occasion, at a certain time, to refer to a book which was not to be had at the Seminary, he walked to Boston to procure it and returned the same day, without experiencing any inconvenience from the journey. He was impetuous in his movements, quick in his thoughts, and possibly sometimes not sufficiently considerate in his purposes; but he was of a social turn, full of warm and kindly feeling, and earnestly bent upon doing good, wherever he had opportunity. He carried his whole soul into every thing in which he engaged—he was disqualified, by his very constitution, for doing any thing by halves. The most important effort that he ever put forth during his connection with the Seminary, was the writing of a somewhat elaboratc essay on the condition of females in heathen lands. He evinced great industry and persevcrance in collecting the requisite material, and a part of thc essay was afterwards published in the form of a Tract, and is, I believe, still the best thing on that subject, that has been written. There was a time, during his Junior year in the Seminary, when he was on the eve of becoming a Baptist, and had made up his mind to offer himself to the Baptist Board, as one of their missionaries; but, in consequence of a casual conversation that occurred between him and one of his Congregational friends, just as he was about to carry his purpose into effect, hc was led to continue in the same ecclesiastical connection in which he had been educated. He was undoubtedly an earnest and zealous Christian; and though his natural constitution was not free from defects, there is no reason to doubt, if his life had been spared, that he would have been a very active and successful labourer in the missionary field. Both he and his associate have left behind but a brief record of purposes formed and services accomplished; but it is a record inscribed deep on the memory and the heart of the church.

Yours sincerely,

J. FISHER.

WILLIAM BRADFORD HOMER.*

1840—1841.

WILLIAM BRADFORD HOMER, the second son of George Joy and Mary Homer, was born in Boston, January 31, 1817 His father was an enterprising and prosperous merchant, and extensively known in the walks of Christian philanthrophy. His mother was a lineal descendant, in the seventh generation, from Governor William Bradford. His earliest developments gave promise of high intellectual and moral excellence. He was the object of the strictest parental watch and care, and was so shielded from the influence of evil example, that he passed the period of his childhood and early youth, ignorant, in a great measure, of the follies and vices of the world.

At the age of about seven, he took private lessons in elocution from Mr. William Russell of Boston, a distinguished teacher in that department, and thus early acquired a habit of speaking well, which formed one of the elements of his success as a preacher. In August, 1827, when he was in his eleventh year, he was sent to the Mount Pleasant Classical School at Amherst, where he remained three years. Here he was distinguished for his gentle and urbane manners, his uniform and quiet subjection to authority, and his rapid progress in the different branches of study, particularly in the Latin, ancient and modern Greek, and French languages. Several of his essays in ancient Greek were published in a juvenile Monthly; and his knowledge of the modern Greek, which he acquired under the instruction of Mr. Gregory Perdicari, a native of Greece, was such that he could converse in it with considerable fluency.

It was during the year 1828, while he was a pupil at the Mount Pleasant School, that he entered, as he believed, on the Christian life. There was, at that time, a general attention to religion among the pupils of the institution; and, though a large proportion of those who were supposed, for a while, to give evidence of a spiritual renovation ultimately returned to their wonted carelessness, young Homer was one of the few whose subsequent lives evinced the genuineness of the change. At this interesting period, he derived great benefit from reading Dr. Spring's Essays on the distinguishing traits of Christian character.

In August, 1830, he left the Mount Pleasant School, and returned to Boston, where he pursued his classical studies for somewhat more than a year. He then became a member of Phillips Academy, Andover, and continued there until he entered Amherst College in 1832. Previous to his leaving the Academy, he was appointed to pronounce the Valedictory address, at the anniversary of the institution. As he was the youngest member of the class, and withal of a very youthful appearance, he shrunk from the appointment, and it was with great difficulty that he was prevailed on to fulfil it, notwithstanding it was the most honourable testimony he could have received.

His college course was marked by the most scrupulous regard to order, by great diligence and success in study, and by a consistent and elevated Chris-

* Memoir by Professor Park.

tian character. He was graduated with the highest honours of his class in September, 1836.

It was the wish of some of Mr. Homer's friends that he should spend some time, after his graduation, in teaching school; thinking that this might prove a salutary discipline to him in referenee to the sterner engagements of professional life. But so thoroughly was he wedded to his studies, that he eould not think of heeding this suggestion. He accordingly entered the Theologieal Seminary at Andover in Oetober, 1836.

Early the next year, his mind was deeply exercised on the question whether it was not his duty to devote his life to a foreign mission. After mature deliberation, however, he eame to the eonelusion that he was better qualified, by his peeuliar constitution, to labour at home; and he seems subsequently to have made up his mind that he would devote a portion of his life at least to teaching, after having passed two or three years at the German Universities.

In the spring of 1837, he left the Seminary for a year, though he still resided at Andover, and availed himself of many privileges of the institution. His objeet in doing this was to give himself an opportunity of going over eertain parts of the eourse more thoroughly than he could within the preseribed limits, as well as of extending his knowledge of some eollateral subjects. He did not at all relax his diligenee during this period, nor was he less methodieal in the division of his time than while he was formally conneeted with the Seminary. At the elose of a year, he resumed his place as a pupil in the institution.

In the winter of Mr. Homer's middle year at Andover, he was appointed a Tutor in Amherst College; but, though he was earnestly solieited to aceept it, he perseveringly declined, giving as a reason that his duty called him to eomplete, without unnecessary delay, his theologieal studies.

In the year 1840, he eommeneed his eareer as a minister of the Gospel. In May of that year, it being his first Senior vaeation, he spent nearly four weeks at South Berwiek, Me., and preaehed with so mueh aeeeptanee, and in other ways so endeared himself to the people, that they gave him a call to beeome their pastor. He returned to the Seminary and spent the summer term, and elosed the exereises of his elass at their anniversary, by an essay which appears in his published works. On leaving the President's chair of the Porter Rhetorieal Society, he delivered an oration, whieh is also published. Both these performances are of a high order of merit.

On the 6th of Oetober, 1840, he was married at Buffalo, N. Y., to Sarah M., daughter of James F. Brown, and sister of one of his most intimate friends, who had perished in the ill-fated Lexington. Having maturely eonsidered the eall from South Berwiek, notwithstanding the eongregation was small, and he had already reeeived overtures from one of much more importance, he determined to aecept it; and he was accordingly ordained on the 11th of November.

On the Sabbath after his ordination, Mr. Homer uttered the following ominous sentenees:—

"We live in a solemn world. We cannot take a step where sad realities do not stare us in the face. We cannot form a new tie without casting our thoughts forward to the death pang that must sunder it. Amid the mutual rejoicings of our recent connection, I involuntarily think of the pall and the shroud, and the bier, and the grave; and I behold one, and another, and another, who now look up into my face and hear the sound of my voice, for whose cold remains I shall be called ere long to discharge the

last sad offiees; and God only knows but that this people may bear me out to my burial. Sabbath after Sabbath, I must stand up here as a dying man before dying men. Yet, blessed be God, I preaeh a Gospel, which seeures the great antidote to these ills, which enables us to look above and beyond them. And if my people will resolve this day to put themselves under my spiritual guardianship, and Heaven will bless the ministry whieh begins on my part in weakness and distrust, we may hush these dark forebodings, we may rest assured that death cannot weaken the tie now formed; we may look forward to a gladsome re-union, where the sombre weeds of the funeral shall be exchanged for the white vestments of the marriage feast, and the happy language of the pastor shall be,—'Behold I and the people whieh thou hast given me.'"

Mr. Homer immediately after entering upon his work, set about forming various plans for increasing the interest of his people in religious things, and thus helping forward the great ends of his ministry. But his bodily energies were not adequate to the amount of labour which he took upon himself. His life had always been that of a scholar, and too little pains had been taken to establish and invigorate his physical constitution. Hence when, in addition to the performance of a large amount of pastoral duty, he tasked himself with the writing of two sermons a week, he quickly found that it was more than he could bear; and he was actually promising his friends that he would relax the severity of his labours, when he was overtaken by the disease which terminated his life. On the first Sabbath in March, after a week of exhausting labour, he preached with great power and administered the ordinance of the Lord's Supper. At the close of his exercises in the afternoon, he visited a friend who was extremely ill, and in a state of delirium, betokening, as was supposed, a fatal issue. He left his bedside oppressed with the reflection that he was not in a situation to be either counselled or comforted. On the evening of this Sabbath, (March 7th,) he was visited by his physician, who saw at once that he was threatened with serious illness. His disease was of such a nature that it occasioned, for a season, great despondency, and he seems to have had a full conviction that his end was drawing near. After about ten days, his despondency gave way to delirium; and from that time till his death, there were only brief intervals of reason. His mind, however, even in his insanity, evidently had a spiritual direction; and whenever he enjoyed, even for a few moments, the exercise of his rational powers, he was manifestly rejoicing in the light of his Heavenly Father's countenance. On Monday the 22d of March, 1841, he closed his career, in the utmost peace, in the midst of a community of bleeding hearts. Professor Edwards of Andover, preached the sermon at his funeral, from I. Cor. xv. 53. It was a discourse to which Mr. Homer had himself listened with the greatest interest eighteen months before.

FROM THE REV J. B. CONDIT, D. D.

NEWARK, April 5, 1849.

Rev. and dear Brother: All my recollections of William Bradford Homer are such, that it is a pleasant office you have assigned me, to make a brief record of my impressions concerning him. It is not my design to furnish a full analysis of his character, or to gather in order the events that constitute his history; but to speak of him in familiar manner, as he impressed himself on my mind, in some of the manifestations of his brief career. Not one lives who knew him, who does not delight to let memory linger amid the scenes of his beautiful life.

Mr. Homer's life was not distinguished by any wonderful deed or startling incident, by which he suddenly mounted to a reputation above his fellows. There was no one thing so prominent in his course, as to command a sudden

admiration. The elements of his character were early marked, and, in the progress of years, developed in good proportions. The light which he shed around him was a mellow, steady, and growing light. His influence was uniform and noiseless. He went out and came in, in the execution of the fixed purposes of his life, with a quiet step. Such a habit adorned his career, inspired confidence and love, and left such an impress on the minds of all around him, that none who knew him will ever forget him in the happy combination of qualities which attracted to him all hearts.

While the traits of Mr. Homer's character in childhood were such as to excite the strongest hopes of his parents, and encourage their earnest efforts in his education, their high hopes and his early promise did not blind them to the sacredness of their trust. It was only necessary to know the manner in which that trust was discharged, and to witness his filial respect and devotion, to account for many of those virtues that were the ornament of the man in social life. A reverence for truth, a love of order and propriety, a respect for the counsels of age and wisdom, ever distinguished him. With true modesty and gentleness he united a love of principle and a firmness in adhering to it. He had no affectation of modesty. He was, as a student in College, ever aiming at high attainments in scholarship, and knew the standing which the Faculty and his fellow-students assigned him; but he maintained his position so as not to excite the envy of his associates, or forfeit their affection and sympathy. He gave no indication, in word or action, indicative of elation of mind on account of his attainments. This is worthy of notice in view of the remarkable development of his intellect beyond many of his age. Happy for him that he was the subject of such wise parental discipline amid the perils of his early years. Happy, especially, that he was made so early a child of grace, to be controlled by Christian principle, and to grow in self-knowledge, with his rapid progress in other acquisitions. He thus became a son to honour his father with a most tender devotion. He thus became a friend to be trusted, discriminating, but steadfast and devoted; glad to receive, as he was to impart; not always obtaining profit to himself, but seeking to profit others. He was free from those peculiarities which sometimes render it difficult to preserve friendship. He made no exorbitant exactions, which try affection and at last cool it. He gave out his heart without disguise. He won the hearts of others in such a way as to keep them and ever bind them more closely to him. Those who shared his friendship, will ever remember with what delight he met them after a separation, as the glad heart uttered itself in look, tone, and action. And not less so, after he had assumed, what was eminently, in his estimate of it, the great work of a pastor. When I think of him at home, as the son and the brother; at Amherst and at Andover, as the student and friend; at South Berwick, as the preacher and guide of the flock of Christ, I see the same beautiful symmetry of character; as he occupies each place with such facility, completeness, and devotion, as to arrest all observers and impress all minds.

In Mr. Homer was seen the happy union of the scholar and the Christian. He was a student not merely in name. He was so in purpose and habit, with a zeal that never tired. He loved knowledge and fixed for himself a point of high attainment. His mind thirsted strongly, and he lingered at the fountains. He sought to lay the foundations of a thorough scholarship, and formed his plans with reference to the life of a student. Hence, in College, and afterwards, he pursued his studies, not only with fidelity, but with system. It did not seem to any one that he was seeking merely the reputation of a scholar, or was very anxious for the highest College distinctions. He had a true delight in the field opened to the student. He could not endure superficial attainments. He loved to search for the hidden treasures. The mental effort demanded in severe study, was his pleasure. At the same time, he did a scholar's duty in the institutions

with which he was connected; seeking to awaken the spirit of the scholar in those around him. To this end he contributed his influence with much success.

But I am happy to say that the subject of this sketch was a valuable example of the *Christian* student. Religion, in our literary institutions, has sometimes suffered for want of diligence in study, on the part of its professors, and at other times, by their neglect of its duties through their devotion to study. But he avoided both defects by a conscientious discharge of duty. A student has been known, in the fervour of his religious devotion, to lay aside his books in the morning, and call on other Christians to do the same, under the conviction that he could not serve God in preparing his recitations. Mr. Homer's piety was not manifested in this way. All would have been surprised to see any thing irregular or eccentric in his religious manifestations. He communed much with his own heart and was still. He commended religion by the exhibition of its graces. Christian principle was manifested in "the daily beauty of his life." He sought to reach other minds with an influence that would lead them to the cross, but it was in his own way; often indirectly, but not the less powerfully. He kept pious emotions alive in his breast, though not always expressing them in just that way in which others would do it. Yet in him was presented an example of the cultivation of the mind and the heart in happy consistency, and as such, ought to be held up to the view of young men engaged in literary pursuits. In him the Christian was not buried in the student, nor the student supplanted by the Christian. Cultivating habitually a tender, but healthful religious sensibility, he appreciated, with a nice discrimination, the claims of duty. His attainments as a scholar were all the more earnestly sought, and more highly prized, that he might consecrate them to the glory of his Master.

It was thought by many that Mr. Homer's temperament and tastes might forbid his entering upon the active duties of the ministry. Perhaps it was the judgment of some, that he ought to pursue his studies without interruption, and thus qualify himself for the post of an instructer in a literary institution. While he may have contemplated such a field of labour, at some future time, he had a strong desire to preach the Gospel. He saw that, in such a work, all his acquisitions would be useful to him. He had never been a recluse, and was willing to enter the scene where his sympathies with man would be called out. If he did not seem fitted for the fierce conflicts of life, all believed him to be eminently adapted to preach the Gospel in such a way as to give it great power over thinking, intelligent persons, and peculiarly over prejudiced and sceptical minds.

Mr. Homer came into the ministry with such mental discipline and furniture, that his first sermons were distinguished for the dignity, vigour, and richness of a mature intellect and experience. The expectations of his friends were not disappointed. Though heard with delight, wherever he preached, he was not disposed to enter a large field of labour. In a conversation with him, about the time of his leaving Andover, concerning a pulpit in one of our cities, in which his services were desired, I found him shrinking from such a responsibility. Rather, in accordance with the preference which Spencer at one time expressed, he chose a rural home and a scene of quiet, unimposing labours. South Berwick was then opened to him, and there his heart was turned. He sought a place where the duties of the study would not be invaded by the many public calls which attend the station of a city pastor. The day of his ordination was a happy one to the people of that village. Seldom, if ever, have I seen a people manifest, in every appropriate way, a deeper sense of the value of the ministry which God gave them. The pastor elect approached the event of his ordination with a chastened cheerfulness, while there appeared, in every word and movement, a deep impression of the greatness of the trust to be committed to him. By his side in the sanctuary was his venerable father, sometimes too full of emotion to

restrain his tears. His ministry was opening with unaccustomed promise. Yet some, who looked, at that time, on his slender form, who knew his intense, yet suppressed, emotion, and the high resolve with which he entered on his work, had many fears as to his capacity long to endure it.

His people felt at once that he had come among them with a heart to work. Without delay his plans and purposes were disclosed to them. He had a system which he regarded as necessary to the successful discharge of his trust; and he wished his people to know and conform to it. In that system, the work of preparation for the pulpit had the chief place. He apportioned his time and energies in accordance with the remark of Herbert concerning a good minister, that "the pulpit is his joy and throne." He gave his mind to every subject on which he wrotc, with the conviction that it is a great work to make a good sermon. Perhaps his solicitude and labour in this department were too great. But this was the way in which he felt himself bound to magnify his office. Every part of his work had its place. He sent forth his influence in every appropriate channel. He was in all his duties, with such vigilance, facility, and untiring devotion, as at once to impress all classes of the community, and draw within the influence of the sanctuary some who had forsaken it.

It is not difficult to determine the secret of Mr. Homer's popularity. It is not found in a concealment of offensive truths. He did not "paint the glass, so as to keep out the light" from the conscience. He had nothing eccentric in his style or manner. The man himself was attractive. In his countenance, tone, and action, he conciliated his auditors. He was sincere and earnest. He so effectually secured the sympathy of his hearers, that he could utter any truth with all plainness, and they would bear it. He did not think it necessary to be mystical, to excite attention. Yct he gave to common truths a peculiar charm, both in their dress and in the relations in which he exhibited them. Nothing was rejected that was adapted to add vividness and force to his instructions. Every sermon bore the impress of his earnest soul, fixed some important truth distinctly and impressively in the minds of his hcarers, and was remembered. He kept mind awake, by being always prepared to meet its wants. And finally, a lovc for his work and for his people, breathing in all that he said and did, aidcd much in securing the favour of all. And I do not see why a popularity, resting on such grounds as these, would not have continued, if his life had been prolonged.

It was in the midst of a still growing interest in his ministry that this useful servant of Christ was called to his rest. All his arrangements indicated that he had a true view of what is necessary to a permanent as well as an efficient ministry. His plans were such as one would form, who would lay the foundations of extensive usefulness in a long life. Hence it is that, though his life was short, his works live after him. He loved to dwell on what he called "the transmigration of intellect." The theme of his Valedictory oration, when he was graduated, was, "The immortality of mental influence." That of his address at Andover, when hc lcft the Theological Seminary, was, "The posthumous power of the pulpit." On these topics, his thoughts are often beautiful. Now that he is gone from carth, we read some passages with a peculiar intercst. I cannot refrain from transferring to this page, from his address at Amherst, the following:—"Thus life begins when it ceases, and it seems as if the voice that was soft and humble, gathered compass and richness from the echoing walls of thc scpulchre. If there be such a thing as mental evaporation, the drops that vanish into thin air, are gathered to mantle the horizon for a season and descend again in showers that water the earth." When, in his address at Andover, he had referred to the fact that many had mourned the premature death of Huntington of Boston, he added, "How much more may have been accomplished by the spirit of the youthful Huntington, moving amid those churches in the quickened

memory of his few first fruits, than if he had lived till now, and had come up here to-day with white head and venerable mien to receive our homage. The preacher who casts his eye far down the lapse of years into the very bosom of that eternity where time shall almost be forgotten—such a one will make his life, *a life*,—short though it be, and will count its days by *labours* and its years by *fruits*." Thus he spoke. Since his decease, some have interpreted this language as indicative of an habitual impression on his mind that his life would be short. I do not so regard it. Yet he was not a stranger to the thought that his time of labour might be quickly finished, and well might he associate with that thought the delightful consideration that, though he should fall amid the freshness of his powers, he should yet live on earth, in an indestructible being. And he has left an undecaying life behind him. His short life gathered a power, which is incorporated in living mind. He is dead, but his "influence is living on in another direction, and, by the life it imparts to new minds, is constantly branching out into new influences alike immortal." Precious, for a long time to come, will be the memory of Homer, and worthy of a better tribute than I have been able to render to it.

Your brother in Christ,
J. B. CONDIT.

FROM THE REV FREDERICK D. HUNTINGTON, D. D.

Boston, November 10, 1852.

Dear Sir: I cheerfully comply with your request, and give some brief reminiscences of William Bradford Homer, as he was while in the body.

Mr. Homer was three years before me in College at Amherst. I think the first time I ever saw him was on a Class Exhibition day. From the Academy, in a neighbouring town, where I was then a student, I went over to attend the exercises. This was in 1835; and he must have been a Junior. The part he performed was the concluding oration, in English. It still seems to me that the impression he then made on my taste and judgment, my boyish admiration and ambition, was one of the marked events that stimulated my early studies. He stood before me as the impersonation of whatever is elegant and noble in scholarship. The image of his person and oratory was vivid in my memory for years, and has not quite faded yet. A certain polished freedom of manner,—a slender, tall, and handsome figure,—an expression of singular purity and radiance,—these were the chief external characteristics. But there was also in his speaking a much higher charm,—that of entire apparent faith in what he was saying,—a confidence in it almost joyous. This lent a delightful buoyancy to his eloquence, and won the hearer's respect to something deeper than mere accomplishments. Accomplished he certainly was, to a rare degree. One was first struck perhaps by his excellent breeding; and first conciliated by his evident delicacy of organization; and first moved to admiration by a beautifully blended gravity and refinement, dignity and airy lightness, unusual among Academic associations, and more unusual at an age so early as his must then have been. And yet it was plain that in the nature so harmoniously cultured, there must have been an original richness and simplicity, better than any of the gifts of schools. He spoke sincerely. His learning went into a *soul*, and was not only acquired, but assimilated. It was only needful to look at him, to see in that cheerful seriousness of face, and that chastened enthusiasm of utterance, a finer quality than belongs to any made-up manhood. Something bespoke him a Christian at first glance; but a Christian of genial temper and well-proportioned character. He bore that reverential and sacred deference towards the truth he uttered, which begets an undefinable trust in the audience, and sinks thoughts of self, and all tricks for effect, in the true orator. He had that earnest engag

edness in his manner, which is sometimes called self-possession, but is really a far better trait, and is more exactly *possession by the subject*. And yet he was rather calm than impassioned, rather guarded than impetuous, rather uniformly ardent and persuasive, than epigrammatically brilliant in style, or powerful in declamation.

I mention these qualities, because my first impressions were afterwards confirmed; and, so far as I know, the same qualities continued to distinguish him in his public performances at Andover, and during his short ministry. It was a good thing, I am sure, for me to have seen and heard him that summer afternoon; and I am glad to take this public notice of a force so quickening and elevating. They are worthy of our grateful recollection to the end of life,—these living influences that shoot from one point to another along the student's progress; these forms of beauty and strength that stand out at intervals, like ideals of fancy as much as like flesh-and-blood realities, to animate younger minds, and so create a kind of Scholarly Brotherhood, between successive ranks of studying men.

Subsequently to his graduation I saw but little of Mr. Homer; and knew him principally through my class-mate and intimate friend, Bancroft, who had a good deal of intercourse with him in the Theological School, both intellectual and spiritual. In that way, I learned how single was his aim, and how affluent his promise of the best distinction in his profession. And then, soon after, came the strange tidings that so much vitality had ceased or changed its place; so much hope been quenched or transferred to immortality, where it is never quenched. What dying scene was ever more bright with the very beauty of the cross, than the one where he stretched out his arms, as if over the table of the Lord, in a hallowed though disordered imagination, his ardent faith inspiring even his delirium, and so fell asleep, dreaming of the blessed office which was the dearest to his Christian heart and hands, breaking the bread of communion to the disciples?

I have alluded to Bancroft. You are aware that he was never ordained, but died in 1844, within a few months after finishing his preparatory course at the Seminary. He was the son of Jacob Bancroft, Esq., of Boston; and, having been fitted for College in the Boston Latin School, he entered with me at Amherst, and was graduated in 1839. It was there that he was spiritually renewed, and entered in earnest on the Christian life. His physical organization was singularly unequal to his intellectual life; and near-sightedness made many of his movements and gestures awkward. Still, the glow of his countenance revealed the internal play of emotion and the activity of his brain. The ingenuousness of his whole manifestation drew to him friends whom his warm heart never disappointed. From every thing unclean his whole nature revolted with the utmost energy. His soul was all *quick*. He rejected all that was not honourable, generous, and pure, either in conduct or literature, by a sure instinct. His sensitiveness would doubtless have stood in the way of his entire success in ordinary business relations, and possibly in some departments of his profession; but it gave a fascinating delicacy to his private character. All the motions of his mind were rapid. Had he chosen to apply himself to the regular studies, with less devotion to general literature, his class scholarship, which was high, might easily have been made higher. Belles Lettres authors and poetry acted on him with the strongest attraction. To most of his fellow-students he was chiefly known as a poet; and had he lived longer, the fine verses he often wrote gave guaranty enough that he would have attained no mean eminence in that branch of letters. His fancy was incessantly at play, even amidst his more serious occupations; and the grotesque shapes it was forever fashioning and grouping; the congruous and incongruous imagery it ever held at command, in endless variety; its promptitude and richness,—rendered him, where he felt at

ease, one of the most entertaining of our College circle. Indeed there was no man whose humour was more sure to set the company into innocent mirth, and no man more certain to revolt when that mirth passed the bounds of courtesy or decency. If this were the right occasion, I could fill a large space with his felicitous retorts, and brilliant sallies of wit. No process in conversation was too subtle for him to follow. His imagination would spring instantly to illustrate the most suddenly proposed topic: and it must be a rare genius that could surprise or outstrip his own, in invention or suggestion.

All these gifts it would have been both the principle and the satisfaction of his spirit to discipline still farther in this world; for he was a patient and progressive student as long as he lived. But it would have been a far deeper and holier joy, to consecrate them to the service of his Master and Saviour, as a minister in the Church. Religion took an engaging aspect in his frank, fervent nature. He loved and longed to preach the Gospel. But God called him. And through a painful disease, he went cheerfully and submissively home. He is joined to the honoured host of witnesses who have fulfilled their ministerial vow with silent lips, and who speak the word of an endless life, being dead.

I am, with cordial esteem,

Your obedient servant and friend,

F. D. HUNTINGTON.

JOHN KING LORD.*

1841—1849.

JOHN KING LORD, a son of the Rev. Nathan Lord, D. D., was born, March 22, 1819, in Amherst, N. H., which was, at that time, the place of his father's residence. When he was ten years of age, his father removed to Hanover and entered on the Presidency of Dartmouth College. The son, having been fitted for College at South Berwick (Me.) Academy, was admitted a member of Dartmouth College in 1832, and was graduated in 1836. It was during his connection with College that he became hopefully a subject of renewing grace, and formed the purpose to devote himself to the Christian ministry. The year after his graduation, he was occupied as a teacher at New Bedford, Mass.; and the year next ensuing, was Preceptor of the Academy at Peacham, Vt. In the autumn of 1838, he became a member of the Theological Seminary at Andover, where he remained until 1841, when he completed the regular course in that institution. In November of that year,—a few months after he was licensed to preach, he was ordained pastor of the Congregational church in Hartford, Vt. After remaining there nearly six years, he removed to Cincinnati, Ohio, and was installed pastor of the First Orthodox Congregational church in that city, on the 21st of October, 1847. He found the church in an exceedingly depressed state; but he addressed himself to his work with great vigour and alacrity, and had every prospect of a highly successful ministry. His bland manners and conciliatory spirit, as well as his good sense and prudence, had rendered him highly acceptable to other denominations than his own; and his genial and harmonizing influence had already begun to be

* MS. from his father.

perceptibly felt. But scarcely had his ministry commenced, before it reached a sudden and disastrous close. He died of that terrible scourge of humanity, the cholera, on the 13th of July, 1849, in the thirty-first year of his age. He knew that death was approaching; but he met it with the utmost tranquillity and firmness, being chiefly concerned to administer pious counsels to those around him, and to leave a dying testimony in honour of the Master who was calling him to Himself. A sermon on the occasion of his death was preached by the Rev. D. H. Allen, of the Lane Theological Seminary. In 1850, a selection from his manuscript sermons was published in a duodecimo volume, with an introductory notice by his bereaved father. The sermons are creditable alike to his intellect and his heart.

Mr. Lord was married, in January, 1842, to Laura E., daughter of Dr. Aaron Smith of Hardwick, Vt. They had three children, two of whom survived their father.

FROM THE REV S. G. BROWN, D. D.

HANOVER, March 10, 1852.

Dear Sir: I am very happy to give you,—according to your request,—my recollections of the late Rev. John K. Lord, whose early decease was deplored by a large circle of friends. I knew him well from his very boyhood, and was observant of his ministerial life up to the time of his leaving his parish at White River for Cincinnati.

His appearance, especially in the pulpit, would naturally attract the interest of a stranger, and may well remain fixed in the memory of his friends. In person, rather slender and not tall, he was rapid and vigorous in his movements, with a countenance of a fine intellectual cast, full of life and expression, and uniting, quite uncommonly, the freshness and eagerness of youth with the soberness and thoughtfulness of mature life. Though young, he had seen much of the world, and was sufficiently familiar with society in its best forms, to bear himself with dignity and ease under all circumstances.

In communication with others he was frank, unreserved, and unaffected, maintaining his own opinions without fear or hesitation, but yet duly recognising the right of an opponent. Of a discriminating and active mind, he seized with readiness whatever subject suggested itself, and allowed his studies to assume a sufficient range to guard against narrow and exclusive sympathies. But yet Theology, the revealed thought and will of God, formed the main subject of his reflection, and its established principles he made the criterion by which to determine the value of every other pursuit. This imparted earnestness to his opinions, and a serious and resolute method of discussing the matter which came before him. It seems to me, also, that it tended to produce in him a maturity of judgment, a quiet power of action, and a simplicity of life, quite uncommon in so young a man.

Such a habit might to some seem naturally associated with illiberality and harshness in judging those who differed from himself, especially if the difference were radical. But in Mr. Lord it was so tempered by a kindly nature, by a breadth of sympathy which fully appreciated the feelings of others, by a love of truth more than a love of victory, by a large acquaintance with men of various moods, and a consequent knowledge of the practical excellence which is sometimes found in company with a speculative error, that while he yielded nothing of his own convictions, he did not hastily condemn those of another—even entered into them, and detected and acknowledged the modicum of truth, which gave vitality to the associated error.

As a preacher, Mr. Lord was direct, serious, and impressive. His evident purpose was to exhibit and enforce the truth, and not to attract attention to him-

self. Hence he stood behind his subject, if I may so speak, and endeavoured by such means as lay in his power to make it bear upon the conscience and understanding of his hearers. If his earnestness might occasionally seem to a stranger somewhat too strenuous, those who knew him understood that the manner was the result of sincere and hearty conviction; that the truth which he preached he deeply felt, and he preached it, not because he was expected in virtue of his office to do some such thing, but because men had a living and abiding interest in it, and thus only could he fulfil his high duty to his Master. He adopted in substance the Millenarian view of the prophecies. Some of his opinions would be thought, according to the ideas of most men, too little hopeful for the world, but he adopted them, even as he proclaimed them, not because they were, a priori, most agreeable or most probable, but simply because the word of God seemed to teach him so, and on the truth of that word, he relied with a beautiful simplicity of faith.

He took a strong hold of the subject which interested him, and had he lived longer, would doubtless have become distinguished as a writer no less than a preacher. Those who should estimate the quality of his mind from the published volume of his discourses, would not give him sufficient credit for variety of topic in his sermons, although they might understand well enough the general method he was apt to pursue.

Though not possessing the highest versatility, he was never at a loss in adapting himself to varying circumstances, nor deficient in unfolding harmoniously the manifold truth of the Scriptures. His preaching, upon whatever topic, was marked by a settled character,—the result of his principles and convictions. Hortatory discourses and appeals to the feelings were comparatively rare with him, yet hardly any thing could be better, in its way, than the earnest, impressive, or tender and affectionate application, which he often made of a doctrine to the actual wants of his hearers. The condition of his parish, the state of the world, the difficulties of individuals, the hopes of the Church, the labours of benevolence, history and prophecy, the divinely appointed institutions, and especially the essential doctrines of the New Testament, were, each in its turn, the subjects of his discourses. If there were any thing unusual in his mode of treating these various themes, it was perhaps that he applied them more than is common, at least in New England, to the instruction and encouragement of believers. To the Church, if I am rightly informed, he directed the strength of his later ministrations, without, however, seeming to slight any other of his appropriate duties. To the church over which he was pastor, he directed a message almost from out of the agonies of death.

I have thus, my dear Sir, given you my general impressions of the character and preaching of Mr. Lord, as briefly as possible, perhaps with the omission of many things which ought to have been noticed. Too early for us, too early in human view for the Church, did he finish his earthly labours and go to his rest; but not too early for himself. His Christian life was mature, and he was habitually looking forward beyond this world of clouds and shadows to the world of light and truth. That Christian life was not ascetic nor enthusiastic, but affectionate, cheerful, earnest, quiet, profound; and the "peace of God" rested upon him. It would be well for the Church if others might be raised up to take his place, of equal singleness of purpose, steadfastness in the great work of the ministry, thoroughness of religious knowledge, and depth of piety.

I remain, dear Sir, yours with great regard,

S. G. BROWN

ALPHABETICAL INDEX

OF THE

NAMES OF THE SUBJECTS.

	VOL.	PAGE.
A.		
Adams, Eliphalet	I.	233
Adams, William	I.	181
Alden, Timothy	II.	449
Allen, James	I.	163
Allen, Thomas	I.	607
Allin, John	I.	108
Anderson, Rufus	II.	361
Appleton, Jesse, D. D.	II.	380
Appleton, Nathaniel	I.	301
Austin, David	II.	195
Austin, Samuel, D. D.	II.	221
B.		
Backus, Azel, D. D.	II.	281
Backus, Charles, D. D.	II.	61
Bailey, John	I.	201
Barnard, John (of Marblehead)	I.	252
Barnard, Thomas and John of Andover	I.	198
Bates, Joshua, D. D.	II.	465
Bellamy, Joseph, D. D.	I.	404
Benedict, Joel, D. D.	I.	682
Birdseye, Nathan	I.	436
Boies, Artemas	II.	664
Bradstreet, Simon	I.	241
Brattle, William	I.	236
Breck, Robert	I.	256
Breck, Robert (Second)	I.	385
Broek, John	I.	134
Brown, Francis, D. D.	II.	516
Brown, John, D. D.	II.	589
Buckminster, Joseph, D. D.	II.	108
Bulkly, Peter	I.	51
Burnet, Matthias, D. D.	II.	92
Burnham, Abraham, D. D.	II.	512
Burr, Jonathan	I.	123
Burroughs, George	I.	186
Burton, Asa, D. D.	II.	140
Bushnell, Jedediah	II.	422
Byles, Mather, D. D.	I.	376
C.		
Catlin, Jacob, D. D.	II.	260
Chapin, Calvin, D. D.	II.	323
Chaplin, Daniel, D. D.	II.	148
Chauncy, Charles	I.	110
Chauncy, Nathaniel	I.	263
Church, John Hubbard, D. D.	II.	445
Clap, Thomas	I.	343
Cleaveland, John	I.	458
Clark, Jonas	I.	514
Clark, Peter	I.	291
Cobbet, Thomas	I.	102
Codman, John, D. D.	II.	492
Cogswell, James D. D.	I.	445
Cogswell, William, D. D.	II.	605
Colman, Benjamin, D. D.	I.	223
Cooper, Samuel, D. D.	I.	440
Cooper, William	I.	288
Cornelius, Elias, D. D.	II.	633
Cotton, John	I.	25
Cowles, Giles Hooker, D. D	II.	330
Crane, John, D. D.	II.	214
Crane, John R., D. D.	II.	562
Cumming, Alexander	I.	462
Cutler, Manassch, LL. D.	II.	15
D.		
Daggett, Herman	II.	291
Daggett, Napthali, D. D.	I.	479
Dana, James, D. D.	I.	565
Dana, Joseph, D. D.	I.	597
Danforth, Samuel	I.	138
Davenport, John	I.	93
Day, Jeremiah	I.	688
Dickinson, Austin	II.	674
Dickinson, Moses	I.	310
Dow, Daniel, D. D.	II.	369
Dunster, Henry	I.	125
Dutton, Aaron	II.	489
Dutton, Matthew Rice	II.	592
Dwight, Louis	II.	669
Dwight, Sereno Edwards, D. D.	II.	629
Dwight, Timothy, D. D.	II.	152
E.		
Eaton, Samuel	I.	98
Eaton, Samuel	I.	612
Eckley Joseph, D. D.	II.	137
Edwards, Jonathan	I.	329

	VOL.	PAGE.
Edwards, Jonathan, D. D.	I.	653
Edwards, Justin, D. D.	II.	572
Edwards, Timothy	I.	230
Eliot, Andrew, D. D.	I.	417
Eliot, Jared	I.	270
Eliot, John	I.	18
Elliott, John, D. D.	II.	321
Ely, David, D. D.	II.	4
Emmons, Nathaniel, D. D.	I.	693

F.

Farrand, Daniel	I.	490
Fish, Joseph	I	359
Fisher, Jonathan	II.	344
Fisk, Pliny	II.	622
Fiske, John	I.	106
Fiske, John, D. D.	II.	367
Fiske, Nathan, D. D.	I.	571
Fiske, Nathan W.	II.	709
Flint, Abel, D. D.	II.	273
Fobes, Perez, D. D.	I.	645
Forbes, Eli, D. D.	I.	493
Fowler, Orin	II.	648
Foxcroft, Thomas	I.	308
Freneh Jonathan	II.	42

G.

Gallaudet, Thomas H., LL. D.	II.	609
Gee, Joshua	I.	312
Gillet, Alexander	II.	70
Gillet, Eliphalet, D. D.	II.	377
Goodrieh, Elizur, D. D.	I.	506
Graham, John	I.	314
Green, Samuel	II.	658
Greenough, William	II.	187

H.

Hale, John	I.	168
Hall, David, D. D.	I.	357
Hall, Gordon	II.	531
Halloek, Jeremiah	II.	229
Halloek, Moses	II.	310
Haneoek, John	I.	238
Harris, Walter, D. D.	II.	277
Hart, John and William	I.	260
Hart, Levi, D. D.	I.	590
Hart, Luther	II.	523
Haskell, Daniel	II.	526
Haven, Jason	I.	557
Haven, Samuel, D. D.	I.	495
Hawley, Gideon	I.	497
Haynes, Lemuel	II.	176
Hemmenway, Moses, D. D.	I.	541
Higginson, Franeis	I.	6
Higginson, John	I.	91
Hilliard, Timothy	I.	660
Hobart, Noah	I.	375
Hobart, Peter	I.	68
Hollingshead, William, D. D.	II.	58
Holmes, Abiel, D. D.	II.	240
Holyoke, Edward	I.	293
Homer, Jonathan, D. D.	II.	173
Hooke, William	I.	104
Hooker, Asahel	II.	316
Hooker, John	I.	504
Hooker, Thomas	I.	30
Hopkins, Daniel, D. D.	I.	581
Hopkins, Samuel, D. D.	I.	428
Hopkins, Samuel, D. D. (Second)	I.	519
Howe, Joseph	I.	707
Howe, Nathaniel	II.	307
Hubbard, William	I.	148
Hunt, John	I.	686
Huntington, Joseph, D. D.	I.	602
Huntington, Joshua	II.	501
Hyde, Alvan, D. D.	II.	300

I.

Isham, Chester	II.	704

J.

Jaekson, William, D. D.	II.	336
Judson, Ephraim	II.	20

K.

Keith, Isaac Stoekton, D. D.	II.	166
Kirkland, Samuel	I.	628
Knowles, John	I.	118

L.

Langdon, Samuel, D. D.	I.	455
Lathrop, Joseph, D. D.	I.	528
Lee, Andrew, D. D.	I.	668
Lee, Chauney, D. D.	II.	288
Lee, Samuel	I.	209
Lewis, Isaae, D. D.	I.	662
Loekwood, James	I.	413
Loekwood. Samuel, D. D.	I.	465
Loomis, Harvey	II.	555
Lord, Benjamin, D. D.	I.	297
Lord, John King.	II.	761
Loring, Israel	I.	257
Lothropp, John,	I.	49
Lowell, John	I.	338
Lyman, Joseph, D. D.	II.	10

M.

Macearty, Thaddeus	I.	423
Maeelintoek, Samuel, D. D.	I.	525
Marsh, James, D. D.	II.	692
Marsh, John, D. D	I.	619
Mather, Cotton, D. D.	I.	189
Mather, Eleazar	I.	159
Mather, Inerease, D. D.	I.	151
Mather, Moses, D. D.	I.	425
Mather, Riehard	I.	75
Mather, Samuel, D. D.	I.	371
Mayhews Missionary	I.	131
MeClure, David, D. D.	II.	7
MeFarland, Asa, D. D.	II.	412
MeKean, Joseph, D. D.	II.	414
MeKeen, Joseph, D. D.	II.	216
Merrill, Thomas Abbot, D. D.	II.	481
Mills, Samuel John	I.	672
Mills, Samuel John, Jr.	II.	566
Mitehell, Alfred	II.	601
Mitchell, Jonathan	I.	135
Moody, Joshua	I.	160
Moody, Samuel	I.	243
Moore, Zephaniah Swift, D. D.	II.	392
Morse, Jedediah, D. D.	II.	247
Morton, Charles	I.	211

N.

	VOL.	PAGE.
Nettleton, Asahel, D. D.	II.	542
Newell, Samuel	II.	538
Newman, Samuel	I.	115
Niles, Samuel and Nathaniel	I.	713
Norton, Asahel Strong, D. D.	II.	332
Norton, John	I.	54
Nott, Samuel, D. D.	II.	190
Noyes, James	I.	43

O.

Oakes, Urian	I.	141
Olds, Gamaliel Smith	II.	586
Osgood, David, D. D.	II.	72
Oxenbridge, John	I.	170

P.

Packard, Theophilus, D. D.	II.	408
Parish, Elijah, D. D.	II.	268
Park, Calvin, D. D.	II.	460
Parker, Thomas	I.	41
Parsons, David, D. D.	II.	120
Parsons, Levi	II.	644
Parsons, Moses	I.	448
Partridge, Ralph	I.	90
Payson, Edward, D. D.	II.	503
Payson, Seth, D. D.	II.	209
Peabody, Oliver	I.	318
Pearson, Eliphalet, LL. D.	II.	126
Pemberton, Ebenezer	I.	250
Pemberton, Ebenezer, D. D.	I.	336
Perkins, Nathan, D. D.	II.	1
Peters, Hugh	I.	70
Phillips, George	I.	15
Phillips, Samuel	I.	273
Pierpont, James	I.	205
Pierson, Abraham	I.	116
Pierson, Abraham (Second)	I.	174
Pomeroy, Benjamin, D. D.	I.	394
Poor, Daniel, D. D.	II.	617
Popkin, John Snelling, D. D.	II.	434
Porter, Ebenezer, D. D.	II.	351
Porter, Nathaniel, D. D.	II.	53
Prentiss, Thomas, D. D.	I.	678
Prince, Thomas	I.	304
Puffer, Reuben, D. D.	II.	206

R.

Richards, James	II.	596
Richards, William	II.	688
Ripley, Hezekiah, D. D.	I.	647
Robbins, Chandler, D. D.	I.	573
Robbins, Philemon and Ammi Ruhamah	I.	367
Robinson, Isaac, D. D.	II.	463
Robinson, John	I.	1
Robinson, William	II	131
Rogers, Ezekiel	I.	120
Rogers, John	I.	146
Rogers, Nathaniel	I.	87

S.

Salter, Richard, D. D.	I.	421
Sampson, Ezra	II.	122
Sanford, David	II.	48
Sergeant, John	I.	388
Sewall, Joseph, D. D.	I.	278
Sewall, Jotham	II.	430
Shepard, Mase	II.	265
Shepard, Samuel, D. D.	II.	364
Shepard, Thomas	I.	59
Sherman, John	I.	44
Smalley, John, D. D.	I.	559
Smith, Cotton Mather	I.	500
Smith, Ethan	II.	296
Smith, John, D. D. (of Dartmouth College)	II.	90
Smith, John, D. D. (of Bangor Seminary)	II.	389
Smith, Josiah	I.	351
Smith, Thomas	I.	326
Spring, Samuel, D. D.	II.	85
Stearns, Josiah	I.	575
Stearns, Samuel Horatio	II.	718
Stevens, Benjamin, D. D.	I.	484
Stiles, Ezra, D. D.	I.	470
Stoddard, Solomon	I.	172
Stone, Samuel	I.	37
Stone, Timothy	I.	631
Storrs, Richard Salter	II.	257
Strong, Cyprian, D. D.	I.	651
Strong, Jonathan, D. D.	II.	275
Strong, Nathan, D. D.	II.	34
Stuart, Moses	II.	475
Swan, Roswell Randall	II.	485
Swift, Job, D. D.	I.	640
Symmes, Zechariah	I.	47

T.

Tappan, David, D. D.	II.	97
Taylor, Edward	I.	177
Taylor, Nathaniel	I.	467
Taylor, Oliver Alden	II.	725
Temple, Daniel	II.	677
Tenney, Caleb Jewett, D. D.	II.	472
Thacher, Peter (of Milton)	I.	196
Thacher, Peter (of Boston)	I.	266
Thacher, Peter, D. D.	I.	718
Thacher, Thomas	I.	126
Thayer, Elihu, D. D.	II.	104
Todd, Jonathan	I.	383
Treat, Samuel	I.	183
Trumbull, Benjamin, D. D.	I.	584
Tucker, John, D. D.	I.	451

W.

Wadsworth, Benjamin	I.	220
Wadsworth, Benjamin, D. D.	II.	31
Waldron, William	I.	316
Wales, Samuel, D. D.	I.	710
Walter, Nehemiah and Thomas.	I.	217
Ward, Nathaniel	I.	39
Warham, John	I.	10
Waterman, Elijah	II.	341
Welch, Moses Cook, D. D.	II.	234
Weld, Habijah	I.	353
Welde, Thomas	I.	21
Welles, Noah, D. D.	I.	461
West, Stephen, D. D.	I.	548
Wheelock, Eleazar, D. D.	I.	397
Wheelwright, John	I.	83
Whitfield, Henry	I.	100
Whiting, Samuel	I.	81
Whittelsey, Chauncey	I.	414
Whittelsey, Samuel	I.	268
Wigglesworth, Edward, D. D.	I.	275

	VOL.	PAGE.
Wigglesworth, Michael	I.	143
Wilcox, Carlos	II.	652
Willard, Joseph, D. D.	II.	23
Willard, Samuel	I.	164
Williams, Elisha	I.	281
Williams, John	I.	214
Williams, Samuel, LL. D.	I.	595
Williams, Solomon, D. D.	I.	321
Williams, Stephen, D. D.	I.	284
Williams, William	I.	207
Wilson, John	I.	12
Wines, Abijah	II.	373
Wise, John	I.	188
Wisner, Benjamin Blydenburg, D. D.	II.	682
Wood, Samuel, D. D.	II.	169
Woodbridge, John	I.	129
Woods, Leonard, D. D.	II.	438
Worcester, Leonard	II.	455
Worcester, Samuel, D. D.	II.	398

Y.

Yale, Cyrus	II.	615

ALPHABETICAL INDEX

OF THE

NAMES OF THOSE WHO HAVE FURNISHED ORIGINAL LETTERS.

A.

Abbot, Abiel, D. D.
Adams, George E., D. D.
Allen, Joseph, D. D.
Allen, William, D. D.
Anderson, Rufus, D. D.

B.

Bacon, Hon. Ezekiel.
Bacon, Leonard, D. D.
Bardwell, Rev. Horatio.
Barstow, Zedekiah S., D. D.
Bayley, Rev. Kiah.
Beecher, Edward, D. D.
Bissell, Hon. Clark.
Blanchard, Amos, D. D.
Boardman, Hon. David S.
Bond, Alvan, D. D.
Bouton, Nathanael, D. D.
Bradley, Rev. Joshua.
Brigham, John C., D. D.
Brown, Samuel G., D. D.
Burgess, Ebenezer, D. D.
Burnham, Abraham, D. D.
Burns, Robert, D. D.

C.

Calhoun, George A., D. D.
Chapin, Calvin, D. D.
Chester, Albert T., D. D.
Choate, Hon. Rufus.
Clark, Rev. Rufus W
Clement, Jonathan, D. D.
Cogswell, Jonathan, D. D.
Cook, Parsons, D. D.
Cooley, Timothy Mather, D. D.
Cox, Samuel H., D. D.

D.

Daggett, Hon. David.
Dana, Daniel, D. D.
Dana, Rev. Samuel.
Davies, Rev. Thomas F
Davis, Emerson, D. D.
Day, Hon. Thomas.
Dewey, Chester, D. D.
Dewey, Orville, D. D.
Dimmick, Luther F., D. D.
Dutton, Hon. Henry.
Dwight, William T., D. D.

E.

Eldridge, Rev. Joseph.
Ellingwood, John W., D. D.
Ely, Alfred, D. D.
Emerson, Brown, D. D.
Emerson, Ralph, D. D.
Emmons, Ebenezer, M. D.

F.

Felton, C. C., LL. D.
Field, David D., D. D.
Fitch, Eleazar T., D. D.
Fowler, Professor William C
Francis, Convers, D. D.
French, Jonathan, D. D.
Frothingham, N. L., D. D.

G.

Gibbs, Professor Josiah Willard.
Goodell, Rev. William.
Goodrich, Chauncey A., D. D.
Goodrich, Hon. Elizur.
Gridley, Rev. Amos D.

H.

Haddock, Charles B., D. D.
Hall, Edwin, D. D.
Hallock, Gerard, Esq.
Haven, Samuel H., Esq.
Hawes, Joel, D. D.
Hewitt, Nathaniel, D. D.
Hickok, Laurens P., D. D.
Hitchcock, Edward, D. D.
Hooker, E. W., D. D.
Hooker, Rev. Horace.
Hopkins, Mark, D. D.
Hough, John, D. D.
Houghton, Rev. William A.
Humphrey, Heman, D. D.
Huntington, Rev. Daniel.
Hurd, Isaac, D. D

Hurlbut, Rev. Joseph.
Hyde, Rev. James T.

I.

Ide, Jacob, D. D.

J.

Jenks, William, D. D.
Jones, Rev. E. C.
Judson, Hon. Andrew T.

K.

King, Jonas, D. D.
Kingsley, James L., LL. D.

L.

Labaree, Benjamin, D. D.
Larned, Rev. William A.
Lathrop, Leonard E., D. D.
Lawrence, E. A., D. D.
Lee, Mrs. Eliza Buckminster.
Lee, Rev. William S.
Lord, David N., Esq.
Lord, Nathan, D. D.
Lowell, Charles, D. D.

M.

Maltby, John, D. D.
Marcy, Hon. William L.
Marsh, Rev. Frederick.
May, Rev. Samuel J.
M'Ewen, Abel, D. D.
Mead, Rev. Mark.
Merwin, Rev. Samuel.
Morris, Rev. Myron N
Morse, Rev. Abner.
Morse, S. F. B., Esq.
Murdock, James, D. D.
Murray, Nicholas, D. D.

N.

Nelson, John, D. D.
Nelson, Levi, D. D.
Norton, Asahel S., D. D.
Nott, Eliphalet, D. D.
Nott, Samuel, D. D.
Nott, Rev. Samuel.
Noyes, Daniel J., D. D.

O.

Olmsted, Denison, LL. D.
Osgood, Miss Luey.
Osgood, Samuel, D. D.
Otis, Hon. Harrison Gray.

P

Packard, Professor A. S.
Packard, Theophilus, D. D.
Palmer, Rev. Edward.
Palmer, Ray, D. D.
Park, Edwards A., D. D.
Peabody, A. P., D. D.
Peters, Absalom, D. D.
Pieree, John, D. D.
Pierpont, Rev. John.
Pitman, Rev. B. B.
Pomeroy, S. L., D. D.
Poor, Daniel, D. D.
Porter, David, D. D.
Porter, Noah, D. D.
Putnam, Israel W., D. D.
Putnam, Hon. Samuel.

Q.

Quincy, Josiah, LL. D.

R.

Rand, Rev. Asa.
Rantoul, Robert, Esq.
Robbins, Rev. Royal.
Robbins, Thomas, D. D.
Robinson, Edward, D. D.
Robinson, Isaac, D. D.

S.

Savage, James, LL. D.
Sawyer, Rev. John.
Sedgwick, Miss Catharine M.
Sewall, Rev. Jotham.
Shaw, Hon. Lemuel.
Shepard, George, D. D.
Shepard, Thomas, D. D.
Sherman, Hon Roger Minot.
Shurtleff, Roswell, D. D.
Sigourney, Mrs. L. H.
Silliman, Benjamin, LL. D.
Smalley, Elam, D. D.
Smith, David, D. D.
Smith, Hon. John Cotton.
Smith, Worthington, D. D.
Snell, Thomas, D. D.
Stearns, J. F., D. D.
Stearns, W A., D. D.
Stone, Rev. A. L.
Stone, Rev. Micah.
Stone, Rev Timothy.
Stone, Rev. Thomas T.
Storrs, R. S., D. D.
Stowe, Calvin E., D. D.
Strong, Hon. Lewis.
Stuart, Professor.
Swift, Hon. Samuel.

T.

Talcott, Rev. Harvey.
Tappan, Benjamin, D. D.
Taylor, Hon. H. W
Thompson, Rev. Joseph P.
Thurston, David, D. D.
Todd, John, D. D.
Torrey, Joseph, D. D.
Tyler, Bennett, D. D.

W

Waldo, Rev. Daniel.
Ware, Rev. William.
Warner, Rev. Aaron.
Washburn, Hon. Emery.
Waterbury, Jared B., D. D.
Wayland, Francis, D. D.
Wells, Rev. Nathaniel.
Wheeler, John, D. D.
White, Hon. Daniel Appleton.
Whiton, John M., D. D.

Willard, Professor Sidney.
Williams. Rev. Eleazar.
Willis, N. P., Esq.
Williston, Rev. Payson.
Williston, Seth. D. D.
Wines, E. C., D. D.
Withington, Leonard, D. D.
Wood, Rev. A. A.
Woodbridge, John, D. D.
Woodbridge, Timothy, D. D.
Woods, Leonard, D. D.
Woodworth, Hon. John.
Worcester, Samuel M., D. D.

Y.

Yale, Cyrus.
Yale, Elisha, D. D.

ALPHABETICAL INDEX

OF

NAMES INCIDENTALLY INTRODUCED EITHER IN THE TEXT OR THE NOTES.

	VOL.	PAGE.
Abbot, Hull	I.	241
Abbot, Jacob	II.	346
Abercrombie, Robert	I.	335
Adams, Ebenezer	II.	438
Adams, John	I.	350
Adams, Joseph	I.	456
Adams, Thomas	I.	235
Adams, William	I.	235
Aiken, Solomon	II.	87
Alden, John	II.	449
Alden, Timothy	II.	449
Allen, James	I.	164
Allen, Jeremiah	I.	164
Allen, Jonathan	II.	483
Allen, Solomon Metcalf	I.	612
Allen, Thomas	I.	48
Ames, William	I.	32
Andrew, Samuel	I.	269
Andrews, Elisha Demming	I.	538
Andrews, William	II.	237
Ashley, Jonathan	I.	207
Atwater, Noah	I.	537
Avery, David	I.	697
Avery, John	I.	127
Avery, Joseph	II.	344
Backus, Simon	I.	231
Backus, Simon	I.	231
Baeon, Ezekiel	I.	686
Baeon, John	I.	686
Badcock, Josiah	II.	32
Badger, Stephen	I	302
Bailey, Winthrop	I.	617
Baily, Thomas	I.	202
Baker, Joel	I.	245
Balch, Thomas	II.	15
Baldwin, Samuel	I.	386
Ball, Heman	I.	537
Bancroft, James H	II.	760,761
Barker, Nehemiah	I.	636
Barnard, Edward	I.	200
Barstow, George	I.	646
Bartlett, John	II.	243
Bartlett, Nathaniel	I.	638
Bartlett, Shubael	II.	192
Barton, Titus Theodore	II.	87
Bascom, William	II.	243
Bass, Benjamin	I.	350
Bayley, Abner	II.	389
Bayley, James	I.	186
Bassett, Amos	II.	294
Baxter, Joseph	I.	319
Beach, James	II.	319,320
Beckley, Hosea	II.	326
Belcher, Joseph	I.	219
Bell, Benjamin	II.	87
Bellamy, Jonathan	I.	406
Bemis, Stephen	I.	537
Benedict, Abner	I.	682
Benedict, Noah	I.	407
Bigelow, Jacob	II.	206
Blackman, Benjamin	I.	144
Blanchard, J. H. T	II.	127
Blowers, Thomas	I.	310
Boardman, Benjamin	I.	513
Boardman, Daniel	I.	468
Bordwell, Joel	I.	672
Bowen, Penuel	I.	708
Bowman, Jonathan	I.	140
Bradford, Ebenezer	I.	598
Bradley, Dan	I.	656
Bradstreet, Simon	I.	242,243
Brewer, Daniel	I.	385
Briant, Lemuel	I.	499
Bridge, Josiah	I.	518
Bridge, Matthew	I.	302
Bridge, Thomas	I.	163
Briggs, James	II.	408
Brimsmead, William	I.	256
Brinsmade, Daniel	I.	631
Brockway, Diodate	I.	605,606
Broekway, Thomas	I.	605
Brooks, Edward	I.	558
Brown, Aaron	II.	15
Brown, Cotton	II.	73
Brown, Elijah	I.	514
Brown, Joseph	II.	211
Brown, Richard	I.	458
Brown, William	I.	657

	VOL.	PAGE.
Brownson, David	I.	468
Buckingham, David	I.	648
Buckingham, Stephen	I.	261
Buckingham, Thomas	I.	260
Buckingham, Thomas	I.	260
Buckminster, Joseph	II.	108
Buckminster, Joseph	II.	108
Buckminster, Joseph	II.	108
Buckminster, Thomas	II.	108
Bulkly, Edward	I.	53
Bulkly, Gershom	I.	53
Bulkly, John	I.	53
Bulkly, John	I.	53
Bulkly, Peter	I.	53
Bull, Nehemiah	I.	207
Bunker, Benjamin	I.	144
Burr, Isaac	I.	424
Burr, Jonathan	I.	125
Burroughs, Eden	II.	90
Burt, Federal	II.	468
Burt, Sylvester	I.	538
Byles, Mather, Jr.	I.	379
Calef, Jonathan	I.	544
Camp, Joseph Elcazar	II.	592
Camp, Samuel	I.	664
Cary, Thomas	I.	200
Chaddock, Calvin	I.	697
Champion, Judah	I.	512
Champney, Joseph	II.	25
Chandler, James	I.	454
Chandler, Samuel	I.	274
Chapin, Walter	II.	481
Chase, Amos	I.	592
Chauncy, Barnabas	I.	114
Chauncy, Charles	I.	114
Chauncy, Elnathan	I.	114
Chauncy, Ichabod	I.	113
Chauncy, Isaac	I.	113
Chauncy, Isaac	I.	114
Chauncy, Israel	I.	114
Chauncy, Nathaniel	I.	114
Chauncy, Robert	I.	114
Checkley, Samuel	I.	313
Checkley, Samuel, Jr.	I.	313
Cheever, Samuel	I.	253
Cheever, Thomas	I.	144
Chipman, John	II.	100
Clap, Nathaniel	I.	349
Clap, Roger	I.	16
Clap, Thomas	I.	350,351
Clark, Azariah	II.	303
Clark, Pitt	I.	679
Clark, Timothy	II.	145
Clark, Thomas	I.	45
Clark, William	I.	292
Cleaveland, Ebenezer	I.	458
Cleaveland, John, Jr.	I.	460
Cobbet, Samuel	I.	102
Cogswell, James	I.	446
Cogswell, Mason Fitch	I.	446
Cogswell, Samuel	I.	446
Collins, Nathaniel	I.	183
Collins, Nathaniel	I.	183
Colton, Benjamin	I.	180
Colton, George	I.	180
Conant, William	II.	265
Cone, Salmon	II.	204
Cooke, Samuel	II.	73
Cooke, William	I.	386
Cornelius, Elias	II.	633,634
Cotton, John	I.	29
Cotton, Josiah	I.	301
Cotton, Nathaniel	I.	219
Cotton, Seaborn	I.	29
Cotton, Ward	I.	574
Crosby, Joshua	II.	142
Croswell, Andrew	I.	322
Curwin, George	I.	254
Cushing, Caleb	I.	453
Cushing, Jacob	I.	514
Cutler, Charles	II.	17
Cutler, Ephraim	II.	17
Cutler, Jervis	II.	17
Dane, Francis	I.	198
Dane, John	II.	379
Danforth, John	I.	140
Danforth, Jonathan	I	140
Danforth, Samuel	I.	140
Danforth, Thomas	I.	140
Davids, James	I.	205,206
Day, Mills	I.	690
Deane, Samuel	I.	327
Dennis, Josiah	I.	146
Dennison, John	I.	149
Devotion, Ebenezer	I.	180
Devotion, Ebenezer	I.	180
Devotion, John	I.	262
Dexter, Samuel	I.	559
Dickinson, Timothy	I.	698
Dimon, James	I.	296
Dodge, Ezekiel	I.	714
Doolittle, Benjamin	I.	207
Dorr, Edward	I.	387
Dorrance, Gordon	I.	549
Dow, Moses	II.	32
Downing, Sir George	I.	172
Dudley, Elias	I.	697
Dudley, Nicholas	I.	578
Dummer, Jeremy	I.	92
Dummer, Shubael	I.	243
Dunbar, Samuel	I.	559
Dunster, Josiah	I.	450
Dunton, John	I.	92
Dury, John	I.	56
Dwight, Benjamin Woolsey	II.	158
Dwight, Henry Edwin	II.	158
Dwight, John	II.	158
Eames, Jonathan	I.	452
Eastman, Tilton	II.	91
Eaton, Elisha	I.	613
Eaton, Joshua	I.	494
Eaton, Nathaniel	I.	125
Edwards, Pierpont	I.	334
Edwards, Timothy	I.	334
Eells, Edward	I.	383
Eells, Nathaniel	I.	361,362
Eells, Nathaniel	I.	361,362
Eliot, Andrew	I.	420,421
Eliot Andrew	I.	421
Eliot, Augustus	I	272
Eliot, Benjamin	I.	22
Eliot, Jacob	I.	322
Eliot, John	I.	21
Eliot, Joseph	I.	21,22,270
Eliot, Samuel	I.	22
Eliot, Samuel	I.	272
Ellis, John	I.	604
Ellis, Jonathan	I.	669

	VOL.	PAGE.
Ellsworth, John	II.	8
Ely, Zebulon	II.	192
Emerson, Ezekiel	II.	431
Emerson, John	I.	168
Emerson, John	I.	168
Emerson, John	I.	245
Emerson, Joseph	I.	245
Emerson, Joseph	I.	245
Emerson, Joseph	I.	599
Emerson, William	I.	245
Estabrook, Benjamin	I.	185
Estabrook, Joseph	I.	185
Estabrook, Joseph	I.	518
Evans, Israel	II.	138
Evarts, Jeremiah	II.	637
Everett, Moses	I.	559
Everett, Oliver	I.	559
Farley, Stephen	II.	375
Fessenden, Benjamin	II.	301
Firmin, Giles	I.	40
Fisher, Hugh	I.	351
Fisher, Jesse	I.	538
Fisk, Elisha	I.	698
Fiske, Abel	II.	346
Fiske, Moses	I.	107
Fiske, Moses	II.	367
Fiske, Thaddeus	I.	519
Fitch, Jabez	I.	180
Fitch, James	I.	180
Fletcher, Nathaniel Hill	II.	99
Flint, Jacob	II.	466
Flynt, Henry	I.	116
Flynt, Henry	I.	116
Flynt, Josiah	I.	116
Forward, Justus	II.	297
Foster, Daniel	II.	142
Foster, Isaac	II.	142
Fowler, Abraham	II.	230
Fowler, Amos	I.	383
Fox, Jabez	I.	354
Fox, John	I.	354
Foxcroft, Samuel	I.	310
Frisbie, Levi	I.	402
Frost, John	II.	283
Gager, William	I.	180
Gannett, Caleb	II.	244
Gannett, Thomas Brattle	II.	244
Gay, Ebenezer	I.	537
Gay, Ebenezer	I.	537
Gibbs, Henry	I.	202
Gile, Samuel	I.	580
Gilman, Tristram	II.	519
Glover, Jesse	I.	126
Glover, Pelatiah	I.	178
Goodrich, Chauncey	I.	512
Goodrich, Elizur	I.	512
Goodrich, Samuel	I.	512
Gookin, Nathaniel	I.	237
Gookin, Nathaniel	I.	237
Gookin, Nathaniel	I.	237
Gould, Jonathan	II.	100
Gould, Vinson	II.	62
Graham, Chauney	I.	315
Graham, John	I.	315
Graham, Richard Croueh	I.	315
Graves, Starling	II.	229
Graves, William	II.	10
Gray, Ellis	I.	373
Green, Benjamin	I.	519
Green, Joseph	I.	273
Gridley, Elijah	I.	653
Gridley, Ralph Wells	I.	653
Griswold, Darius Oliver	II.	524
Griswold, Stanley	I.	468
Grosvenor, David	I.	359
Grout, Jonathan	II.	408
Gurley, John	II.	192
Hale, Enoch	II.	572
Hale, James	I.	170
Hale, Moses	I.	448
Hale, Richard	I.	170
Hale, Robert	I.	170
Hale, Samuel	I.	170
Hall, Daniel	II.	319
Hall, Nathaniel	II.	225
Hall, Samuel	I.	287
Hall, Theophilus	I.	669
Halloek, Jeremiah Humphrey	II.	232
Hancock, Ebenezer	I.	238,239
Hancoek, John	I.	240,241
Haneock, Thomas	I.	241
Harrington, Timothy	I.	239
Harrison, Roger	II.	531
Harvard, John	I.	48
Hawley, James	I.	500
Hawley, Thomas	I.	438
Heacoomes	I.	132
Helyer, Jonathan	I.	350
Hemmenway, Phineas	I.	541,542
Higginson, Francis	I.	10
Higginson, Francis	I.	92
Higginson, Henry	I.	92
Higginson, John	I.	92
Higginson, Nathaniel	I.	92
Higginson, Thomas	I.	92
Hill, Abraham	I.	386
Hill, Ebenezer	II.	211
Hilliard, Joseph	I.	661
Hilliard, Timothy	I.	661
Hinsdell, Ebenezer	I.	280
Hitcheock, Enos	II.	99
Hobart, Gershom	I.	69
Hobart, Japheth	I.	70
Hobart, Jeremiah	I.	69
Hobart, John Sloss	I.	376
Hobart, Joshua	I.	69
Hobart, Nehemiah	I.	69
Holt, Nathan	I.	274
Holt, Thomas	I.	585
Holyoke, Edward Augustus	I.	296
Hooker, Nathaniel	II.	1
Hooker, Samuel	I.	37
Hopkins, Samuel	I.	519,520
Hotchkiss, Frederiek William	I.	262
Howe, Perley	I.	707
Hubbard, Ebenezer	I.	580
Hubbard, John	I.	537
Hubbard, John	II.	10
Hubbard, John	II.	269
Hubbard, Robert	I.	607
Huit, Ephraim	I.	11
Hull, Aretius Bevill	II.	593
Humphreys, Daniel	I.	315
Huntington, John	I.	299
Hurlbut, Rufus	II.	468
Hutchinson, Aaron	I.	452
Hutchinson, Anne	I.	13
Hyde, Alvan	II.	303

	VOL.	PAGE.
Jackson, Joseph	I.	441
Jacob, Henry	I.	49
James, Thomas	I.	47
James, Thomas	I.	47
Jaques, Richard	I.	460
Jenkins, Charles	II.	507
Jennison, William	I.	292
Jerome, Amasa	I.	550
Jewett, David	II.	401
Jones, John	I.	51
Judd, Jonathan	I.	335
Judson, Adoniram	II.	22, 23
Keep, John	I.	287
Kellogg, David	II.	207
Kellogg, Elijah	I.	722
Kelly, John	I.	544
Kendall, David	II.	243
Kendall, Samuel	I.	207
King, Walter	II.	319
Kinne, Aaron	II.	264
Kirkland, Daniel	I.	623,624
Knapp, Joshua	I.	370
Lane, Job	I.	636
Lane, Otis	II.	243
Langdon, John	I.	410
Lankton, Levi	II.	373
Leavenworth, Mark	II.	288
Lee, Jonathan	II.	288
Lee, Joseph	I.	518
Leslie, George	II.	307
Leverett, John	I.	147
Lewis Isaac	I.	667
Lewis, John	I.	324
Lewis, Zechariah	I.	666
Litchfield, Paul	II.	447
Little, Ephraim	I.	348
Lombard, Solomon	I.	327
Lord, Joseph	I.	140
Loring, John	I.	259
Man, Samuel	II.	460
Mansfield, Achilles	II.	321
March, Edmund	I.	292
Marsh, Daniel	II.	116,117
Marsh, Ebenezer Grant	I.	623
Marsh, Elisha	I.	386
Marsh, Joseph	I.	240
Martindale, Stephen	II.	299
Mason, Elihu	II.	3
Mason, Thomas	I.	679
Mather, Nathaniel	I.	80
Mather, Nathaniel	I.	152
Mather, Samuel	I.	79
Mather, Samuel	I.	152
Maverick, John	I.	10, 11
May, Eleazar	I.	414
May, Hezekiah	II.	250
Mayhew, Joseph	I.	133
Mayhew, Matthew	I.	132
Mayhew, Nathan	I.	133
Mayhew, Thomas	I.	132
Mayhew, Zechariah	I.	133
McKinstry, John	I.	357
McKinstry, John	I.	357
Meacham, Joseph	I.	217
Mellen, John	II.	449,450
Mellen, John	II.	450
Merriam, Jonas	II.	173
Merriam, Matthew	I.	669
Merrick, Jonathan	I.	631
Merrill, Daniel	II.	225
Merrill, Giles	I.	200
Merrill, Nathaniel	II.	269
Merwin, Noah	II.	351
Miller, Jonathan	I.	690, 691
Mills, Edmund	I.	696
Mills, Gideon	II.	229, 230
Mills, Jedediah	I.	662, II. 5
Miltimore, James	II.	117
Mitchell, Jonathan	I.	137
Mitchell, Justus	I.	666
Mitchell, Samuel	I.	137
Mix, Stephen	I.	281
Moody, Amos	I.	454
Moody, Joseph	I.	248, 249
Moore, Abraham	II.	218
Morgan, Solomon	II.	526
Morrill, Isaac	I.	580
Morse, Jedediah	II.	247
Moseley, Samuel	I.	446
Moss, Reuben	I.	585
Munson, Samuel	II.	364
Murdock, Jonathan	II.	41
Murdock, Thomas Jewett	II.	356
Nason, Reuben	II.	383
Newman, Antipas	I.	116
Newman, John	II.	15
Newman, Noah	I.	116
Newmarch, John	I.	487
Newton, Roger	I.	37
Newton, Roger	I.	513
Newton, Roger	I.	513
Niles, Samuel	I.	713
Noble, Oliver	I.	602
Norton, John	I.	207
Noyes, Edmund	I.	453
Noyes, James	I.	44
Noyes, James	I.	362, 363
Noyes, John	I.	362
Noyes, John	I.	362
Noyes, Joseph	I.	362
Noyes, Matthew	I.	513
Noyes, Moses	I.	44
Noyes, Nathaniel	II.	87
Noyes, Nicholas	I.	91
Obookiah, Henry	II.	293
Oliver, Daniel	II.	43
Osborn, Benjamin	II.	351
Osborn, Sylvanus	I.	690
Osgood, John	II.	240
Osgood, Thaddeus	I.	538
Owen, John	I.	235
Paige, Reed	I.	585
Paine, Joshua	I.	722
Palmer, David	I.	669
Palmer, Joseph	II.	449
Palmer, Stephen	I.	559
Parish, Ariel	II.	269
Parker, Stephen	I.	280
Parkman, Ebenezer	I.	256
Parmelee, Philander	II.	546
Parsons, David	II.	120
Parsons, David	II.	120
Parsons, Elijah	I.	607
Parsons, Joseph	I.	324
Parsons, Obadiah	I.	449
Patten, William	I.	592
Patten, William	I.	592
Payson, Edward	I.	273

	VOL.	PAGE.
Payson, John	II.	214
Payson, Phillips	II.	209
Payson, Phillips	II.	210
Payson, Phillips	II.	214
Peabody, Oliver	I.	319
Peabody, Stephen	II.	104
Pemberton, Ebenezer	II.	415
Perkins, Nathan	I.	2, 3
Perley, Samuel	II.	307
Perry, David	II.	303
Perry, Joseph	I.	231
Pettingill, Amos	II.	524
Phillips, George	I.	17
Phillips, John	I.	274, 275
Phillips, Samuel	I.	17
Phillips, Samuel	I.	274
Phillips, William	I.	275
Pickering, Theophilus	I.	458
Pierpont, John	I.	205
Pike, James	I.	189
Pike, Joseph	I.	189
Pillsbury, Levi	II.	211
Pilsbury, Enoch	II.	269
Pitkin, Timothy	I.	347
Pond, Enoch	II.	370
Potwine, Thomas	II.	9
Powers, Peter	II.	346
Prentice, John	I.	256
Prentice, John	I.	304
Prentice, Thomas	I.	242
Prescott, Benjamin	I.	313
Preston, John B.	I.	645
Prudden, Nehemiah	I.	585
Punderson, Thomas	II.	477
Putnam, Aaron	I.	358
Putnam, Daniel	I.	358
Pygan, Alexander	I.	235
Pynchon, William	I.	57
Rand, William	I.	386
Randolph, Edward	I.	154
Raynolds, Freegrace	II.	62
Rawson, Grindall	I.	168
Rawson, Grindall	I.	168
Rawson, Grindall	I.	168
Reed, Samuel	II.	122
Reed, Solomon	II.	122
Reed, Solomon	II.	122
Reed, Timothy	II.	122
Reyner, John	I.	112
Reynolds, Peter	I.	180
Rice, Asaph	I.	493
Richardson, Gideon	I.	260
Richardson, John	I.	130
Richmond, Edward	II.	417
Riddel, William	I.	520
Ripley, David	I.	648
Ripley, Silvanus	I.	401
Robbins, Francis	I.	370
Robbins, Nathaniel	II.	73
Roberts, Joseph	I.	419
Roberts, Nathaniel	I.	410
Robinson, John	I.	697
Robinson, John	II.	131
Roby, Joseph	II.	78
Rockwell, Lathrop	I.	634
Rogers, Daniel	I.	147
Rogers, Daniel	I.	147
Rogers, Daniel	I.	147
Rogers, John	I.	147
Rogers, John	I.	147
Rogers, Nathaniel	I.	147
Rogers, Nathaniel	I.	147
Rolfe, William	II.	414
Rowland, William F.	I.	722
Ruggles, Benjamin	II.	142
Ruggles, Samuel	I.	576
Ruggles, Thomas	I.	261
Ruggles, Thomas	I.	261
Ruggles, Thomas	II.	490
Russell, John	I.	178
Russell, Jonathan	I.	178
Russell, Jonathan	I.	178
Russell, Noadiah	I.	261
Russell, Noadiah	II.	237
Russell, Samuel	I.	261
Russell, William	II.	237
Scott, Jonathan	I.	617
Scott, Thomas	I.	283
Seecombe, John	I.	209
Seecombe, Joseph	I.	280
Searle, John	II.	104
Sergeant, John	I.	392, 393, 394
Sewall, Stephen	I.	137
Sewall, Stephen	I.	137
Sewall, Stephen	I.	295
Shaw, Josiah Crocker	I.	574
Shaw, William	I.	573, 574
Shepard, Jeremiah	I.	67
Shepard, Thomas	I.	67
Shepard, Thomas	I.	67
Sherman, Nathaniel	I.	480
Sherwin, Jacob	II.	289
Shove, George	I.	116
Shurtleff, William	I.	456
Skelton, Samuel	I.	8
Skelton, Thomas	I.	580
Skinner, Ichabod Lord	II.	37
Skinner, Newton	I.	563
Smith, Charles Jeffrey	I.	402
Smith, Daniel	I.	502
Smith, Daniel	II.	269
Smith, David	I.	599
Smith, Eli	I.	697
Smith, John	I.	592
Smith, Josiah	I.	352
Smith, Peter Thacher	I.	327
Smith, Ralph	I.	55
Smith, William	I.	67
Sparhawk, John	I.	301
Sperry, Eben Peck	I.	580
Sprague, Edward	I.	457
Starr, Peter	I.	692
Stearns, Samuel	I.	579, 580
Stebbins, Stephen Williams	I.	439
Stecle, Marshfield	II.	347
Stevens, John H.	I.	598
Stevens, Joseph	I.	484, 485
Stiles, Abel	I.	470
Stiles, Isaac	I.	470
Stoddard, Anthony	I.	172
Stoddard, Anthony	I.	173
Stoddard, John	I.	173
Stone, Eliab	I.	580
Stone, Micah	I.	580
Stone, Timothy	I.	634
Storer, Seth	I.	338
Storrs, Andrew	I.	406
Storrs, John	II.	257

	VOL.	PAGE.
Story, Isaac	I.	242
Stoughton, William	I.	140
Street, Nicholas	II.	202
Street, Nicholas	I.	104
Street, Samuel	I.	104
Strong, Job	I.	335
Strong, Joseph	II.	41
Strong, Joseph	II.	229, 230
Strong, Joseph	II.	230
Strong, Nathan	II.	34
Strong, Nehemiah	I.	481
Swift, John	I.	256
Swift, Seth	I.	645
Symmes, Thomas	I.	273
Taft, Moses	II.	276
Tappan, Amos	II.	105
Tappan, Benjamin	II.	97
Taylor, John	I.	309
Thacher, Anthony	I.	127
Thacher, Oxenbridge	I.	718
Thacher, Peter	I.	353
Thacher, Peter	I.	197
Thacher, Ralph	I.	128
Thacher, Thomas Cushing	I.	720
Thompson, John	II.	415
Thompson, William	I.	119
Thompson, William	II.	415
Throop, Benjamin	I.	669
Thurston, James	II.	117
Tobey, Samuel	I.	646
Todd, Samuel	II.	288
Toppan, Christopher	I.	451
Torrey, Samuel	I.	183
True, Henry	I.	200
Tuffts, James	I.	698
Turell, Ebenezer	II.	73
Tuttle, Moses	I.	231
Underwood, Nathan	I.	514
Vane, Henry	I.	28
Vinal, William	I	362
Wade, John	I.	189
Waldo, Nathan	II.	269
Wales, John	I.	646
Walker, Samuel	II.	87
Walker, Timothy	I.	200
Wallis, Hugh	II.	379
Ward, Ephraim	I.	558
Ward, James Rogers	I.	40
Ward, John	I.	40
Warren, John	I.	146
Waterman, Nehemiah	II.	339
Watkins, John	I.	530, 531
Webb, John	I.	267
Webb, Nathan	II.	85
Webber, Samuel	II.	24
Webster, Josiah	II.	401
Webster, Samuel	I.	291
Webster, Samuel	I.	291
Weleh, Daniel	II.	234
Weld, Ezra	I.	354
Welde, Edward	I.	24
Welde, John	I.	24
Welde, Thomas	I.	24
Welde, Thomas	I.	25
Welsteed, William	I.	373
Wheeler, Elijah	I.	550
Wheeler, Joseph	II.	441
Wheelock Ralph	I.	397, 398
Whipple, Edwards	I.	698
Whipple, Joseph	I.	342
Whitaker, Jonathan	II.	243
Whitaker, Nathaniel	I.	299
White, Benjamin	II.	145
White, Ebenezer	I.	315
White, John	I.	152
White, Levi	II.	276
White, Stephen	II.	235
White, Thomas	I.	528
Whiting, John	I.	82
Whiting, John	I.	182
Whiting, Joseph	I.	82
Whiting, Samuel	I.	82
Whiting, Samuel	I.	182
Whitman, Elnathan	I.	315
Whitman, Levi	II.	450
Whitman, Samuel	I.	315
Whitman, Samuel	II.	310
Whitney, Josiah	I.	529
Whittelsey, Samuel	I.	269, 270
Whittlesey, John Baldwin	II.	283
Whittlesey, Samuel	II.	326
Whitwell, William	I.	253
Wigglesworth, Edward	I.	277, 278
Wigglesworth, Samuel	I.	145
Wight, Henry	I.	679
Wight, Jabez	I.	299
Wilder, John	I.	593
Willard, John	II.	30
Willard, Joseph	I.	537
Willard, Samuel	II.	23
Willard, Simon	I.	164, 165
Willes, Henry	I.	299
Williams, Abigail	I.	217
Williams, Abraham	I.	386
Williams, Chester	I.	520
Williams, Ebenezer	I.	323
Williams, Eleazar	I.	216
Williams, Eliphalet	I.	323
Williams, Elisha Scott	I.	324
Williams, Esther	I.	217
Williams, Eunice	I.	216, 217
Williams, Ezekiel	I.	323
Williams, Israel	I.	207
Williams, Nathan	I.	287, 288
Williams, Nathaniel	I.	307
Williams, Simon	II.	216
Williams, Solomon	I.	324
Williams, Stephen	I.	287
Williams, Stepheu	II.	258
Williams, Thomas	I.	323
Williams, Warham	I.	216
Williams, Warham	I.	287
Williams, William	I.	208
Williams, William	I.	208, 209
Williams, William	I.	323
Willis, Eliakim	II.	434
Williston, Noah	I.	586
Williston, Payson	I.	586
Wingate, Paine	I.	452
Wingate, Paine	I.	452
Winthrop, John	I.	457
Wise, Henry	I.	189
Wise, Jeremiah	I.	189
Wood, Benjamin	II.	172
Wood, Thomas Hough	II.	11
Woodbridge, Benjamin	I.	130
Woodbridge, Benjamin	I.	131
Woodbridge, Benjamin	I.	131

	VOL.	PAGE.
Woodbridge, John	I.	130
Woodbridge, John	I.	131
Woodbridge, John	I.	131
Woodbridge, Timothy	I.	130
Woodbridge, Timothy	I.	500
Woodbury, Benjamin	II.	440
Woodruff, Hezekiah North	II.	485
Woodward, Aaron	II.	585
Woodward, Henry	II.	477
Woodward, John	I.	297
Woodward, Samuel	I.	619
Wooster, Benjamin	I.	642
Worcester, Francis	II.	396
Worcester, William	II.	396
Worthington, William	I.	501, 502
Wright, Chester	II.	145